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SERIE ORIENTALE ROMA

IV

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THE NA-KHI NĀGA CULT AND RELATED CEREMONIES

Part II

BY

J. F. ROCK

ROMA
ISTITUTO ITALIANO PER IL MEDIO ED ESTREMO ORIENTE
1952

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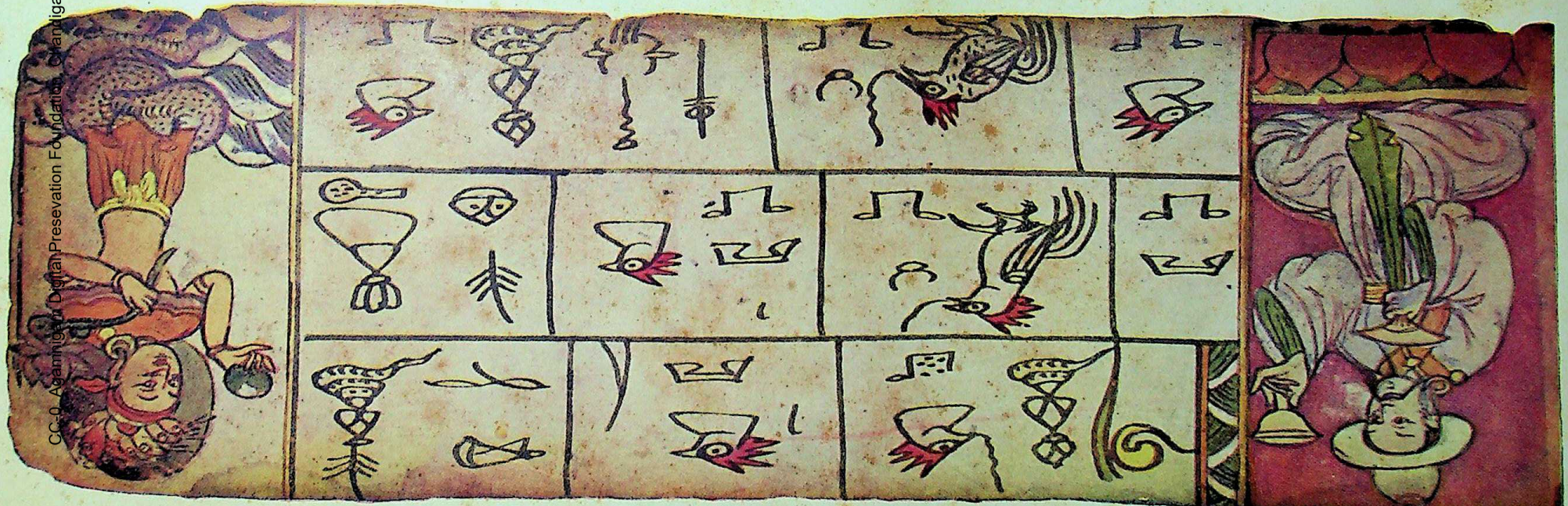

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IV

THE NA-KHI NĀGA CULT AND RELATED CEREMONIES

Part II

BY

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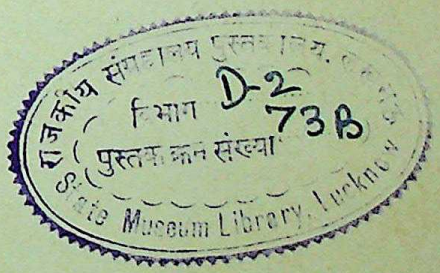

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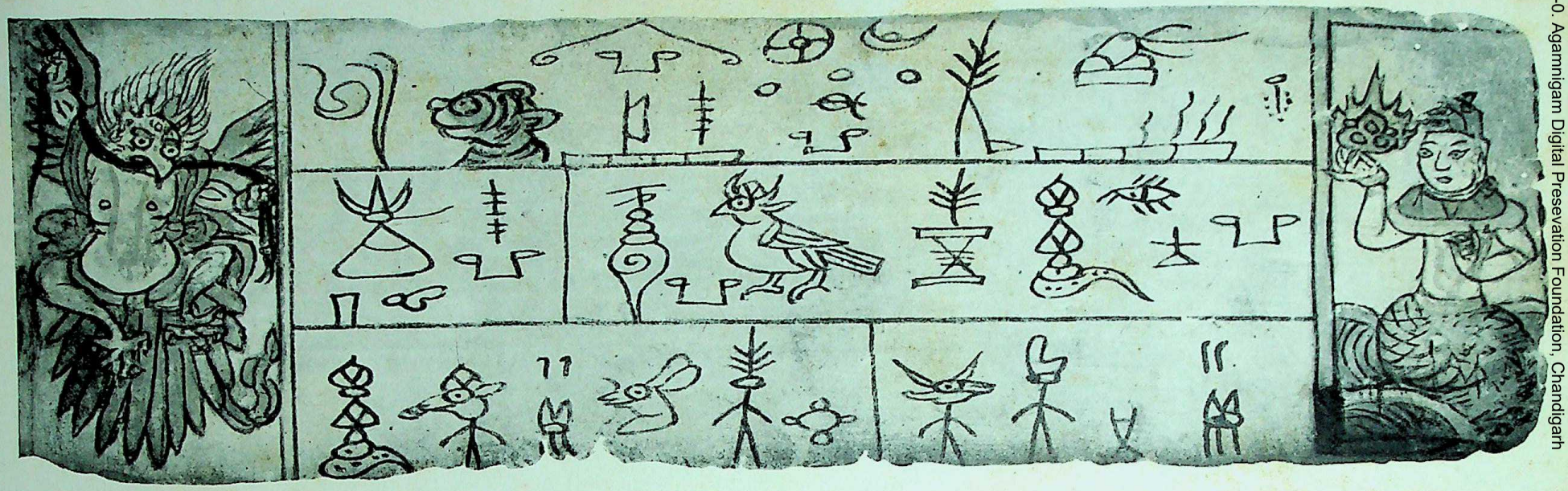
PLATE G



[1]Khyu–[3]t'khyu [1]Ssu [1']a. The Fight between the Garuḍa and Nāga.
A manuscript acquired in 1947; it dates back to the Wan–li period of the Ming dynasty. For explanation *see* text.

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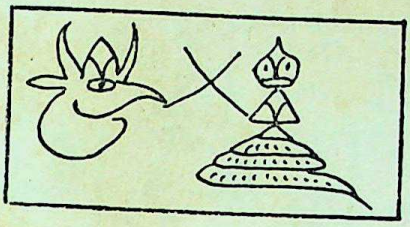

[1]KHYU–[3]T'KHYU [1]SSU [1']A or

The fight (between) the Garuḍa (and) Nāga

Explanation of symbols in the title:

The first symbol represents the [2]Ddv–[1]p'ĕr [1]Khyu–[3]t'khyu, the Garuḍa as white as the conch; he has the pearl between his horns; as to his origin *see* Explanation and literal translation of page 1, rubric three. The last symbol read [1]Ssu represents a Nāga, here it is the Nāgarāja [2]Dso–[1]na–[1]lo–[3]ch'i, the Tibetan gTsug–na–rin–chhen, Sanskrit Ratnachūḍa. The lines extending from the two symbols and crossing each other are read [1']a = to fight. Wherever they occur, between human figures or demons, etc., they stand for [1']a = to fight or fight.

This *ms.*, might be called the key book of the [2]Ssu [1]gv ceremony and therefore I have translated it in full, with explanations of each symbol. As to the origin of the word [1]Ssu for Nāga *see* Introduction to the Ceremony. While it is well known from Indian legends that the Garuḍa is the enemy of the snakes, devours snakes, carries them off, etc., nowhere however have I found the story of the Garuḍa and Ratnachūḍa as told in this *ms.*, yet somewhere it must occur in the Serpent Lore of India. It is possible that the story occurs in some Bön texts not yet translated. There are two *mss.*, in the collection nos. 3153, with the picture of a Garuḍa devouring a snake on the first page, and 994 here translated. It came from the village of [2]Ghügh–[1]k'o and belonged to the famous [2]dto–[1]mba Yang Fu–kuang 楊福光.

In 1947 I acquired a beautiful [2]Dto–[3]la *ms.*, bearing that title. On the first page it has two miniatures, one at each end of the page, that of the right represents the Garuḍa and that of the left the Nāgarāja [2]Dso–[1]na–[1]lo–[3]ch'i, half human half snake, rising from the Lake Manasarowar, and presenting the pearl to the Garuḍa.

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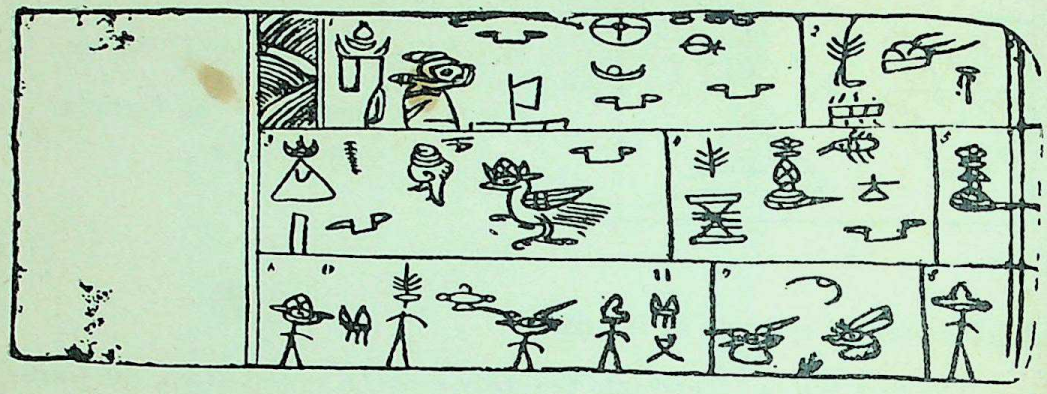

[1]KHYU–[3]T'KHYU [1]SSU [1c]A

The fight between the Garuḍa and the Nāgarāja Ratnachūḍa

Transcription:

Page 1:

Rubr. 1: [2]A–[2]la–[2]muàn̲–[3]shěr–[2]bä–[2]t'u–[1]dzhi, [2]mùan̲ [2]t'u [1]dü [2]k'u, [2]bi [2]t'u [1]lä [2]t'u, [1]gkü [2]t'u [1]zaw [2]t'u [1]dzhi.

Rubr. 2: [2]Ss [1]dzu [2]ngyi [3]gkv, [2]lv [2]nggü [3]dta [3]gkv [3]dzhi, [3]dshi [1]lv [3]nyü–[2]nyu [1]dzhi,

Rubr. 3: [2]Dto–[1]mba [3]Shi–[2]lo [2]t'u [2]ddü [2]szi, [2]Ddv–[1]p'ěr [1]Khyu–[3]t'khyu [2]t'u [2]ddü [2]szĭ,

Rubr. 4: [1]Ssu [2]ggo [2]Swue–[2]p'ä [2]Dso–[1]na–[1]lo–[3]ch'i [2]t'u [2]ddü [2]szĭ,

Rubr. 5: [1]Ssu

Rubr. 6: [1]nä [2]Bä–[1]ds'ĭ–[2]szĭ [2]nyi–[3]gkv, [3]Lä–[2]dzho–[2]ghügh–[2]mä [1]ssĭ [2]ddü [2]gv, [2]Bbu [1]lä–[2]ghügh–[2]mä [2]mä [2]nyi–[3]gkv.

Rubr. 7: [1]Nnü [2]nnü [2]hö [2]muàn̲ [3]ho, [1]zhou [2]ngwùa [2]ddü [2]ghügh [2]nä.

Rubr. 8: [2]Bbĕr

Translation:

Rubr. 1: In the beginning when everything was indistinguishable, when heaven came forth, the earth was spread out, the sun came forth (and) the moon came forth, the stars came forth (and) the planets came forth at that time,

Rubr. 2: When the trees were born (and) were able to walk, when the rocks split (and) were able to talk, when the earth and rocks moved at that time,

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Rubr. 3: In the generation when ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo was born, in the generation when ^{2}Ddv–^{1}p'ĕr ^{1}Khyu–^{3}t'khyu was born,

Rubr. 4: In the generation when the Nāgarāja ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i was born,

Rubr. 5: The ^{1}Ssu

Rubr. 6: and the people, these two, had one father and two mothers.

Rubr. 7: The domestic and wild animale did not mix, but they played and ate grass together which was good.

Rubr. 8: The guest–

Explanation and literal translation of text

Rubr. 1:

The first symbol is a tiger's head, la is a tiger, but here it stands for the entire phrase of seven words, with which the story opens. Every ^{1}Na–^{2}khi manuscript commences with that phrase which literally reads: ^{2}Ā = ancient not distinct, made that time. ^{2}Ā has the meaning of in the beginning before there was anything there was ^{2}Ā; it is equivalent to the Tibetan ཨ which also stands for the deity or for the Chhos–sku ཆོས་སྐུ that was before everything else (*see*: Sarat Chandra Das, *Tibetan–English Dictionary*, p. 1341). The symbol before the tiger's head is equivalent to those found at the beginning of Tibetan books from which it has been adopted.

The first four symbols reading from the top to the bottom of the line are: ^{2}mùan = heaven, it represents the vault of heaven; ^{2}t'u = to come forth, it is the picture of a wooden trough read ^{1}t'u in the first tone, it is here used phonetically for ^{2}t'u = to come forth; ^{2}k'u = to spread out, it is the picture of a gate = ^{2}k'u, used phonetically for ^{2}k'u = to spread out; ^{1}dü = land, it is a picture of a piece of land, earth. The symbol ^{2}t'u is used once but is read twice. The next three symbols from top to bottom are: ^{2}bi = sun, it is a picture of the sun, but ^{2}bi is the literary term for sun which otherwise is called ^{2}nyi or ^{2}nyi–^{2}mä; it is the Tibetan nyi–ma ཉི་མ, ^{2}bi is probably the ancient ^{1}Na–^{2}khi name while ^{2}nyi–^{2}mä is a loan word from the Tibetan; ^{1}lä = moon, it is also an ancient term only used in the written language, in the colloquial moon is called ^{2}hä–^{2}mä; ^{2}t'u = to come forth; the conjunction ^{1}nä = and, does not occur, the symbol ^{2}t'u is again read twice.

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The last three symbols read from top to bottom are: ^{1}gkü = stars, three round objects representing stars; ^{1}zaw = planet[34], the Tibetan term for planet is gzah གཟའ, however the ^{1}Na–^{2}khi ^{1}zaw are considered malevolent red stars, as well as a type of demon which causes eclipses of the sun and moon. The Tibetan for an eclipse is gzah–hdzin གཟའ་འཛིན་, this would indicate that the Tibetan gzah, pronounced za, is also an evil spirit which " dzin = grasps or seizes " the sun or moon. The colloquial for eclipse in ^{1}Na–^{2}khi is ^{2}hä–^{2}mä ^{3}k'u = moon eclipse, or ^{2}nyi–^{2}mä ^{3}k'u = sun eclipse, the word ^{3}k'u actually means deficient, wanting, when the ^{1}Na–^{2}khi want to mark their sheep they cut off part of the ear, this is also called ^{3}k'u. The Tibetan word hdzin is equivalent to the ^{1}Na–^{2}khi ^{1}dzho=to grasp, to seize.

When a person dies suddenly, the ^{1}Na–^{2}khi call this ^{1}zaw ^{1}dz = ^{1}zaw stolen, *i. e.*, ^{1}Zaw a malevolent demon had stolen or carried off the person. Among the books chanted during the ^{2}Hăr–^{2}la–^{1}llü ^{3}k'ö ceremony are two entitled: ^{1}Zaw ^{3}dsho and ^{2}Zaw ^{2}dto–^{2}ma ^{3}p'i, in both these books the origin of the ^{1}Zaw is related. On the first page of both manuscripts it states that the father of the ^{1}Zaw was the celestial ^{2}Ssu–^{2}bbŭ–^{1}lĕr–^{2}ssa̲n–^{2}ngv–^{2}gu and the mother the terrestrial ^{2}Mi–^{1}ma–^{2}k'o–^{3}mi–^{1}ma, they are the parents of the four regional and four subregional ^{1}Zaw besides two others called ^{1}Zaw ^{2}khi–^{1}na–^{1}la–^{2}mä–^{2}gv and ^{1}Zaw–^{3}lĕr–^{2}ngv–^{1}gu. (*See* Plate 21). The father of the ^{1}Zaw dwelt on the top of ^{1}Ngyu–^{2}na–^{3}shi–^{2}lo ^{1}Ngyu and the mother in the lake ^{2}Mùa̲n–^{3}llü–^{2}ndaw–^{1}gyi ^{3}Ḳhü. The father could not descend from the celestial region and the mother could not ascend from the land into the sky, thus the two could not come together; thereupon the father spit from the top of ^{1}Ngyu–^{3}na–^{3}shi–^{2}lo ^{1}Ngyu into the lake ^{2}Mùa̲n–^{3}llü–^{2}ndaw–^{1}gyi ^{3}Ḳhü where his wife dwelt, she caught the spittle with the hand and swallowed it whereupon the ^{1}Zaw were born. The ^{1}Zaw are controlled by ^{1}Dta–^{2}la–^{1}mi–^{2}mbu who is identical with the Bön tiger god of burning fire sTag–lha me–hbar སྟག་ལྷ་མེ་འབར་ pronounced Tag–lha–me–bar. (*See* Plate 25). According to the *ms.*, ^{1}Zaw ^{3}dsho ^{2}gkv–^{3}chung another deity able to suppress the ^{1}Zaw ^{1}ts'u = ^{1}Zaw demons is ^{3}Ts'a̲n–^{3}na–^{1}ddv–^{2}dzhi, the Tibetan Phyag–na rdo–rje ཕྱག་ན་རྡོ་རྗེ, pronounced Chha–nà–do–rje or Vajra–pāni the chief of Tantrik deities. While the former is a genuine Bön deity the latter belongs to the other lama sects and has been adopted by ^{1}Na–^{2}khi shamanism. *See* also note [34] of the *ms.*, ^{2}Ssu–^{1}ndo ^{2}ngv–^{2}gu ^{3}bpŭ. The last symbol in the rubric is again ^{2}t'u = to come forth.

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Rubr. 2:

The first two top symbols are read first, then the two lower from left to right. The upper one left represents a tree, here read ^{2}ss = wood, the word ^{1}dzu = born is not written; ^{2}ngyi = walking is indicated by the foot attached to the base of the tree, ^{3}gkv = able is not written; the symbol to the right is ^{2}lv = rock, ^{2}nggü = split is not written but read, the three lines attached to the right represent: the two outer a mouth, the middle one indicates speaking and is read ^{3}dta although there is a symbol for ^{2}dta; below the tree is the symbol for earth, the lines extending above and below it represent movement and are read ^{2}nyü–^{2}nyu = shake, the word ^{2}lv = rock is not written, but the sentence reads: " the earth and rocks shook "; the last symbol read ^{2}dzhi stands for ^{1}dzhi = time, it originally represented a market read in the second tone. It will be noticed that there is no declension or conjugation, nor time, and thus it is like the Chinese literary language, furthermore the vocabulary here employed is not in use now in the spoken language; " to speak " in the colloquial is ^{3}shou, and to have spoken is ^{3}shou ^{1}ssä the actual verb does not change. Literally the sentence reads: wood born walk able, rock split talk able, time, earth rock move (shake) time.

Rubr. 3:

The first two vertical symbols, read from above down, stand for (the upper one) a ^{2}dto–^{1}mba or the ^{1}Na–^{2}khi priest the Tibetan ston–pa སྟོན་པ, a religious teacher, pronounced Tön–pa, the symbol below represents a board=^{2}dto and here indicates that ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo the founder of the ^{1}Na–^{2}khi religion is meant. He is variously called ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo or ^{2}Dtü–^{1}mba ^{3}Shi–^{2}lo or ^{3}Dti–^{1}mba ^{3}Shi–^{2}lo, he is identical with Tön–pa Shen–rab སྟོན་པ་གཤེན་རབ(སྣ) the founder of the Bön བོན religion to which the ^{1}Na–^{2}khi shamanism is related. *See:* the Birth and Origin of ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo the Founder of Mo–so Shamanism, according to Mo–so manuscripts in *B.E.F.E–O.*, t. XXXVII, fasc. 1, 1937; also *Artibus Asiae*, Vol. VII, pp. 5–85. *See* also S. Ch. Das, *Tibetan English Dictionary*, p. 555.

The next symbol, a straight line with an indefinite number of cross lines, is read ^{2}szĭ = generation, it represents grass = ^{2}szĭ, and is here borrowed for ^{2}szĭ = generation, it is possible that the crosslines indicate also a number of generations. The symbol below is read ^{2}t'u = to come forth, the sentence is read: In the generation when ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo

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came forth; the word ^{2}ddü = one, is not written but read, it refers to that one generation.

The next symbols represent a conch with a phonetical symbol to the right of it read ^{1}p'ĕr = white; the next symbol is a picture of a bird with two horns, between which is the symbol for jewel, nor–bu in Tibetan ནོར་བུ, and ^{1}non–^{2}bü in ^{1}Na–^{2}khi.

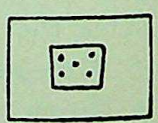
This symbol represents the Garuḍa or ^{2}Ddv–^{1}p'ĕr ^{1}Khyu–^{2}t'khyu in ^{1}Na–^{2}khi or the ^{1}Khyu–^{3}t'khyu as white as the conch. In Tibetan the Garuḍa is called Khyung (769). He is also called in hDab–chhags rgyal–po འདབ་ཆགས་རྒྱལ་པོ the king of birds; also hDab–chhags seng–ge འདབ་ཆགས་སེང་གེ the most powerful of all birds.

Of the sentence ^{2}t'u ^{2}ddü ^{2}szĭ = come forth one generation, only the symbol for ^{2}t'u is written.

Rubr. 4:

The first two symbols reading from the top down are read ^{2}Swue–^{2}p'ä = Nāgarāja, chief; the symbols are employed phonetically only, the first one represents a tree, actually a pine tree and can be read three different ways: ^{2}t'o = pine tree, ^{2}ss = wood, and ^{1}ndzĕr = tree, here it stands for ^{1}swue, as there is no symbol for that sound complex the nearest to it ^{2}ss = wood is employed; the symbol is often attached to the side of the symbol for ^{1}Ssu = Nāga to indicate that Nāgarāja or Nāga chief is meant.

The lower symbol read ^{2}p'ä = hemp cloth, here used phonetically; actually the symbol represents a weaver's loom and is the picture of the comb separating the threads. The words ^{1}Ssu ^{2}ggŏ = Nāgas or Nāga of. *i. e.*, one of the five types of Nāgas here the ^{1}Ssu, or the Nāgarāja of the ^{1}Ssu Nāgas, is not written but is indicated by the next symbol which represents the common Nāga or ^{1}Ssu; to denote however the ^{1}Ssu type of Nāga who dwell in the water, the symbol for die read ^{1}ssu, is often used.



The last three symbols from the top down read: ^{1}llü ^{3}ch'i and ^{2}t'u. The first two are phonetically used in the name of the Nāgarāja namely ^{2}Dso–^{1}na–^{1}llü–^{3}ch'i, more often read or written ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i or ^{2}Dso–^{1}na–^{1}lĕr–^{3}ch'i. This Nāgarāja is identical with the Tibetan kLui rgyal–po gtsug–na–rin–chhen ཀླུའི་རྒྱལ་པོ་གཙུག་ན་རིན་ཆེན = King of the kLu gTsug–rin–chhen. While ^{2}Dso–^{1}na–^{1}llü–^{3}ch'i is a ^{1}Na–^{2}khi transcription

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of the Tibetan name Tsug–na–rin–chhen (^{1}Na–^{2}khi have no 'r' and no final 'n' in their language), the latter is a translation of the Sanskrit name Ratnachūḍa. This would indicate that the ^{1}Na–^{2}khi priests were unfamiliar with the Sanskrit name of this Nāgarāja.

The ^{1}Na–^{2}khi name has no meaning but is merely a transliteration of the Tibetane name. Thus the upper symbol read ^{1}llü represents a tick=^{1}llü, the middle one ^{2}ch'i = a package, also the weight of a Chinese type of scale or balance. The last symbol ^{2}t'u is again the only one written in the sentence ^{2}t'u ^{2}ddü ^{2}szĭ.

He is mentioned in the kLu – hbum bsdus pai snying po, translated by Laufer, and also in the Bon – po Sūtra translated by Schiefner, *l. c.*, pp. 42, 49. According to a ^{1}Na–^{2}khi *ms.*, called ^{3}Shi–^{2}lo ^{2}ggŏ ^{3}shou–^{2}bpa ^{2}muṇ = Sayings about (of) ^{3}Shi–^{2}lo, the word ^{2}muṇ is an affirmative, ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i's father was ^{2}Lv–^{2}dzhi–^{3}gkyi–^{2}dsä–^{2}shi, and his mother was ^{2}Lv–^{1}ndaw–^{2}ds–^{2}muṇ–^{2}shi. The first syllable ^{2}lv in both names would indicate a dragon origin or it may be a transcription of the Tibetan kLu.

Rubr. 5:

The symbol is read ^{1}Ssu and represents a Nāga.

Rubr. 6:

The first symbol a man with an elephant's head is usually read ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh the post flood ancestor of the ^{1}Na–^{2}khi, the elephant's head (^{1}ts'o = elephant) acts as phonetic in the name; the ^{1}noṇ–^{2}bü = pearl or jewel on the top of the head, like the Garuḍa wears in the third rubric of this page, indicates that ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh was related to the Nāga as is told in this rubric, also in a *ms.*, entitled ^{2}K'ö–^{1}ddv ^{2}gv–^{3}ssu–^{2}mä (*ms.*, no. 3163 of this Ceremony *q. v.*). Here however the symbol is read ^{2}Bä–^{1}ds'ĭ–^{2}szĭ = the people or descendants of ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh. The name ^{2}Bä–^{1}ds'ĭ–^{2}szĭ may be translated as follows: make come generation *i. e.*, one generation producing another. The two short lines to the right and above the head of the first symbol represent the numeral two = ^{2}nyi, below it is the symbol for head = ^{3}gkv, hence ^{2}nyi–^{3}gkv = two heads or two, *i. e.*, the ^{1}Ssu = Nāgas and the people are meant. The next symbol read ^{2}ä–^{1}ssĭ = father, represents a man, with the symbol for wood = ^{2}ss on the top of his head, there is no real symbol for the phonetic ^{1}ssĭ so the nearest sound complex ^{2}ss = wood is used; this compound symbol represents father and is usually always read ^{2}ä–^{1}ssĭ; here it is read ^{3}Lä–^{2}dzho–^{2}ghügh–^{2}mä–^{1}ssĭ. The next symbol is read ^{1}ddü = large, it represents the fruit of a tree *Machilus Bournei*= ^{1}ddü, it is wrongly applied here for ^{2}ddü = one, as there is a symbol

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for that numeral; the syllable ²gv is used as an enumerator for a person but only in the singular, in the plural the enumerator is ³gkv and is the symbol next to the first one in the rubric, *v. s.*

The next symbol is rarely used and then only in the present sense, it represents a person with a sheep's head and is read ²Bbŭ–¹lä–²ghügh–²mä, the word ²bbŭ stands for sheep which is now rarely used and only in ²dto–¹mba books. Both these terms for father and mother respectively are only used for parents no more living, in this case they are the ancestors of the people and Nāga, the terms are furthermore only used in the old literary language. The word ²mä = mother, is indicated by the female figure next to the sheep-headed being, the extension on the top of the head represents a hair knot such as married women wear; the hair was tied into a knot on the back of the head and around it was tied a strip of cloth consisting of several layers this was called ²gkv–¹ghugh, it was also made of a strip of felt enclosed in cloth; they also wore a ¹bä–³dta, a curved strip of heavy cloth or felt, enclosed in cloth which covered the hair brought up from the base of the head in the neck, to the top of the head, where it met the knot of hair tied with the ²gkv–¹ghugh. Over this they wore a piece of cloth the size of a large handkerchief called ²gkv–²dzĭ and over this another called ²Mbe–¹gyi. The origin of these various cloths used in the coiffure of the ¹Na–²khi women is related in a *ms.*, of the ²Mbbŭe–¹d'a ³nv ceremony, a funerary ceremony held specially for courageous and very efficient women. The *ms.*, in called ²Non–¹ō ³ssaw ³man–³chung the last volume of ²Non–¹ō ³ssaw.

Of the next three syllables, read from top down, the first two have already been explained in the beginning of this rubric; the last symbol is also read ²mä and elucidates the female figure, it actually represents the vagina. While the ¹Na–²khi do not claim Nāga ancestry for their progenitors yet they and the Nāga had one father; their mother was not a Nāgī and neither was the mother of the Nāga. Both wives of the father of the ²Dzī ¹nä ¹Ts'o have the first two syllables of their names in common, namely ²Kö–¹ddv which resembles the Sanskrit name of the mother of the Indian Nāga which is Kadrū, who is also the personification of the Earth. Judging from the names of the mother of the Nāga and the mother of the ancestors of the ¹Na–²khi they must have been two sisters. Similarly, the Indian mother of the Nāgas had a sister called Vinatā, they also had one spouse, the sage Kāśyapa. From other ¹Na–²khi *mss.*, we learn that the husband of ²K'ö–¹ddv–²gv–²ssu–²mä = the mother of the Nāga, and ²K'ö–¹ddv–²gv–³lĕr–²mä the mother of the people, was called ¹Ssä–³ssä–²zhou–¹p'ĕr, the last two syllables

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of the name again resembling the last two in the name of the Indian husband of Kadrū and Vinatā. The words ²Dzī and ¹Tso are parts of the names of the immediate pre-flood ancestor and ¹Ts'o part of the name of the post flood ancestor of the ¹Na-²khi. *See: The ancient Na-khi Kingdom of Southwest China*, Vol. I, p. 82. Both Kadrū and her sister Vinatā were not Nāgī, but were the daughters of Prajapati; their husband Kāśyapa granted each a boon; the first wanted to become the mother of a thousand Nāgas, and the second wanted to have two sons more powerful than those of her sister. The story is a long one, *see*: Vogel, *Indian Serpent Lore*, p. 49. A number of Indian kings claimed either a Nāga or Nāgī as their progenitor.

Rubr. 7:

This rubric contains four symbols yet ten syllables are read. The first is a sheep's head, here read ¹nnü = domestic animal in general, and not sheep specifically. The symbol opposite represents a musk deer called ²lä, here it is read ²hö = wild animal; of the rest of the sentence '(do) not mix' only the negation ²muàn is written, ³ho = mix, live together, must be supplied from memory. ²Muàn = not, no, is the top symbol, it represents an empty trap in which nothing has been caught, hence the negation not, no. The bottom symbol belongs to the next sentence, it is the only representative of that sentence and represents a bunch of grass = ¹zhou, as it is between the two animals it is supposed to indicate that they congregated where there was good grass.

²Ngwùa = roam, play is not written, ²ddü = once; the word ¹nä is untranslatable, but is a final particle here, it can also serve to express thè instrumental ablative; ²ghügh = good, well, is not written.

Rubr. 8:

This rubric contains a single symbol and is part of the sentence continued on the next page. The symbol is read ²bbĕr = guest; it actually represents a Tibetan. The Tibetans were and still are neighbors of the ¹Na-²khi and a stranger calling at a ¹Na-²khi home is thus represented by a Tibetan called ²Gv-¹dzu (537), here guest = ¹bbĕr.

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(769) In a manuscript (no. 1941) belonging to the ²Szĭ ³chung ¹bpö ceremony, entitled ¹Khyu-³t'khyu ²t'u-³bbŭe = The origin of the Garuḍa, it relates as follows: " ²Ō-¹gko-²aw-¹gko (a supreme god of the ¹Na-²khi pantheon) caused a magic and there came forth ¹Ssaw-²yi-²wùa-³de (*q. v.*), from his fine voice came forth a white egg and from the latter was born ²Ddv-¹p'ĕr ¹Khyu-³t'khyu the white as the conch Garuḍa, the ¹P'ĕr ¹Ssan (the makers of the heavens and the earth), the ²Ngaw ¹Wu and ²Ō ¹Hä

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(*see*: ¹Ndshĕr ³tsa) gave him three names: ²Ssu–²bbŭ–²wu–¹'a–¹p'ĕr, ²Ngaw–¹la–²ddv–¹p'ĕr–¹Khyu–³t'khyu and ¹Dto–³t'khyu–²gkaw–²bbŭ respectively. They also gave him one power, they gave him ¹Nnü ¹nä ¹ō (*q. v.*). ²P'u–¹ddo–³llü–¹ddo (= ancestor see, grandchild see, *i. e.*, the much coveted divine grant of four generations living under one roof), riches, long life, honor; they also gave him power to suppress demons (gain victory over them). ²Mùan̲–³llü–¹ddu–²ndzĭ (*q. v.*) asked the Garuḍa who had given him the jewel between his horns, his silver crop, his iron claws, his turquoise wings and his white down–feathers. (He replied): ²Dto–¹mba ³Shi–²lo gave him the ¹non̲–²bü (= pearl, jewel), also the power to gain victory over the ¹Ssu ¹nä ¹Lv (the Nāgas and dragons) in ²Mùan̲–³llü–²ndaw–¹gyi ³Ḳhü (Lake Manasarowar); ¹Yi–³shi ²hä–¹ddü (136) (= the great god ¹Yi–³shi) gave him the iron claws as sharp as the ¹ndaw (= a sharp toothed sickle used by the ¹Na–²khi to cut their grain) (788) to suppress the ¹Ddv and ¹Dsä demons (*q. v.* 39); ¹Chwua–²shi ²hä–¹ddü (the great god ¹Chwua–²shi) (136) gave him his brilliant, golden eyes to suppress the ²Mun̲ ¹nä ¹Ghügh (47) (*see* ²Mun̲ ¹Ghügh ³ssü of the ²Ssu ¹gv ceremony); ¹Mi–²ngyu ²hä–¹ddü (= the great god ¹Mi–²ngyu) (136) gave him his silver and golden down–feathers; ¹Ssaw–²yi–²wùa–²de (108) gave him the silver crop and ²Hä–¹ddü–²ō–¹p'ĕr (109) gave him the turquoise wings and tail".

In another *ms.* of the ²Gyi–²mun̲ ³nv Funerary ceremony, entitled ²Ts'u–³chwua–²gyi–²mun̲ ³nv, ²gkv–³chung it is related that ¹Chwua–²shi ²hä–¹ddü gave him the ears and sharp horns.

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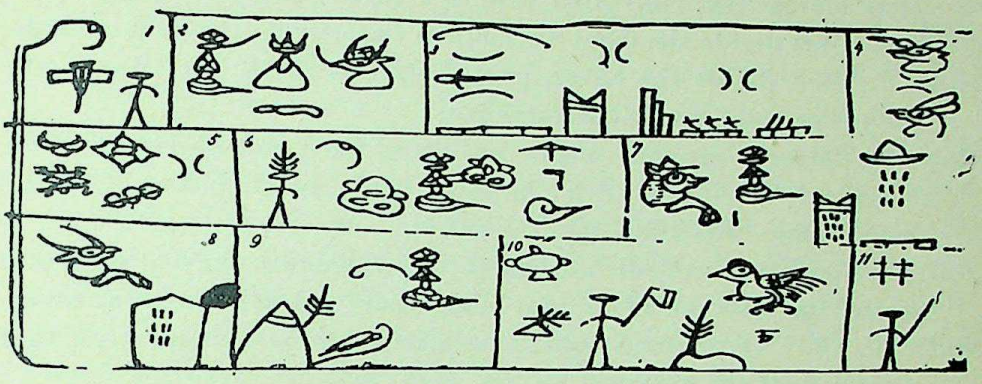

Transcription:

Page 2:

Rubr. 1: ¹nä ³bpu ²muàn̲ ³ho, ¹ndso ²ngyi ²ddü ²ghügh ¹nä

Rubr. 2: ¹Ssu ¹nä ²Dto–¹mba ³Shi–²lo ²Ddv–¹p'ĕr ¹Khyu–³t'khyu ³ssu ²gkv ²lä ¹ndsŭ–²ngwùa.

Rubr. 3: ²Mùan̲ ²mbö ¹dü ²mbö ¹nä, ²Dzŭ ²mbö ²wùa ²mbö ¹nä, ²ndĕr ²mbö ¹k'ö ²mbö ¹nä;

Rubr. 4: ¹nnü ²mbö ²hö ²mbö ¹nä

Rubr. 5: ¹nv ²mbö ¹ha ²mbö ¹nä, ¹ō ²mbö ¹ch'ung ²mbö ¹nä,

Rubr. 6: ²ä–¹ssĭ ²ō–²ghügh ²ggō, ²muàn̲ ²mbö ²t'ü ²ddü ¹na ¹non̲–²mbu–³ch'i ²ch'i ²lü, ²Dso–¹na–¹lo–³ch'i ²mä ²nnü ¹yu, ²Mùan̲–³llü–²ndaw–¹gyi ³Ḳhü ²gko ¹lo ¹niu ³dzĭ ²lä–²gkyi.

Rubr. 7: ¹Ngu ²k'wua ²ddü ³t'u ¹bbŭ, ⁴Ssu ²nnü ²ngv ²wùa ³ts'u, ²gu–¹mun̲ ²ddü ³gkaw ¹bbŭ, ⁴Ssu ²nnü ²ngv ¹dü ²k'u;

Rub. 8: ¹mun̲ ²k'wua ²ddü ³t'u ¹bbu, ⁴Ssu ²nnü ²ngv ¹gyi ¹t'u.

Rubr. 9: ¹Ngyu ²ggŏ ²ss, ¹lo ²ggŏ ¹gyi, ⁴Ssu ²nnü ²ng'a ²lä–²gkyi.

Rubr. 10: ²Ddü–¹sso ²zo ²ghügh ²t'ü, ¹mbu ¹niu ²ss ¹shu ³k'ö, ¹ndzĕr ²yu ²hoa ²nnü ²ng'a,

Rubr. 11: ²zo ²ghügh ²ndü ¹ts'u ¹yü –

Translation:

Page 2:

Rubr. 1: and host (do) not dwell together, but they cross the bridge together.

Rubr. 2: The ¹Ssu and ²Dto–¹mba ³Shi–²lo (and) ²Ddv–¹p'ĕr ¹Khyu–³t'khyu, (these) three (once) again conferred.

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Rubr. 3: (We) divide Heaven and divide the land (we) divide the ^{2}dzu (we) divide the cultivated field and divide the waste land.

Rubr. 4: (We) divide the domestic animals (we) divide the wild animals.

Rubr. 5: (We) divide the silver, (we) divide the gold, (we) divide the turquoise, (we) divide the cornelian.

Rubr. 6: Father's precious object one item (has) not (been) divided; this pearl ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i he took, (and) put it, hiding it, in the lake ^{2}Mùan̲–^{3}llü–^{2}ndaw–^{1}gyi (^{3}Ḳhü).

Rubr. 7: The ^{1}Sssu erect(ed) nine houses (below) beneath one foot print of a horse, the ^{1}Ssu spread out nine lands under (what) a hat (can) cover.

Rubr. 8: The ^{1}Ssu construct nine houses beneath the foot print (of the) cloven hoof (of a) cow.

Rubr. 9: The ^{1}Ssu rules (usurps) the trees of the mountains, the waters of the valleys.

Rubr. 10: One morning a good man went in search of wood (on a) spur, the tree the ^{2}Hoa–^{1}p'ĕr usurped.

Rubr. 11: The good man picked up a thin stick.

Explanation and literal translation of text

Rubr. 1:

This rubric contains only three symbols; the conjunction ^{1}nä = and, ^{3}bpu = host, are not written except that the latter is represented by the symbol asually read ^{2}zo = a male person, the figure of a man, the third symbol in the rubric. The negation ^{2}muàn̲ = not is the first upper symbol and has been explained in rubric 7, of page 1; ^{3}ho = mix, the meaning here is that they do not dwell together; if a farmer puts a horse and a cow in the same stable he will say ^{2}ghügh ^{2}zhwua ^{3}ho–^{2}ho, or if grains are mixed they will also say ^{3}ho–^{2}ho. Of the second part of the sentence only the word ^{1}ndso = bridge is written, the central part of the symbol is that of water, the extension on both sides represent boards, hence ^{1}ndso a bridge; the words ^{2}ngyi = walk, ^{2}ddü ^{2}ghügh = once well (good) are not written; the last syllable ^{1}nä, also not written, is a final particle which has no equivalent either in English or Chinese. The literal translation reads: and host not mix, bridge walk once well (it is good).

Rubr. 2:

The three figures are from left to right, a Nāga or ^{1}Ssu, colloquially called ^{2}llü–^{2}mun̲; a ^{2}dto–^{1}mba or ^{1}Na–^{2}khi priest wearing the five–lobed (only three lobes are visible) crown called the ^{3}k'o, it is equivalent to

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the Tibetan རིལ་བུ, the five-lobed crown worn by the lamas when they perform the སྦྱིན་སྲེག or Burnt offering Ceremony. It is worn at most ¹Na-²khi ceremonies when the gods are invited or demons are driven out. (*See:* The Romance of ²K'a-²mä-¹gyu-³mi-²gkyi in *B.E.F.E-O.*, t. 39, 1939, Plate XII). The symbol below the figure is read ²shi and represents a piece of meat, here it stands for the first syllable in the name of ²Dto-¹mba ³Shi-²lo, the founder of the shamanistic religion, he is identical with the founder of the Bön religion, the pre-Buddhistic, national religion of Tibet. Sometimes the syllable ²dto (= board, *see* rubric 3, of page 1) is used, sometimes as in this case the syllable ²shi (= meat) is used to indicate that ²Dto-¹mba ³Shi-²lo is meant.

The last symbol is the head of the Garuḍa, or ²Ddv-¹p'ĕr ¹Khyu-²t'khyu, already explained in rubric 3, of page 1. The words ³ssu ²gkv = three heads are not written but indicated by the three figures, ²gkv is an indicator or enumerator for man like the Chinese ko 個. When one person is concerned the indicator is ²gv for two, three, four, five, six and eight persons, ²gkv is used in the second tone, for nine, ten, eleven, ³gkv is used in the third tone; ²lä = again, is not written, but the words ¹ndsŭ-²ngwùa = *confer* is indicated by the lines extending from the mouths of the first and third figures. The literal translation reads: ¹Ssu and ³Dto-¹mba ³Shi-²lo ²Ddv-¹p'ĕr ¹Khyu-³t'khyu three piece again confer.

Rubr. 3:

The first line of symbols from top to bottom are: ²Mùan = Heaven, the two curved horizontal lines with the symbol ¹ndaw for sword or knife between, is read ²mbö = to divide, ³ndaw means to cut, it is used to elucidate the two curved lines, further on only used for ²mbö = to divide.

The last is earth = ¹dü, hence: Heaven divide, earth divide; the syllable ¹nä, not written indicates the ablative.

²Wùa = village is next to the symbol for ¹dü = earth, it actually represents the picture of a house, ²wùa also means to pile up, names of villages are usually followed by the syllable ²wùa indicating village. Then follows the symbol ²dzŭ = house, a succession of walls, actually the term for house is ¹gyi. Between these two is the symbol ²mbö = divide. The last lower symbol usually written as one is here divided into two, the first is read ²ndĕr and represents a cultivated field, the second is read ¹k'ö and indicates waste land with grass growing on it. The symbol above it is again read ²mbö = divide.

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Rubr. 4:

This rubric contains two symbols, the upper a sheep = ^{1}yü and the lower a muskdeer = ^{2}lä, here the two fangs of the muskdeer are omitted. Between the two heads is again the symbol ^{2}mbö = divide. The first symbol is here however, read ^{1}nnü = domestic animal and the last ^{2}hö = wild animal (*see* also rubric 7, of page 1).

Rubr. 5:

Of the five symbols the last, ^{2}mbö = divide, has been explained. The first upper represents a lump of silver sycee read ^{1}nv = silver, below it is the conventional symbol for gold = ^{1}ha; the third above represents a turquoise = ^{1}ō, it can also be read ^{1}hār = green, the color of spoiled turquoise, below it is the symbol ^{1}ch'ung; there had been some doubt in my mind previously as to the exact meaning of the word ^{1}ch'ung, no ^{2}dto–^{1}mba could tell me what ^{1}ch'ung actually stood for. As the Tibetans always speak of silver, gold, turquoise and coral as the main semiprecious stones with which they are most familiar, I took ^{1}ch'ung to stand for coral, actually coral beads strung on a cord. Coral in ^{1}Na–^{2}khi is however called ^{2}khyo–^{1}lo, *i. e.*, the red coral with which they, and the Tibetans are mainly or only familiar. As both Tibetan and ^{1}Na–^{2}khi, especially the former, use strings of cornelian as head decoration I have come to believe that ^{1}ch'ung means cornelian, especially so as the Tibetan name for cornelian is མཆོང་ = mchhong, read ch'ong or chhong which is equivalent to the ^{1}Na–^{2}khi ^{1}ch'ung. Cornelian is mainly worn now by the Mo–so women (*Hli–khi̲n* women) of Yung–ning 永寧, to the northeast of Li–chiang. *See: The Ancient Na–khi Kingdom*, etc., Vol. II, Plate 215.

Rubr. 6:

The first symbol ^{2}ä–^{1}ssĭ = father has been explained in *rubr.* 6, of page 1. This is followed by the negation ^{3}muà̲n, *see* rubr. 7 of page 1. The next symbol read ^{1}no̲n–^{2}bü = jewel, pearl, the Tibetan nor–bu རིན་བུ, is here read ^{2}ō–^{2}ghügh = precious object, it is the picture of a jewel, in Sanskrit Ratna; the same symbol is held by the next symbol which here represents ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i, the Nāgarāja who resides in ^{2}Mùa̲n–^{3}llü–^{2}ndaw–^{1}gyi ^{3}Khü = Lake Manasarowar. Of the syllables ^{2}muà̲n ^{2}mbö ^{2}t'ü ^{2}ddü–^{1}na only the negation is written, ^{2}mbö = divide, ^{2}t'ü = it, ^{2}ddü–^{1}na = one item, are not written, neither is the syllable ^{2}ggŏ in the

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first part of the sentence, it indicates the genitive case "of", *i. e.*, the father's jewel (or pearl). The jewel held by the Nāgarāja is here read differently, namely ^{1}non–^{2}mbu–^{3}ch'i (776), but it also means jewel, the second ^{2}ch'i is a demonstrative pronoun, 'this'; ^{2}lü is an enumerator for round objects, as fruit, egg, pearl, etc.; the verb ^{1}yu = take is indicated by the Nāgarāja holding the jewel; ^{2}nnü = he, a reflexive pronoun is not written. The next three (last) symbols from top to bottom are ^{2}mùan (or ^{2}mun), here a syllable in the name of the lake, ^{1}gko = a needle here used phonetically for ^{2}gko = inside, and ^{3}khü — lake. The lake ^{2}Mùan–^{3}llü–^{2}ndaw–^{1}gyi (^{3}Khü) is meant. The words ^{1}lo in ^{2}gko–^{1}lo = inside, ^{1}niu = there, ^{3}dzï = hide, ^{2}lä–^{2}gkyi = put, are not written.

I have definitely come to the conclusion that ^{2}Mùan–^{3}llü–^{2}ndaw–^{1}gyi ^{3}Khü is lake Manasarowar, and that ^{1}Ngyu–^{3}na–^{3}shi–^{2}lo ^{1}Ngyu is Mt. Kailas, and thus Sumeru, Kailas being the prototype of Sumeru or Meru. The ^{1}Na–^{2}khi name indicates that it is the vast mountain of ^{3}Shi–^{2}lo or gShen–rab, the founder of the Bön religion. The Bön religion had its origin in the region in which Kailas is located, and Kailas Ti–se is claimed by the Bön, and the animistic veneration of the mountain by the Bön is in all probability pre–Buddhistic. That Kailas and Meru are considered by the ^{1}Na–^{2}khi as one and the same mountain is indicated by the story told in ^{1}Na–^{2}khi books of the construction of the mountain which is of Buddhistic origin, *see* Koeppen Vol. 1, p. 232. Sarat Chandra Das in his Contributions on Tibet in *J.A.S.B.*, Vol. L, 1881, p. 206 tells of a dispute between a Buddhist and a Bönpo priest for the possession of Mt. Kailas and the lake Mānasa. He gives a translation of this dispute which he says is of a blockprint said to be 800 years old. The lake and mountain are always associated, yet the ^{1}Na–^{2}khi also speak of the second lake, the lake Rakṣasa to the west of Manasarowar but united in the north by a stream. This western lake is called ^{2}Mùan–^{3}llü ^{3}khü–^{1}gyi–^{1}na, *i. e.*, the black water lake of ^{2}Mùan–^{3}llü, this is a demon lake, also spoken of as ^{2}Mùan–^{3}llü–^{2}ssu–^{1}gyi–^{1}na; now the ^{1}Na–^{2}khi name given the lake Ma–pham or Ma–drö–pa is ^{2}Mùan–^{3}llü ^{2}ndaw–^{1}gyi, ^{2}Mùan–^{3}llü is part of the name of ^{1}Ddu–^{2}ndzï, who is considered the father of the ^{1}Na–^{2}khi race, while ^{2}Mùan–^{2}llü–^{1}ssu–^{2}ndzï was his enemy an arch demon to whom belonged the black water lake, also named after him ^{1}Ssu–^{1}gyi–^{1}na the black water of ^{1}Ssu. *See: Thron der Götter*, Heim und Gansser, map of Zentral Himalaya, also plates 119, 127, 128.

Rubr. 7:

The first symbol is a compound one, a horse's head with a front leg and hoof attached to it; this is read ^{3}Ngu ^{2}k'wua = horse hoof,

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horse in colloquial is ²zhwua, it is also called ²dta from the Tibetan rta རྟ, but ¹ngu is the literary name for horse, ²k'wua is a hoof; next to it is the symbol for ¹ddü = one, in conjunction with other syllables it is read in the second tone as ²ddü ³t'u = one step, ¹bbŭ = beneath is not written. The next symbol the picture of a house = ²wùa with the symbol for 9 = ²ngv, consisting of nine lines, is read ²ngv–²wùa, ³ts'u = erect or build is not written.

In the Bonpo Sūtra translated by Schiefner there is an interesting reference to 500 cities built under the hoof of the Nāga Nīlāshva = the Blue steed, the Tibetan རྟ་རྔོན་པོ; Vogel in his *Indian Serpent Lore*, p. 264, speaks of Gūgā, the ruler of the land of Bāgar, the name of the prairies of Rajputana, as having originally been a snake, or closely associated with the Nāgas. It is his steed which is known in the Panjāb Hills as Nīlā. If this steed Nīlā and Nīlāshva are identical I cannot say. This however it would indicate that there is an Indian connection, and that the ¹Na–²khi reference to the building of nine houses under the foot-print, or as much as a horse's hoof can cover, must have had its origin from the Bonpo Sutra or Bönpo Nāga literatur in general. According to the Brahmanic Cosmography the chariot of the planet Venus (Uśanas, Sukra, Bhārgava) is drawn by ten earth–born steeds; the fourth steed is Nīla (blue).

Between the horse and the symbol for house with the numeral (nine) 9 inside, is the symbol for Nāga, ¹Ssu or ²Llü–²mun̲, the word ²nnü = he or it, is not written, neither is the word ³ts'u = erect; of the second phrase three symbols are written, the top one is that of hat = ²gu–¹mun̲, it is a picture of a hat; below it is the symbol for nine = ²ngv, and below it the symbol for land = ¹dü. The words ²ddü = one, ³gkaw = cover, ¹bbŭ = below, and ²k'u = to spread out, are not written. A literal translation would read: hat one cover below, ¹Ssu he nine lands spread out.

Rubr. 8:

This rubric contains two compound symbols. The first is the head of an ox with a front leg attached, it is similar to the first symbol in rubric 7, and is read exactly the same but substituting the word ¹mun = ox, for ¹ngu = horse. Ox or cow is = ²ghügh, but here it is read ¹mun̲, it is the literary term for ox or cow. ²Ghügh in the colloquial. ²Mun̲ in the second tone means a life, a fate *i. e.* when an animal is offered to a deity or spirit, it is the Chinese ming 命. The second sentence is the same as in the foregoing rubric, except that the word ¹t'u = build

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is used instead of ^{3}ts'u = erect. The latter word is used when wood is used in the construction of a building, while ^{1}t'u is used when rocks alone are used as in a round enclosure.

Rubr. 9:

The first symbol a compound one, represents a mountain = ^{1}ngyu, with a tree = ^{1}ndzĕr, growing on it; here it is read ^{2}ss = wood, the word ^{2}ggŏ denoting the genitive or possessive case is not written, the compound symbol is thus read "the wood (or trees) of the mountain". At the base of the compound symbol is another compound one, the symbol ^{1}gyi = water within the curved line below, representing a valley = ^{1}lo, the syllable ^{2}ggŏ = of is also not written the meaning is: the water of the valley. The last symbol represents a ^{1}Ssu or Nāga, the curved line extending to the left of him indicates the syllable ^{2}ng'a = to rule over, usurp, guard; the word ^{2}lä–^{2}gkyi = put, *i. e.*, as if the trees and the water were put there or placed there for him to rule, and for no one else to touch, are not written.

Rubr. 10:

The first two symbols in a vertical line are read ^{2}ddü–^{1}sso, the first is a picture of the fruit of a tree, *Machilus Bournei*, read ^{1}ddü, the second read ^{1}sso is said to represent the dry roots, and part of a trunk of a tree, hence ^{2}sso = dry, here they stand for ^{2}ddü–^{1}sso = one morning (*see* rubric 6, of page 1); the next symbol a compound one represents a man or a boy = ^{2}zo, holding an axe, that part of the symbol is not read but it indicates that he went in search = ^{1}shu, of wood, it not only illustrates his going to cut down trees for firewood, but the symbol for axe is also read ^{1}shu = iron, and thus it represents here the verb ^{1}shu = to search, to look for; the adjective ^{2}ghügh = good, is not written. In the ^{1}Na–^{2}khi, adjectives qualifying a noun follow the noun, as do reflexive pronouns, as ^{2}t'ü = he, which is not written here. The next symbol is also a compound one and represents a tree growing on a mountain spur or ridge = ^{1}mbu, the tree symbol usually read ^{1}ndzĕr = tree or ^{2}t'o = pine tree, can also be read ^{2}ss = wood, as in this case; in the second part of the sentence the same symbol is read ^{1}ndzĕr = tree. The word ^{1}niu = on is not written but is indicated by the tree growing "on" the spur. ^{2}Ss ^{1}shu = wood search has been explained; in the ^{1}Na–^{2}khi the object precedes the verb; ^{3}k'ö the verb go, is not written but is indicated by the man with his axe. ^{3}K'ö also means to send, to despatch, in the sense it is used here, it can only be expressed by the first person singular. The entire last sentence is represented by the picture of a bird.

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The bird is the ²hoa–¹p'ĕr or the white ²hoa, the Tibetan eared pheasant *Crossoptilon Crossoptilon Crossoptilon*, to give its full scientific name (288). This bird is confined to southwest and west central China, *i. e.*, northwestern Yün–nan from the Yü–lung Shan 玉龍山, the Li–chiang snow range to Hsi–k'ang 西康 as in the highlands of Mu–li 木裹; in the northwest from south of the Yellow River to the Nan Shan 南山 facing Mongolia, its place is taken by another species, namely *Crossoptilon auritum*.

The ¹Na–²khi are apparently only acquainted with the former species, it figures very prominently in ¹Na–²khi legends in connection with ²Dto–¹mba ³Shi–²lo. In ³Shi–²lo ²t'u–³bbŭe = the origin of ³Shi–²lo we read that the latter took off his black hat and gave it to the pheasant, he gave it his grey felt mantle, he took off his red boots and gave them to the pheasant, since when the top of its head is black, its body light gray and its legs bright red. (*See:* J. F. Rock, The Birth and Origin of ²Dto–¹mba ³Shi–²lo in *B.E.F.E–O.*, t. XXXVII, pp. 31–33, Plate 12).

Below the bird symbol is the phonetic one ¹pĕr = white, it is not read here but it helps to identify the bird. The syllable ²yu after the noun ¹ndzĕr is an affirmative particle which cannot be translated; the word ²nnü = it, and ³ng'a = guard, rule, are not written.

Rubr. 11:

This rubric has two symbols the upper one read ¹ngu represents a box in which the ¹Na–²khi keep their harvested paddy and maize, here it stands for the verb ¹ngu = to hurt, pain. It belongs to the first rubric of page three. The second symbol represents the ²zo–²ghügh or good boy holding a stick = ²ndü, the syllable ¹ts'u = thin (a thin stick) is not written, neither is the verb ¹yü = to take up, *i. e.*, the good boy took up a thin stick. The action is expressed by the figure holding the stick.

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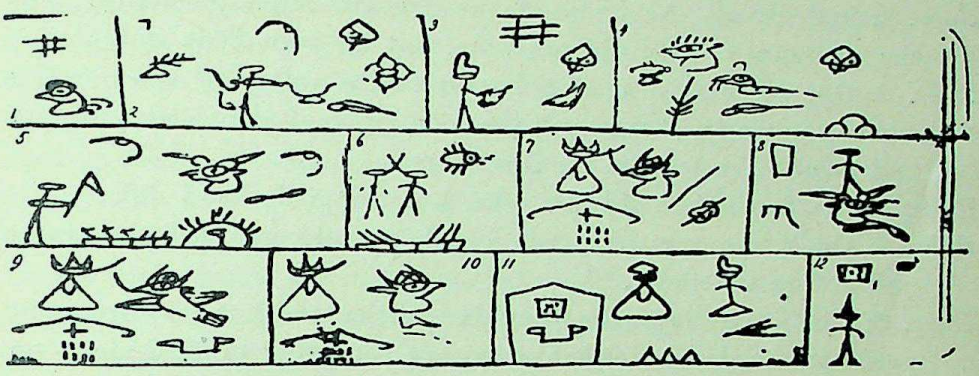

Transcription:

Page 3:

Rubr. 1: ²Hoa ²gv ²lä ³la ³k'ö, ²hoa ²gv ¹lä ²muàn̲ ¹ngu, ²zo ²gv ²lä ¹ngu ¹ds'ĭ;

Rubr. 2: ²Ddü–¹sso ²mbbŭe ²ghügh ²t'ü, ¹lo ¹niu ²gyu ¹wu ³k'ö, ¹gyi ²yu ²bpa–¹hăr ²nnü ²ng'a ²mbbue ²ghügh ³bpa–¹dzu ¹yü, ²bpa ¹la ²lä ³la ³k'ö;

Rubr. 3: ²bpa ¹la ²lä ²muàn̲ ¹ngu, ³mi ¹la ²lä ¹ngu ¹ds'ĭ;

Rubr. 4: ¹ndzĕr ²ddü ¹ndzĕr ²yu, ³ä–¹yü ²mä ²nnü ²ng'a ¹gyi ²yu ¹zhi ²nnü ²ng'a, ²lv ²yu ²bpa ²nnü ²ng'a ²lä ²gkyi;

Rubr. 5: ²Bä–¹ds'ĭ–²szĭ ²yu, ³szŭ ²bä ³szŭ ¹nddü ¹nä ²muàn̲ ¹chĕr, ²bbŭ ³lv ¹gko ¹niu ¹nä ²muàn̲ ¹chĕr;

Rubr. 6: ²Dzĭ–¹gyu–²la–²lĕr–¹dü, ³llü ²ch'i ³gkv ²yu ²lä ¹ndsŭ–²ngwùa;

Rubr. 7: ²Mùan̲ ¹t'gkye ¹ts'ä–³ho–²dtü, ²Dto–¹mba ³Shi–²lo ²Ddv–¹p'ĕr ¹Khyu–³t'khyu ¹nä ²nnü ³ndü ²bbŭe ¹ddaw;

Rubr. 8: ³Dto–²bbue–²aw–¹gkaw ²zo, ¹Yü–¹p'ĕr ¹ndsa ¹dzu ²ddü ³p'u ²ndza;

Rubr. 9: ²Mùan̲ ¹t'gkye ¹ts'ä–³ho–²dtü, ²Dto–¹mba ³Shi–²lo ²Ddv–¹p'ĕr ¹Khyu–³t'khyu ¹k'o ¹niu ²t'u; ²Dto–¹mba ³Shi–²lo ²Ddv–¹p'ĕr ¹Khyu–³t'khyu ²lä ¹ndsŭ ²ngwùa;

Rub. 10: ²Mùan̲ ¹t'gkye ¹ts'ä–³ho–²dtü ²Dto–¹mba ³Shi–²lo ²lä ³shou ²mä, ²Ddv–¹p'ĕr ¹Khyu–³t'khyu ¹zaw ²bbŭe ²nĕr–¹ssä ³dzĭ; ²Dto–¹mba ³Shi–²lo ²Ddv–¹p'ĕr ¹Khyu–³t'khyu ¹zaw ²lä ¹ds'ĭ;

Rubr. 11: ⁴Ssu ²ggŏ ¹gyi ¹niu ²t'u; ¹hä–³mi ¹ndsŭ ²mä ¹k'o ¹niu ²t'u, ¹Hä–³mi ³Ssu–²shou ²lä ³shou ²mä;

Rubr. 12: ²Ssu–¹ddv–¹na–²mun̲–³mi . . .

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Translation:

Rubr. 1: and struck the body of the Tibetan-eared pheasant, (but) the pheasant's body did not ache, but his own body did hurt.

Rubr. 2: One morning a good girl went to the valley to draw water where a green frog sat guard; the good girl took the wooden dipper and struck the frog on its front legs;

Rubr. 3: the frog's feet did not ache, but the girl's hand did.

Rubr. 4: On a tree a monkey sat guard, a snake guarded the water and a frog the rocks.

Rubr. 5: The people farmed and cultivated the land but they were not permitted to do so, neither were they permitted to herd sheep on the alpine meadows.

Rubr. 6: Thereupon all the able people (descendants of) ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh conferred together in the land,

Rubr. 7: who could actually go to the 18th storey heaven and invite ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo and the Garuḍa ?

Rubr. 8: A man by name ^{3}Dto–^{2}bbŭe–^{2}aw–^{1}gkaw went riding a white sheep with fangs.

Rubr. 9: He arrived in the 18th heaven before ^{3}Shi–^{2}lo and the Garuḍa whereupon the latter two conferred.

Rubr. 10: In the 18th heaven ^{3}Shi–^{2}lo said to the Garuḍa it behooves you to go, (but then) ^{3}Shi–^{2}lo and the Garuḍa both descended.

Rubr. 11: They arrived in the home of the Nāga (before) where the goddess sat, the goddess ^{3}Ssu–^{3}shou then said:

Rubr. 12: ^{2}Ssu–^{1}ddv–^{1}na–^{2}mun̲–^{3}mi . . .

Explanation and literal translation of text

Rubr. 1:

This rubric contains only two symbols, the upper is read ^{1}ngu, the lower ^{2}hoa; the first means ache, pain, the second is the Tibetan-eared pheasant; ^{1}ngu has been explained in the last rubric of page 2. The words ^{2}gv = body, ^{2}lä = then, ^{3}la = strike, ^{3}kö = went, are not written; the verb to strike is indicated by the upraised stick in the hand of the figure in the last rubric of page 2. Not a single symbol of the second sentence is written.

The ^{2}hoa–^{1}p'ĕr or here simply read ^{2}hoa, the *Crossoptilon* or Tibetan eared pheasant is here not fully drawn as in rubric 10 of page 2, but appears abbreviated; the large bushy tail being indicated by the three curved lines attached to the neck of the bird.

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Rubr. 2:

The first two symbols like in rubric 10 of page 2 are also read ^{2}ddü–^{1}sso = one morning; here the symbol ^{2}ddü = one, is employed rather than ^{1}ddü = large, for the numeral one, which is incorrect. This shows the carelessness of the ^{2}dto–^{1}mbas in selecting phonetics. The next symbol is a compound one, the figure should represent a girl and not a man, she is properly figured in the next rubric, the symbol for woman is explained in rubric 6 of page 1. She carries on her back a wooden bucket with a ladle, and in her hand a wooden cup or bowl. The symbol is here read ^{2}mbbŭe = woman, ^{2}ghügh = good is not written. The cup she holds in the hand is read ^{3}bpa–^{1}dzu, ^{3}bpa is a handle and ^{1}dzu means born (with) *i. e.*, a round bowl or cup to which a handle is attached. The word ^{2}t'ü = a reflexive pronoun "she, herself" is not written. Of the next sentence ^{1}lo ^{1}niu = valley there, are not written, and of ^{2}gyi ^{1}wu ^{3}k'ö water draw went, only the symbol for water is written, it is immediately to the right, and a little below the cup she holds in her hand. The symbol for water = ^{2}gyi is here read twice, although it is written only once. ^{1}Gyi ^{2}yu: for euphonic reasons reasons ^{1}gyi is here read in the first tone, ^{2}yu is an affirmative but is not written; the words ^{2}bpa–^{1}hăr frog green, are represented by the last symbols in the rubric, the upper one ^{2}bpa = frog, the lower ^{1}hăr = green, it represents a turquoise ornament such as is often worn by women, especially Tibetan women, it can be read ^{1}ō–^{1}hăr = blue or green, it has been explained in rubric five of page 2. The words ^{2}nnü ^{2}ng'a = it (the water) guards are not written.

Here one word is omitted namely ^{2}mä, it should read: ^{2}bpa–^{1}hăr ^{2}mä ^{2}nnü ^{2}ng'a, the word ^{2}mä is an enumerator, it must be added for the meter is spoiled without it. Of the last sentence ' frog hand then strike go ', not a single symbol is written, except frog as explained. The word ^{3}k'ö actually means do, when a stone is thrown the word ^{3}k'ö is also used and indicates the action, the stone having been released = gone.

The symbol read ^{2}muàn̲ = not, above the figure holding the cup does not belong here but to the next rubric. Of the sentence ^{2}mbbŭe ^{2}ghügh ^{3}bpa– ^{1}dzu ^{1}yü = girl good handle–born (cup or ladel) take, the compound symbol explained above does again duty, the word ^{1}yü = take hold of, is indicated by her holding it in her hands; to hold in the hand is actually ^{3}bbū. Colloquially a wooden water dipper is called ^{2}ss–^{3}bpa.

Rubr. 3:

The last two symbols in this rubric are read first, and the first compound one, that is the female figure with an exagerated hand, is read

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last. The negation ^{2}muàn̲ = not, must be transfered from the second rubric as mentioned there. Frog hand then not ache (pain), the word ^{1}ngu and its symbol have already been explained in the last rubric of page 2.

Here the female figure is read ^{3}mi = girl, an unmarried female, instead of ^{2}mbbŭe = woman. ^{1}La = hand is indicated by the enlarged symbol for hand. The words ^{1}lä = then, in the first sentence, and ^{2}lä in the second, have the same meaning although the tones are different, the change of tone is for euphony's sake only. In the last sentence there is the word ^{1}ds'ĭ = come, it is not written, the meaning is that the pain has come to her instead of to the frog's feet (hands).

Rubr. 4:

The first symbol read ^{2}ddü has been explained in rubric ten of page 2; here it stands for ^{1}ddü = one, it is the indefinite article a. Next are two symbols the upper represents a monkey's head, ^{1}yü, monkey is ^{3}ä–^{1}yü, ^{2}mä is an enumerator as explained in the previous rubric. Below it is the symbol for tree = ^{1}ndzĕr, it has been explained in rubric four of page, 1, and here is read twice. The second time followed by the syllable ^{2}yu, it is an affirmative particle following nouns and is untranslatable.

The second sentence ' monkey it guard ' is not written but is supposedly indicated by the monkey's head above the symbol tree; mä^{2} is the enumerator but in the colloquial the enumerator ^{3}p'u is used instead. Then follow two long narrow symbols; the upper one is a snake read ^{1}zhi, the lower one the symbol for water ^{1}gyi; the syntax is the same as in the foregoing sentence, water snake it guard; the words ^{2}yu, ^{2}nnü and ^{2}ng'a are not written. Of the last sentence only two syllables, ^{2}lv and ^{2}bpa are written, the first is the lower last, and the second the upper last in the rubric. The words ^{2}lä ^{2}gkyi or ^{2}lä ^{2}dgyu which are not written have the literal meaning of ' then gained ', actually the meaning is: are his, that is the rocks belong to the frog, like the tre to the monkey, and the water to the snake, it is the Chinese ch'uan = 賺 to earn, gain.

Rubr. 5:

The first symbol is a man wielding a hoe over a field which is represented by a narrow, long symbol with three short vertical lines within it, the latter is usually read ^{1}dü = land, earth, but not in the sense of soil which is ^{2}dshi. On the ^{1}dü symbol are three crosses on the left, and three short slanting lines on the right this is read ^{2}ndĕr–^{1}k'ö and represents a cultivated field and wasteland respectively. It occurred in

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rubric three of page 2 but there it is actually separated. In this instance however it is not read ^{2}ndĕr–^{1}k'ö, but the entire symbol with that of the man holding the hoe is read ^{3}szŭ–^{2}bä ^{3}szŭ–^{1}nddü = farming do, cultivate; often the symbol for do =^{2}bä is a hoe, here it is wielded by a man. This is an ancient expression only found in ^{1}Na–^{2}khi *mss.*, colloquially to plough and cultivate is ^{2}ghügh–^{1}llü ^{2}lo–^{2}bä. The first sentence in this rubric ^{2}Bä–^{1}ds'ĭ–^{2}szĭ is represented by the symbol of the man and read ' people ' *see* explanation in rubric six of page 1. The symbol above the hoe is ^{2}muàn̲ = not, it occurs again in the upper right hand corner of the rubric; ^{1}chĕr = permitted is written only once at the end below the second negation, it represents a bone, hence ^{3}chĕr = a joint, here used phonetically for ^{1}chĕr = permitted, and with the negation = ^{2}muàn̲, not permitted.

There remain now two symbols to be explained, namely the sheep's head and the semicircular one with nine short lines distributed along the rim. ^{1}Yü is sheep, but here in conjunction with the symbol ^{1}gko = alpine meadow below it, it is read ^{2}bbŭ–^{3}lv = sheep herding, ^{2}bbŭ is another term for sheep and ^{3}lv means to herd. The symbol below the sheep's head represents an alpine meadow with grass growing on top of it; within the symbol is that for needle = ^{1}gko, it is used here phonetically for ^{1}gko = alpine meadow and elucidates the symbol (764). The words ^{1}niu = on, and ^{1}nä an untranslatable particle are not written, neither is the word ^{2}yu at the end of the first phrase.

Rubr. 6:

The long narrow symbol attached to the base of the rubric, represents land = ^{1}dü with grass growing on it, the grass is long and apparently represents the vast grass lands of northeastern Tibet, the former home of the ^{1}Na–^{2}khi; this symbol is read ^{2}dzɪ–^{1}gyu–^{2}la–^{2}lĕr–^{1}dü = the vast land where the people run about, literally: people run vast land; the words ^{2}la–^{2}lĕr = vast, are also employed when speaking of the Yangtze which is called ^{2}La–^{2}lĕr ^{1}ha ^{2}yi–^{1}bi = vast gold stream, on account of its length. The word ^{2}dzɪ = people is also used when speaking of the ^{2}dzɪ ^{1}nä ^{1}ts'o the descendants of the pre–flood ancestors of the ^{1}Na–^{2}khi ^{2}Dzɪ–^{2}zä and ^{1}Ts'o–^{2}zä, the latter was the father of the post flood ancestor ^{3}Llü–^{2}ghügh always spoken of as ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh.

The two human figures above the land with lines extending from their mouths indicating that they are speaking, are here called ^{3}llü, *i. e.*, the descendants of ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh or simply ^{3}Llü–^{2}ghügh; the symbol in the upper right represents a tick = ^{3}llü, it is here used phonetically to indicate that the symbol of the two human figures is to be

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read ^{3}llü. The words ^{2}ch'i = all, ^{3}gkv = able are not written, neither the word ^{2}lä = then. The last two words ^{1}ndsŭ–^{2}ngwùa = to confer, is indicated by the crossed lines extending from their mouths, meaning talk and back talk.

Rubr. 7:

The first upper symbol represents ^{2}Dto–^{1}mba ^{3}Ṣhi–^{2}lo as explained in rubric two of page 2, only here no phonetic symbol is used to explain the name; below is the symbol for heaven = ^{2}mùa̱n and below it the numeral ten and eight, hence eighteen. The word ^{1}t'gkye = in or on, is not written, neither the word ^{2}dtü = storey; the ^{1}Na–^{2}khi make no distinction in their literary language between eighteen and eighteenth. Conferring with ^{3}Shi–^{2}lo is the Garuḍa or ^{2}Ddv–^{1}p'ĕr = white-as-conch ^{1}Khyu–^{3}t'khyu. The interrogative pronoun ^{1}nä = who (what man) is represented by the last symbol in the rubric, it represents ^{1}nä = millet, an ear of millet (*Panicum miliaceum*); ^{2}nnü = he, is not written. The word ^{3}ndü = to chase down, actually to invite (bring down) is represented by the diagonal line between the Garuḍa and the last symbol ^{1}nä, it is a stick with which one chases = ^{1}ndü. The verb ^{2}bbŭe = go, and ^{1}ddaw are not written; the last word ^{1}ddaw is an interrogative particle and takes the place of our question mark. Literally the sentence reads: Heaven in 18th storey ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo ^{2}Ddv–^{1}p'ĕr ^{1}Khyu–^{3}t'khyu who they chase (invite) go ?

Rubr. 8:

The first upper symbol is read ^{3}dto, it represents a board = ^{2}dto, but is here used phonetically as is the symbol below it read ^{1}gkaw, apparently borrowed from the Tibetan as it resembles the Tibetan syllable ka ཀ. Both are syllables in the name of the person seen riding the sheep, actually standing on its head but the outstretched foot of the sheep indicates that it is jumping along, and that he is riding it. The man's name who has been despatched to fetch or invite ^{3}Shi–^{2}lo was ^{3}Dto–^{2}bbŭe–^{2}aw–^{1}gkaw, only the first and last syllables of his name are written, the ^{2}dto–^{1}mba or priest must therefore know the name by heart otherwise he could not read it; the word ^{2}zo = male (boy, man) is not written, but it usually follows names of male persons. Sheep white or a white sheep, the syllable ^{1}p'ĕr = white, has been omitted here; on scrutiny two fine lines can be seen extending from the snout of the sheep, they indicate the words ^{1}ndsa ^{1}dzu = fangs born (with), the Chinese liao–ya 撩牙; ^{2}ddü-^{3}p'u = one piece, are not written, like ^{2}mä, as explained in rubric 4, ^{3}p'u is an enumerator, it is equivalent to the Chinese

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i-p'i — 匹. The word ²ndza = to ride is indicated by the position of the figure on the sheep.

Rubr. 9:

The first line of symbols has already been explained in rubric 7. The Garuḍa is here in a flying attitude with spread wings. The only other symbol in this rubric is that representing a trough = ¹t'u, here it stands for ²t'u = to arrive, that is the messenger ³Dto–²bbŭe–²aw–¹gkaw ²zo arrived, ¹k'o = before, ¹niu = there or in, *i. e.*, in front of ³Shi–²lo, whereupon he and the Garuḍa then conferred = ²lä ¹ndsŭ–²ngwùa, this is again indicated by the lines extending from their mouths.

Rubr. 10:

The first line of symbols is again the same as in the foregoing rubric. The only other symbol is that of the Garuḍa but only the head; below it is attached the symbol for foot =²k'ö and below it a wavy line, both indicating the action of descending.

The single line issuing from the mouth of ³Shi–²lo is here read ²lä ³shou ²mä = then or thereupon said it is the Chinese 謂 歟. Garuḍa ¹zaw ²bbŭe ²nĕr–¹ssä ³dzĭ = Garuḍa descend go your move, ³dzĭ is the imperative. The words ²nĕr–¹ssä or ²ndĕr–¹ssä have the meaning it is incumbent on him, here the Garuḍa. The last sentence: ³Shi–²lo (and the) Garuḍa descend then come, is not written only the action of descending is indicated, and that only of the Garuḍa, not of ³Shi–²lo; ¹zaw ²lä ³ds'ĭ = descend then come, actually means descended.

Rubr. 11:

The first symbol is a compound one and is composed of three. The outer frame represents a house = ¹gyi the upper inner one isr ead ¹ssu and is the picture of a die, here it stands for ¹Ssu = Nāga, here for euphonic reasons it is read ⁴Ssu in the fourth tone; the word ²ggŏ = of, denoting the genitive case is not written. nor the word ¹niu = in. The lower inner symbol has the meaning arrived as in the 9th rubric of this page, *q. v.* The symbol next to the house is the figure of a god = ¹hä, it should be that of a goddess, below it is the symbol for fire = ²mi, here it elucidates the figure of the god, ¹hä–³mi = goddess, ³mi = female. The next figure is that of a female in a sitting position, her name is ³Ssu–²shou, the symbol below is that of ¹zho or ¹zhou = grass, it is badly chosen as a phonetic for there is a symbol for ²shou. The female headdress of the sitting figure has been described in rubric six of page 1. The word ¹ndsŭ = sit is depicted in the squatting position of the female

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(goddess); the goddess sat = ¹hä–³mi ¹ndsŭ, ²mä ¹k'o = before in front of, ¹niu = there, ²t'u = arrive, *i. e.*, they arrived in front of the house of the ¹Ssu = Nāga, before which the goddess sat. The goddess ³Ssu–²shou then said, this is not written, usually a line extending from the mouth with the symbol = ³shou near it is written to express that phrase.

There is a *ms.*, in the collection called ¹Hä–³mi ³Ssu–²shou ²Ss–²zo–²nyi–¹ma ³chĕr *q. v.* This goddess was the daughter of ²Mùan̲–³llü–¹hä–²ndzĭ, the former became the wife of ²Gv–³ssä–²dtv–¹ch'i, her story is related in the *ms.*, above mentioned (*ms.* no. 1402).

Rubr. 12:

The three symbols in this rubric form the first three syllables in the name of a Nāgī. The first upper is ¹Ssu = a die, here read ²Ssu, below it is a demon of a type known as ¹ddv, and a black dot read ¹na = black, it is the Tibetan nag . The fourth syllable in the name ²mun̲ is not written neither in this rubric nor in the first rubric of page 4. ³Mi indicates again female and this is shown in the female headdress of the Nāga sitting in the house as depicted in the first rubric on page 4.

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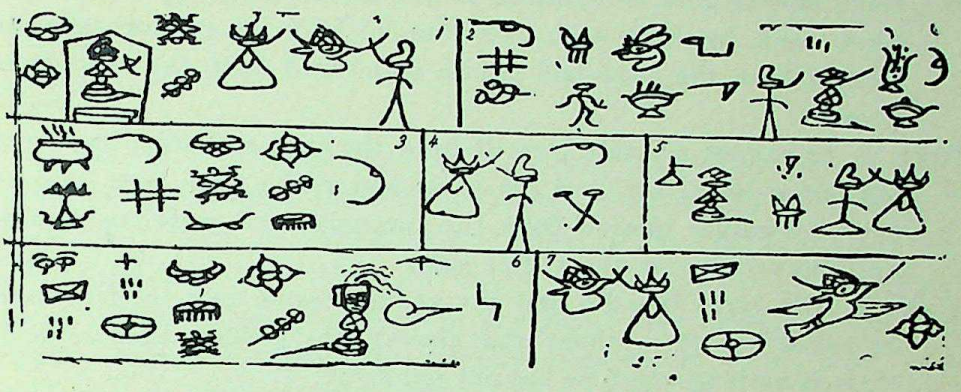

Transcription:

Page 4:

Rubr. 1: ¹Nv ¹gyi ¹ha ¹gyi ¹t'u, ¹ō ¹gyi ¹ch'ung ¹gyi ¹t'u ²lä ¹ndsŭ ²yu ³dzĭ, ²Dto–¹mba ³Shi–²lo ²Ddv–¹p'ĕr ¹Khyu–³t'khyu ²nnü ¹hä–³mi ³Ssu–²shou ¹t'gkye ¹niu ²lä ³shou ²mä:

Rubr. 2: ²Nnü ¹ngu ²muàn̲ ³gkv ³la, ²nyu ²lä ³wu ²bbŭe ¹dsaw, ¹hä–³mi ³Ssu–²shou, ²lä ³shou ²mä: ²Dso–¹na–¹lo–³ch'i ²tü, ²non̲–²zhi ²non̲–²haw ²muàn̲ ²ngwùa ²bä;

Rubr. 3: ¹Khyü–²mi ²mb'a–²mi, ²muàn̲ ²ngwùa ²bä, ¹nv ²lo ¹ha ²lo ²muàn̲ ²ngwùa ²bä, ¹ō ³bbĕr ¹ch'ung ³bbĕr ²muàn̲ ²ngwùa ²bä, ¹ndsŭ ²yu ³dzĭ.

Rubr. 4: ²Dto–¹mba ³Shi–²lo ²nnü, ¹hä–³mi ¹k'o ¹niu ²lä ³mi–²ddo, ¹hä–³mi ²lä ³shou ²mä, ²t'ü ²yu ²muàn̲ ²gkyi ¹ssü ²muàn̲ ²dgyu.

Rubr. 5: ²Dso–¹na–¹lo–³ch'i ²t'ü, ²ch'i ²bä ²bä ³gkv ²ddü ²gv ¹wuà ²yu ³dzĭ, ¹hä–³mi ²t'ü ²Dto–¹mba ³Shi–²lo ³k'o ¹niu ²lä ³shou ²mä.

Rubr. 6: ²Dso–¹na–¹lo–³ch'i ²t'ü, ²ts'ä–¹ddo ²ddü ²nyi ¹ts'ä–²wuà ²nyi ¹nv ²lo ¹ha ²lo ²gkan̲ ²nnü ²gkyi, ¹ō ³bbĕr ¹ch'ung ³bbĕr ²gkan̲ ²nnü ²gkyi, ²Mùan̲–³llü–²ndaw–¹gyi ³Ḳhü ²k'u ³t'u, ²gkv ²ch'ĕr ²gkv ²bbĕr ²llü ²dso ¹wuà;

Rubr. 7: ²Ddv–¹p'ĕr ¹Khyu–³t'khyu ²Dto–¹mba ³Shi–²lo ²lä ¹ndsŭ ²ngwùa, ¹ts'ä–²wuà ²nyi ²Ddv–¹p'ĕr ¹Khyu–³t'khyu ²t'ü (the symbol ¹ō belongs to the next page).

Translation:

Rubr. 1: It is said that you erected a silver and a golden house, a turquoise and cornelian house erected, and that (you) dwell therein (so it is said). ²Dto–¹mba ³Shi–²lo and the Garuḍa they addressed the goddess ³Ssu–²shou and said to her:

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Rubr. 2: Are you not moved in your heart, (is your heart incapable of being moved) ? I will return, (I will go back), the goddess ^{3}Ssu–^{2}shou then (replied) said: ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i he cannot separate himself from the ^{2}non–^{2}zhi (white wine) and from the ^{2}non–^{2}haw (food).

Rubr. 3: he cannot separate himself from the incense burner and from the butter lamp, nor from the silver and golden tray, it is said he cannot separate himself from the turquoise and cornelian combs, he (always) sits by them it is said.

Rubr. 4: ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo and the goddess came face to face and he asked her then (about the above), the goddess then replied: there is nothing which he has not put away.

Rubr. 5: ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i he is one capable of doing this it is said, the goddess face to face with ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo then said to him:

Rubr. 6: ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i he, on the first day and on the fifteenth day of the moon (on those days) puts before him a silver and a golden basin, also a turquoise and a cornelian comb; he betakes himself to the shore of Manasarowar (for certain he will come to the lake shore) to wash his head and comb his hair.

Rubr. 7: The Garuḍa and ^{3}Shi–^{2}lo then conferred, on the fifteenth day (of the moon) the Garuḍa he . . .

Explanation and literal translation of text

Rubr. 1:

We see the outline of a hut or house within which sits on a throne a Nāgī, to the right of her head is a symbol read ^{2}mä, it represents the vagina, ^{2}mä like ^{3}mi indicates female. Around the symbol for hut are four others, the first two upper ones are ^{1}nv = silver and ^{1}ha = gold respectively; the two lower ones are ^{1}ō = turquoise and ^{1}ch'ung = cornelian, the verb ^{1}t'u = to erect is not written; the last part of the sentence ^{2}lä ^{1}ndsŭ = then dwell, is indicated by the Nāgī sitting on a throne within the house, while the words ^{2}yu ^{3}dzĭ = it is said, are not written. If a person repeats a statement made by someone else, the statement is always followed by the words ^{2}yu ^{3}dzĭ, this is equivalent to our " it is said " but is not a literal translation of these words; they might be considered in lieu of quotation marks.

The next three symbols are in the order from left to right: ^{3}Shi–^{2}lo, the Garuḍa and the goddess ^{3}Ssu–^{2}shou, all three are engaged in conversation or discussion as is indicated by the lines extending from their

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mouths. Here it is ^{3}Shi–^{2}lo and the Garuḍa who tell her or say to her; the words ^{1}t'gkye ^{1}niu are the equivalent of the Chinese colloquial 說他上.

Rubr. 2:

The first three symbols from top to bottom are ^{2}muàn̲ = not, ^{1}ngu = ache, pain, and ^{2}nnü = heart; the upper in the second vertical row is read ^{3}gkv = able, it represents the symbol for head = ^{2}gkv and is used phonetically for ^{3}gkv able; the word ^{3}la is an interogative particle equivalent to the Chinese hu 乎. The negation ^{2}muàn̲ belongs to the word ^{3}gkv = able, hence not able, actually incapable of (your) heart being moved, *i. e.*, hurting (you)? The second symbol representing a person whose body is shaking as from fear, is as such read ^{3}nyu–^{1}nyu, here it stands for ^{2}nyu = I, the personal pronoun. The Garuḍa is now speaking; ^{2}lä ^{3}wu ^{2}bbŭe = return go back, I (will) return, I will go back, the Garuḍa says that in anger, threatening to go back but the phrase is such as to indicate that he has no intention of doing so. The syllable ^{1}dsaw has the meaning of 反語; all four syllables are written, ^{2}lä represents a muskdeer, ^{1}wu = a bowl without food, it has no cover, unlike the symbol read ^{2}haw = food, the last one in the rubric; ^{1}wu usually stands for slave, for slaves are given little food or next to nothing to eat. The symbol to the right of the muskdeer head represents a measure used in measuring out grain, as such it is read ^{2}bbŭe, it is here employed phonetically, as is the symbol below it ^{3}dsaw, a carpenters tool used in the making of large wooden trays or bowls; here it is read in the first tone. The next symbol shows the goddes ^{3}Ssu–^{2}shou speaking to the Nāgarāja ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i. The three lines above the latter's head represent the numeral 3 and as such is read ^{1}ssu, here it stands for the first syllable in the goddess' name and is read ^{3}ssu. The symbol next to the serpent king represents a jar with wine in it, hence ^{2}zhi = wine. The symbol is an interesting one; the dots in the jar apparently represent bubbles and the line down the center a hollow reed. In ancient times, when ^{1}Na–^{2}khi gathered together to drink wine, they used a large bowl or jar into which they placed a hollow reed through which each person took one draft, after each round, water was added equal to the quantity of wine consumed, this was continued till no liquor but only water was left; it prevented people from getting drunk. This same custom is still practiced by the Ch'iang 羌 of Li–fan hsien, southwest of Sung–pan. ^{2}Non̲–^{2}zhi is wine made from glutinous rice, the Chinese no–mi 糯米, it is actually called ^{3}dsu in ^{1}Na–^{2}khi and pai

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chiu 白洒, in Chinese; ²non–²haw is food prepared from glutinous rice. The symbol for food = ²haw is indicated by a dish or bowl with a cover.

Of the phrase ²muàn ²ngwùa ²bä = not separate do, only the negation is written, the last syllable to the right of the wine jar.

Rubr. 3:

The first symbol reading from top downwards is an incens burner read ¹khyü–²mi, they are of Chinese origin, usually of bronze, filled with fine ashes; the ¹Na–²khi use them also and burn bits of Juniper wood in them as offerings to their gods, etc., the lines indicate the smoke. Although the first syllable is read in the first tone it is derived from ³khyü = juniper, ²mi means fire. The second symbol read ²mb'a–²mi represents a butter lamp or oil lamp; the symbol for fire ²mi is on the top of the triangle resting in a dish.

These two symbols are followed by two others in a vertical line in which order they must be read. The first is the negation ²muàn already explained in rubric seven of page 1, the second the symbol read ¹ngu, and, as explained in rubric eleven of page 2, represents a grain box, there ¹ngu stands for the verb to pain, ache, hurt; here it has neither meaning, but has been used for the syllable ²ngwùa for which there is no symbol, it being nearest to that sound complex. The word ²bä = do, is not written. The next three syllables also read from the top down are ¹nv = silver, ¹ha = gold and ²lo, a wooden tray or very shallow bowl over a foot or more in diameter, and often oblong.

Another set of three symbols follows, again read in vertical order. The first is read ¹ō = turquoise, the second ¹ch'ung = cornelian (*see*: explanation for rubric five of page 2), and the third ³bbĕr, it is a picture of a comb, and has here that pictographic value. Of the last part of the sentence only the negation ²muàn is written; the last sentence is not written at all *viz.*, ¹ndsŭ = sit, ²yu–³dzĭ = it is said. The meaning is that all these objects are his constant companions from which he does not separate himself.

He uses a turquoise and cornelian comb to comb his hair and a silver and golden ²lo = tray to wash himself or rather his hair in it.

Rubr. 4:

The ²dto–¹mba ³Shi–²lo and the goddess are here having a discussion, he came face to face with her, goddess (face to face) in front there, ²lä then, ³mi–²ddo = ask. Goddess then said. Of the last sentence only two syllables are represented by symbols, namely the negation ²muàn already explained, and the symbol read ²gkyi, it represents a pair of

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shears, but its phonetic value is borrowed for ^{2}gkyi = to put away. The literal translation of the sentence reads: ^{2}t'ü = he (^{2}yu an affirmative particle) ^{2}muàn = not, ^{2}gkyi = put away, ^{1}ssü = kind, ^{2}muàn ^{2}dgyu not have (got), *i. e.*, there is nothing which he has not put away.

Rubr. 5:

The first symbol to the left of the Nāgarāja's head is the last syllable in his name ^{2}Dso–^{1}na–^{1}lo–^{3}*ch'i*, it has already been explained in rubric four of page 1, where, with another symbol it forms part of his name. Next to the (serpent) Nāgarāja are two syllables ^{2}bä and ^{3}gkv with the meaning do and able respectively. The symbol ^{2}bä represents a hoe and the dots below it clots of earth which are to indicate the action of hoeing, hence doing something, performing a task, it stands for the verb to do. The syllable ^{2}bä does duty twice here first in ^{2}ch'i ^{2}bä where it has the meaning " like ", ^{2}ch'i = this, like this, and ^{2}bä–^{3}gkv = do able, in other words he is capable of doing this. The words ^{2}ddü ^{2}gv = one body, *i. e.*, he is one, ^{1}wuà = yes, ^{2}yu ^{3}dzĭ = it is said. None of these syllables are written. The goddess sitting confers with ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo facing him, she relates to him in the next rubric of the Nāgarāja's doings on certain dates of the month.

Rubr. 6:

All symbols in this rubric are read from top down, there are three symbols each in three rows. Of the first three, the upper represent a pair of eyes with lines extending downwards, this symbol is read ^{1}ddo = to see, below it is the symbol read ^{2}ts'ä = salt, here it stands for ^{2}ts'ä first. Under ^{2}ts'ä–^{1}ddo the ^{1}Na–^{2}khi understand the first day of the new moon, and ^{2}ddü ^{2}nyi = one sun, one day, hence on the first day of the month; the last symbol is read ^{2}wuà = five, if read together with the symbol ^{2}ts'ä above it, it means fifteen = ^{2}ts'ä–^{2}wuà, to make certain that this is understood, the two symbols in the next row represent again the numeral 15, the first is ten, the next 5; ten by itself is ^{1}ts'ĕr, but if followed by another numeral it is read ^{2}ts'ä; twenty is ^{2}nyi–^{1}ts'ĕr, not ^{2}nyi–^{2}ts'ä. Below the numeral 15 is the symbol for sun = ^{2}nyi, hence ^{2}nyi = day. The name ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i although not written in this rubric is read first followed by ^{2}t'ü = he. The next five symbols ^{1}nv = silver, ^{3}bbĕr = comb, ^{1}ha = gold, ^{1}ō = turquoise and ^{1}ch'ung = cornelian have already been explained. The symbol for ^{2}lo = tray or (wash) bowl is not written but read, the symbol for comb should be between the fourth row of symbols, but the ^{2}dto–^{1}mbas have no fixed rule in composing their pictographic texts. The word ^{2}gkan also means

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in front of, before one, ^{2}t'ü = him, ^{2}gkyi = to place, this is repeated in connection with the comb. Next shows ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i, with the lower body of that of a snake but with a human head, and his hair undone, extending into the symbol ^{3}ḳhü = lake; above the latter is the symbol for heaven = ^{2}mùaṉ, here it is abbreviated, and as such is often read ^{2}muṉ. It is the first syllable in the name of the lake namely ^{2}Mùaṉ–^{3}llü–^{2}ndaw–^{1}gyi ^{3}Ḳhü already explained in rubric six of page 2; the last symbol represents a jointed stick, a stick with nodes in it, as such it is read ^{2}ch'ĕr, read ^{3}ch'er it stands for generation, also a joint, here it is read ^{2}ch'ĕr = to wash, the action of washing is indicated by the Nāgarāja's hair extending into the lake. The words ^{2}k'u = shore, ^{3}t'u = to step, ^{2}gkv ^{2}ch'ĕr = head wash, ^{2}gkv ^{3}bbĕr = head comb, ^{2}llü = come, ^{2}dso = certain, ^{2}wuà = yes, are not written. The goddess thus tells ^{3}Shi–^{2}lo that the Nāgarāja is certain to come (step) to the shores of the lake to wash his head and comb his hair. It may be remarked that an ancient custom, still observed by the ^{1}Na–^{2}khi, is to refrain from washing one's head and combing one's hair on the first and fifteenth of every month, to do so is considered unlucky, for those days are looked upon as lucky days, and it is believed that only Nāgas and Nāgarājas do so. On those days the people burn incense but would never think of profaning them by such actions, both men and women observe this.

Rubr. 7:

We see again the Garuḍa conferring with ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo. The following three symbols are read ^{3}ts'ä–^{2}wuà ^{2}nyi = (on) the 15th day, the Garuḍa he . . .

The Garuḍa speaking, with wings outstretched is flying to the lake ^{2}Mùaṉ–^{3}llü–^{2}ndaw–^{1}gyi (^{3}Ḳhü). The last symbol in the rubric represents a turquoise ornament as explained elsewhere, ^{1}ō = turquoise, here it stands for ^{1}ō = shadow, it belongs to the next page.

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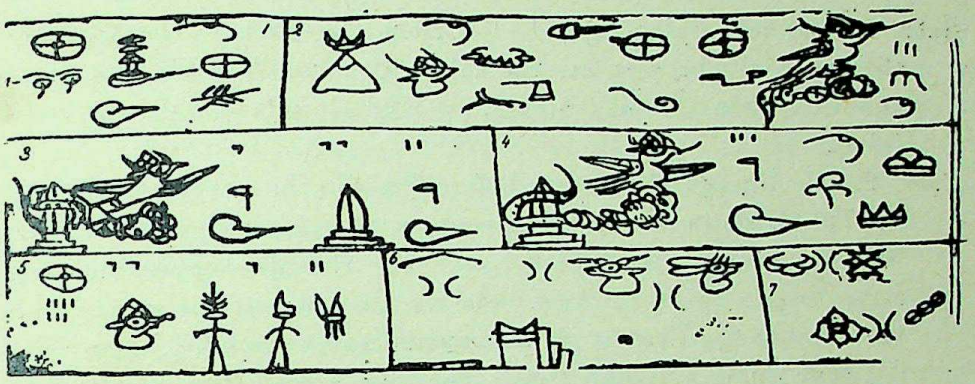

Transcription:

Page 5:

Rubr. 1: ²Nyi–²mä–²t'u ²nnü ²Nyi–²mä–¹gv ¹niu ¹lä ¹ndzĭ ¹chĕr, ²t'ü ¹ō ³khü ¹niu ¹ddo, ²Dso–¹na–¹lo–³ch'i ²t'ü, ²zhĕr ²lä ³ḳhü ¹niu ²lä–²naṉ ¹kho, ²muàṉ ²maṉ

Rubr. 2: ²Dto–¹mba ³Shi–²lo ¹k'o ¹niu ²lä ³shou ¹ds'ĭ, ²Dto–¹mba ³Shi–²lo ²nnü ²Ddv–¹p'ĕr ¹Khyu–³t'khyu ²ggŏ, ¹dshi ²muàṉ ²maṉ ²mä, ²erh ¹nä ¹shu ²nnü ³chung ²lä ³yu, ²ts'ä–¹ddo ²ddü ²nyi ²nyi–²mä–¹gv ²nnü ²nyi–²mä–²t'u ¹niu ²lä ³ḳhü–²ḳhü ²lä, ²lä ¹ndzĭ ¹chĕr, ²Dso–¹na¹–lo–³ch'i ¹dzho ²lä ¹dgyu, ²Ddv–¹p'ĕr ¹Khyu–³t'khyu ²lä ³shou ²mä, ²llü ²nnü ²muàṉ ¹niu ¹dzho ² bbŭe ³dzĭ, ²Dso–¹na–¹lo–³ch'i ²lä ³shou ²mä, ²nnü–²nnü ²llü ²nnü ²muàṉ ¹niu ⁴dzho ²bbŭe ²la, ²nyu ²gkaw ¹ssu ²gkaw ²yi, ²ddü ²gkaw ¹t'u ²muàṉ ²nĕr

Rubr. 3: ²Dso–¹na–¹lo–³ch'i ²t'ü, ²Ddv–¹p'ĕr ¹Khyu–³t'khyu ²nnü, ¹Ngyu–³na–³shi–²lo (¹Ngyu) ²lä ³ḳhü–²ḳhü ²lä ²ddü ²dzhu ¹nä, ²Mùaṉ–³llü–²ndaw–¹gyi ³Ḳhü, ²ddü ¹t'ü ³gko ²lä ¹ḳho, ¹Ngyu–³na–³shi–²lo ²nyi ³ḳhü–²ḳhü ²lä ²nyi ²dzhu ¹nä, ²Mùaṉ–³llü–²ndaw–¹gyi ³Ḳhü, ²nyi ¹t'ü ³gko ²lä ¹ḳho.

Rubr. 4: ¹Ngyu–³na–³shi–²lo ³ssu ³ḳhü–²khü ²lä ³ssu ²dzhu ¹nä, ²Mùaṉ–³llü–²ndaw–¹gyi ³Ḳhü, ²ssu ¹t'ü ³gko ²lä ¹ḳho, ²Dso–¹na–¹lo–³ch'i ²lä ³shou ²mä, ²nyu ²ggŏ ²mi ²dzu ²lv ²dzu ²t'ü, ²ddü ³ds'ĭ ³ssü ²muàṉ ²dgyu, ²Ddv–¹pĕr ¹Khyu–³t'khyu ²lä ³shou ²mä:

Rubr. 5: ¹Ä–²nyi–²la–³shĕr ²nyi, ²Bä–¹ds'ĭ–²szĭ ¹nä ¹Ssu ²nyi ³gkv, ³Lä–²dzho–²ghügh–²mä–¹ssĭ ²ddü ²gv, ³Bbŭ–¹lä–²ghügh–²mä ²nyi–³gkv.

Rubr. 6: ²Mùaṉ ²mbö ¹dü ²mbö ¹nä, ²dzu ²mbö ²wùa ²mbö ¹nä, ²ndĕr ²mbö ¹k'ö ²mbö ¹nä, ¹nnü ²mbö ²hö ²mbö ¹nä.

Rubr. 7: ¹Nv ²mbö ¹ha ²mbö ¹nä, ¹ō ²mbö ¹ch'ung ²mbö ¹nä.

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Translation:

Rubr. 1: Was sent flying (by ^{3}Shi–^{2}lo) from the East to the West; his shadow could be seen on the lake, ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i was afraid and went into the lake hiding, so (the Garuḍa could) not catch (him).

Rubr. 2: The Garuḍa then came before ^{3}Shi–^{2}lo, he came to tell ^{3}Shi–^{2}lo that his claws were not long enough, and that he could not reach ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i, so ^{3}Shi–^{2}lo gave the Garuḍa copper and iron claws to join on to his own. On the first day of the moon from the West to the East he circled around (over the lake), then (^{3}Shi–^{2}lo) sent (him) a second time. He then seized ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i and secured him. The Garuḍa then said: I will take you and go from the earth to heaven (into the sky). ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i then said: You from the land to the sky you will take me ? I possess the strength of three people, but I need not use the strength of one.

Rubr. 3: The Garuḍa (then took) ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i and wound him once around Kailaśa and stretched him, (whereupon) Manasarowar lake dried up one ^{1}t'ü; a second time he wound him, and twice he stretched him on Kailaśa, (whereupon) Manasarowar dried up two ^{1}t'ü.

Rubr. 4: Thrice he wound him and stretched him on Kailaśa, (whereupon) Manasarowar dried up three ^{1}t'ü. ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i then said: I stir up no fire quarrels, no rock quarrels, not as much as one pinch that can be picked up between two finger nails. The Garuḍa then said:

Rubr. 5: (Yesterday, a long time ago) once upon a time the people and the Nāga had one father and two mothers,

Rubr. 6: at that time heaven(292) and land were divided, houses and villages were divided, cultivated fields and waste land (284) were divided, domestic and wild animals were divided,

Rubr. 7: silver and gold were divided, turquoise and cornelian were divided.

Explanation and literal translation of text

Rubr. 1:

The first upper symbol represents the sun = ^{2}nyi–^{2}mä with the symbol ^{2}t'u = to come forth, which is however not written, the meaning becomes sunrise, hence East. The word ^{2}nnü after East means " from "

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it is not written as are many other syllables in this rubric. ²Nyi–²mä–¹gv=West is indicated by the second sun in the center of the last row of symbols. In the first sun symbol it will be noticed that the cross-lines within the circle are not perfectly straight, they are usually more wavy as in this pictograph, furthermore in the center is a small circle, this is to indicate brilliance, while in the sinking sun the disc is dull, this is depicted by the straight lines within the circle. This symbol is thus always read ²nyi-²mä–¹gv, but usually the symbol for body = ¹gv is shown below the sun's disc. ¹Niu = there, or here to, *i. e.*, from East *to* West is also not written. ²Lä = then, ¹ndzĭ = fly, and ¹chĕr = send, are not written individually but this action is to be found depicted in the last rubric of page 4, where the Garuḍa is soaring with spread-out wings. (³Shi-²lo) sent him flying on the 15th from East to West, when reading this sentence the last rubric of page 4 must be consulted, as the first rubric of page 5 is a continuation of it. Below the first sun is the symbol ¹ddo = to see, then follows the figure of a Nāga who here represents ²Dso–¹na–¹lo–²ch'i, and below him is the symbol ³ḳhü = lake. Of the phrase ²tü = he or his (that is the Garuḍa's) ¹ō = shadow, (this symbol is the last in the last rubric of page 4 as there explained) ³ḳhü = lake, ¹niu– = on, ¹ddo = see, only the symbols for 'lake' and 'see' are written in this rubric. Of the next phrase not a single symbol is written, except that the symbol ³ḳhü = lake is here read twice, and that the Nāga figure is here read ²Dso–¹na–¹lo–³ch'i; a literal translation of the sentence reads: ²zhĕr = afraid, ²lä = then, ³ḳhü = lake, ¹niu = in, ²lä–²naṉ = hide, ¹ḳho = gone, went, it also expresses the past tense, hence an action finished. There is no symbol for ¹ḳho and often the symbol ¹ḳhü = teeth do duty for it. The last part of the sentence in this rubric is only indicated by two syllables ²muàṉ ²maṉ = not catch, both these syllables are written, the first above the second sun, and the second delow it. It represents the tail of an animal, ²maṉ = tail, here it stands for ²maṉ = catch.

Rubr. 2:

This rubric contains 96 syllables yet only 16 symbols are written, the rest must be supplied from memory. The first three symbols have been encountered several times, namely ²Dto–¹mba ³Shi–²lo, the Garuḍa or ²Ddv–¹p'ĕr ¹Khyu–³t'khyu *i. e.*, the Garuḍa white as the conch, and the negation ²muàṉ = not. The next three symbols reading from top down are a pot with the symbol for ²mi = fire inside, as fire is red it stands here for the color red, indicating that the pot is a red one, hence = copper, the ¹Na–²khi never made pottery of any kind, what earthen

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bowls or dishes they ever had, were, and still are all made by the Min-chia 民家 tribe who live to the south of them. The ^{1}Na-^{2}khi work only in wood and metal, and all their pots are either of copper or iron. The central symbol is a picture of an axe hence ^{1}shu = iron, below it is the symbol for ^{1}dshi = claw(s), it is a picture of the foot of a predatory bird. The next single symbol near the top of the rubric represents a shoemaker's awl = ^{3}chung, here it stands for ^{3}chung = join. The symbols so far explained represent the first four phrases of which I give here a literal rendering: ^{3}Shi-^{2}lo ^{1}ko = before, ^{1}niu = there (face to face) ^{2}lä = then, ^{3}shou = speak, ^{1}ds'ĭ = come, *i. e.* the Garuḍa came before ^{3}Shi-^{2}lo and told him; ^{3}Shi-^{2}lo ^{2}nnü = he, him, Garuḍa, ^{2}ggŏ = his (genitive case), ^{1}dshi = claws, ^{2}muàn̲ = not, ^{1}man̲ = reach, *i. e.*, long enough, this last syllable is not written but may be supplied from the foregoing rubric where ^{2}man̲ stands for catch; the syllable ^{2}muàn̲ = not is however written. The syllable ^{2}mä following ^{2}muàn̲ ^{1}man̲ may be rendered by " so ". ^{2}Erh = copper, ^{1}nä = and, ^{1}shu = iron, ^{2}nnü = they, ^{3}chung = join, ^{2}lä = then, ^{3}yu = give.

This is now followed by the symbol for sun with straight lines hence West, then again the sun symbol here representing East, below it is the symbol for a trough made of wood, read ^{1}t'u, here it stands for ^{2}t'u = come forth, rise, hence ^{2}Nyi-^{2}mä-^{2}t'u = sun rise or East. The curl-like symbol below the first sun is read ^{3}ḳhü-^{2}ḳhü = circle around, ^{2}Ts'ä-^{1}ddo ^{2}ddü ^{2}nyi = on the first day (*see* explanation in subric six of page 4) ^{2}nyi-^{2}mä-^{1}gv = west, ^{2}nnü = from, ^{2}nyi-^{2}mä-^{2}t'u = east, ^{1}niu = to, ^{2}lä = then, ^{3}ḳhü-^{2}ḳhü = circle around, ^{2}lä = again, repeat, ^{2}lä = then, ^{1}ndzĭ = fly, ^{1}chĕr = send.

The next symbol is a compound one showing the Garuḍa grabbing or seizing the Nāgarāja ^{2}Dso-^{1}na-^{1}lo-^{2}ch'i. This picture the ^{1}Na-^{2}khi priests read here as follows: ^{2}Dso-^{1}na-^{1}lo-^{3}ch'i, ^{1}dzho = grabbed, seized (the object precedes the verb) ^{2}lä = then, ^{1}dgyu = secure (taken possession of), Garuḍa, ^{2}lä = then ^{3}shou-^{2}mä = said, ^{2}llü = land, ^{2}nnü = from, ^{2}mùan̲ = heaven, ^{1}niu = to, ^{4}dzho = seize (the tone for euphonic reasons has been changed but the meaning is the same), ^{2}bbŭe = go, ^{3}dzɪ here expresses the future, will, hence " will go ". ^{2}Dso-^{1}na-^{1}lo-ch'i ^{2}lä = then, ^{3}shou-^{2}mä = said, ^{2}nnü-^{2}nnü = you, (this is a very uncomplimentary pronoun, and is used by people who are quarreling) ^{2}llü = land, ^{2}nnü = from, ^{2}mùan̲ = heaven ^{1}niu = to, ^{4}dzho = seize, ^{32}bbŭe = go, ^{2}la = an interrogative particle, takes the place of our question mark.

The last two sentences in this rubric are represented by the last three symbols read from the top down. The first, three lines stand for

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the numeral 3 = ¹ssu, below it a phonetic already explained in the eighth rubric of page 3, it is read ²gkaw = strength, ²muàn = not. The literal rendering of the last two sentences is: ²nyu = I, my, ²gkaw = strength, ¹ssu ²gkaw = three strengths, ²yi = have, ²ddü ²gkaw = one strength, ³t'u = come forth, ²muàn ²nĕr = not needed. There is no symbol for the syllable ²nĕr.

Rubr. 3:

The first picture shows the Garuḍa holding the Nāgarāja and winding him around Mount Kailaśa who symbolises Mount Sumeru, the mystic mountain of the universe. It is the Ti–se or rii–rgyal–po Ti–se རི་བོ་རྒྱལ་པོ་དི་སེ = Ti–se king of mountains, also ri–rab lhun–po རི་རབ་ལྷུན་པོ = Sumeru. In ¹Na–²khi the mountain is called ¹Ngyu–³na–³shi–²lo ¹Ngyu (770). This picture or compound symbol is read as follows: ²Dso–¹na–¹lo–³ch'i, ²t'ü = he, him, Garuḍa, ²nnü = he, (the word ²nnü here indicates that this is said by a third person, the pronoun ²nnü is used when speaking of a superior person, while ²t'ü is employed when addressing an inferior person), Kailaśa, ²lä = then, ³ḳhü–²ḳhü = wind around, then, ²ddü = once, ²dzhu = stretch (he wound him tightly around the mountain) ¹nä = on. Manasarowar Lake, ²ddü ¹t'ü = one ¹t'ü, ³gko = dry, then, ¹ḳho = gone, went, (dried up one ¹t'ü). The symbol ¹t'ü represents a section of a grain box constructed of boards of equal width, each such width of a board is called ²ddü ¹t'ü = one width section. It is a measure and when full is said to contain so many ¹t'ü of grain, the ¹t'ü being the width of one of such vertical board into which the box is divided. Kailaśa twice wind around then twice stretch on, Manasarowar Lake two ¹t'ü dry then went (771).

The next three symbols read from top down are: ²ddü = one, ¹gko = a needle showing the eye, here it stands for ³gko = to dry up, then the symbol for ³ḳhü = lake, here Manasarowar lake is understood (*see* also rubric six of page 4). Next is the numeral ²nyi = two, and the symbol for Mount Kailaśa. Of the last three symbols the upper one is read ²nyi = two, and the remaining two have already been explained.

Rubr. 4:

The first symbol or compound symbol is identical with the first one in rubric 3, the reading is also the same only the numeral ¹ssu = three, here for euphony's sake read in the third, and in the following

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sentence in the second tone, is substituted for the numerals one and two in the previous rubric. ²Dso–¹na–¹lo–³ch'i then said is not written, neither the words ²nyu = I, ²ggŏ = of, the genitive, hence my. The remaining sentences are represented by four symbols only. The upper is again the negation ²muàn = not, below it is the symbol for fern = ¹ndi, in order that the symbol should be read ²dzu, there should be dots surrounding it, the ²dto–¹mbas are often very careless and omit them. As it stands it represents the Braken fern *Pteridium aquilinum*, the young shoots of which are eaten in times of scarcity by the ¹Na–²khi. The symbol ²dzu is written thus , it stands for quarrel, the pictographic value of this symbol, *i. e.*, its original meaning has been lost. ²Dzu means affairs, quarrels, it is the Chinese 滋 tzu = to stir up, to pick a quarrel. The symbol in the upper right hand corner of the rubric represent stones read ²lv, here it stands for rock, *i. e.*, quarrels during which rocks apparently are thrown; below is the symbol ²mi = fire (three flames) the meaning of fire quarrels, rock quarrels, imply intense misunderstandings, serious quarrels or discords; the word ²t'ü here following the word ²dzu means " it ", the Chinese 伊. ²Ddü–³ds'ĭ has the meaning of " one mite " (one pinch that can be picked up between two finger nails is the inherent meaning of ²ddü ³ds'ĭ). ¹Ssü = kind, sort, ²muàn ²dgyu = not have got. The last phrase ²Ddv–¹p'er ¹Khyu–³t'khyu then said, is not written.

Rubr. 5:

The first two symbols are, the upper one the sun = ²nyi or ²nyi–²mä, the lower one the numeral seven = ²shĕr, consisting of seven short lines. Both are read ¹Ä–²nyi–²la–³shĕr ²nyi the actual meaning of the phrase is ¹ä–²nyi = yesterday and ²la–³shĕr ²nyi = ancient long time, it may best be rendered « once upon a time ». The remainder of the phrase is practically the same as in rubric six of page 1. The symbols in this instance are fewer and the fourth symbol has been abbreviated it lacks the body, only the elephant's head has been written, the meaning is the same. The conjunction ¹nä = and has been added but is not written.

Rubr. 6 and 7:

These two rubrics and the meaning of the pictographs are the same as in rubrics 3, 4, and 5 of page 2, for explanation of text *see* the lat-

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ter. The syllable ¹nä at the end of each phrase has here the meaning of time and may be rendered « then » or « at that time », it is the Chinese chi 際.

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(770) Gansser, a Swiss geologist who circumambulated the mountain a few years ago published a beautiful picture of it in *Der Thron der Götter*, Plate 119. An accompanying map shows the mountain and the two lakes, it is one of the best maps of the region. The meaning of the ¹Na-²khi name of the mountain is ¹Ngyu = mountain, ³na = great, ³Shi-²lo the gShen-rab of the Bön. *i. e.*, the great mountain of ³Shi-²lo.

West of Kailaśa is a small peak called Jaya = glory, and a small one to the east of Kailaśa Vijaya = victory. According to W. Kirfel in his *Die Kosmographie der Inder*, Leipzig, 1920, p. 229, Meru has three (ring-shaped) circular landings or steps each of which is 500 Yojana broad, which rise 500 and 62 500 Yojana from the ground... The ¹Na-²khi ²dto-¹mbas always figure the mountain with three landings or terraces at the base coinciding with Indian tradition.

A detailed description of Mount Meru is to be found in the above mentioned book. The mountain is also known under the name of Mandara which appears to be the older name, *see* Jambūdvīpaprajñapti page 260 *a*.

The mountain's height and width is also given in a book entitled: ²Mùan-³llü-¹ddu-²ndzĭ ¹nnü ²mbö ¹ō ²mbö ³yu, ³k'v ²mbö ²szĭ ²mbö ³yu = (*ms.*, no. 1946) ' ²Mùan-³llü-¹ddu-²ndzĭ's division of livestock and (precious objects) grain, his years and long life (to be) given (to the people) ', belonging to the ²Szĭ ³chung ¹bpö ceremony, held for the prolongation of life. The height and width are given in ³ch'ou, a ¹Na-²khi measurement equal to five Chinese feet.

The origin of the mountain is told in a *ms.*, no. 2052 also belonging to the ²Szĭ ³chung ¹bpö ceremony and entitled: ¹Ngyu-³na-³shi-²lo ²t'u-³bbue = the origin of Meru. It is related in *ms.*, no. 2052, page 4, rubric 9, as follows: " The ¹P'ĕr and ¹Ssan (40) ¹Ō and ¹Hä (42), ¹Ndu and ¹Ssä (211), the headmen (= ²ndzĭ), ²dto-¹mba (450) and ²Llü-¹bu (58) conferred together with the ¹P'ĕr-²zo ²ngv-²gkv (40) to erect (build) Meru. They decided to have the nine artisans make the heavens, and the seven ¹Ssan-³mi ²shĕr-²mä-¹hä (40) to survey and spread out the earth. In the daytime the ¹P'ĕr and ¹Ssan, the ¹Ō and ¹Hä, ¹Ndu and ¹Ssä and the ²Dzī and ¹Ts'o built ¹Ngyu-³na-³shi-²lo ¹Ngyu, but at midnight (= ¹hu-²k'o), the demons came and destroyed (what the others had built); the beams were broken, the earth crushed, and the rocks smashed (page 5, rubric three).

Thereupon they performed ³Ch'ung-²bpa (²bä) to the ¹Ssu (Nāgas) whereupon the mountain had no more impurities, and could not be destroyed again.

In a manuscript entitled ²Muàn-¹bpö-²dzĭ-¹szŭ ³ssaw = Inviting ²Muàn-¹bpö-²dzĭ-¹szŭ (120) of the ³Dto ¹na ³k'ö ceremony (*ms.*, no. 1440) it is related on page 1, rubrics one to seven, that there was no one able to make the heavens (there were no artisans), nor were there the seven ¹Ssan-³mi ²shĕr-³gkv (40) to spread out the earth, therefore the heavens were unsteady, and the earth was shaking; thereupon the ¹P'ĕr-²zo ²ngv-³gkv (40) made the heavens and the ¹Ssan-³mi ²shĕr-³gkv (40) spread out the earth. In the East they used a white conch prop, in the South a turquoise one, in the West a cornelian one, in the North a golden one, and in the middle an iron prop to uphold the heavens. On page two it continues to relate that they used the ³Dsä-²dsä-¹ha-²lv-²mä (250) = the large golden rocks to hold down the earth so it should not

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move. The ^{1}Ō and ^{1}Hä, ^{1}Ndu ^{1}Ssä (211), the ^{2}Dzī and ^{1}Ts'o (19) then conferred about building ^{1}Ngyu–^{3}na–^{3}shi–^{2}lo ^{1}Ngyu (Meru). ^{2}Yi–^{1}la–^{2}yi–^{2}k'u then carried rocks and earth, silver, gold, turquoise and cornelian, also a white conch to build the mountain.

In the East the ^{1}Ō and ^{1}Hä built it with the white conch (^{2}Ddv–^{1}p'ĕr–^{2}yi–^{2}k'o), the southern face with turquoise the ^{2}Dzī and ^{1}Ts'o built, the western face the ^{1}Ddv and ^{1}Dsä (39, 745) built with black cornelian, the northern face the ^{1}Ssu and ^{1}Lv (Nāgas and dragons) built with gold. They also used wood, rocks, water and earth. If the mountain had not been built then the ^{2}Llü–^{1}bu ^{2}Bpä–^{2}ma, a ^{2}dto-^{1}mba could not suppress demons.

Kirfel *l. c.*, 2. Section Buddhist Cosmography p. 187 states: "Meru consists of gold and is therefore called Gold mountain; its summit consists of precious stones and diamonds... the eastern part is of silver, the southern of sapphire, the western of coral (according to others of crystal) and the northern face of gold", translated from the German. This coincides also more or less with the ^{1}Na–^{2}khi description. While in the Buddhist Cosmography the eastern face is of silver (considered white) so in the ^{1}Na–^{2}khi cosmography the conch, also white, is used for the East, it is the color of the East. Sapphire is unknown to the ^{1}Na–^{2}khi, its place is taken by the turquoise in the South, for the other two cardinal regions the material is the same.

It is possible that the ^{3}Dsä–^{2}dsä–^{1}ha–^{2}lv–^{2}mä (250) are equivalent to the Indian Buddhist Cakrāvala rockwall with which the universe is surrounded. According to the Cosmography of the Jaina, the foundation of the mountain is of earth, stones, diamonds and pebbles; the second part of the mountain itself consists of anka (a metal), crystal, silver and gold, and the third part of gold. The apex is of beryll. The mountain according to the Jaina has 16 names. *See*: Kirfel, *l. c.*, p. 233. In ^{1}Na–^{2}khi *mss.*, the mountain is also divided into three parts, called ^{3}Shi–^{2}lo ^{3}k'ö = the foot (foundation) of the mountain, ^{3}Shi–^{2}lo ^{3}t'ü = the (central) back of the mountain, and ^{3}Shi–^{2}lo ^{2}gkv the head (apex) of the mountain.

As regards the winding of the body of the snake around Meru, there is an interesting counterpart told in a Sūtra called the Submission of Nandopananda, king of the Nāgas; it occurs in the bKah-hgyur (Kanjur) བཀའ་འགྱུར, Mdo XXX, 21, fols. 588–594. This Sutra was translated by Leon Feer and was published with other excerpts from the Kanjur under the title "Fragments Extraits du Kandjour" in: *Annales du Musee Guimet*, Vol. V., Paris, 1882, pp. 414–419. In this story the Nāgarāja in question is not Ratnachūda, but Upananda, the Serpent king or kLuhi rgyal-po Nyer-dgah-bo གླུའི་རྒྱལ་པོ་ཉེར་དགའ་བོ. Unlike Ratnachūḍa who was wound around Meru three times by the Garuḍa, Upananda winds himself around Meru seven times so that the mountain became invisible; he embraced (with his coils) the entire mountain from the base to the summit, and put his head on the top of the peak. The story is a long one and may be found in the above quoted work.

(771) ^{2}Mùan–^{3}llü–^{2}ndaw–^{1}gyi ^{3}Ḳhü is the ^{1}Na–^{2}khi name of Manasarowar Lake. Mānasa is the Sanskrit name of the lake, sarowara means big lake; when the Indians speak of the lake they say Māna which is derived from the name of King Māndhātā of India who belonged to the Raghu family famous in India. He lived as an old man on the mountain Guru Māndhātā which is situated to the south of the lake. In Tibetan the lake has several names as Ma-dros-pa མ་དྲོས་པ, and Mtsho Ma-pham མཚོ་མ་ཕམ. The ^{1}Na–^{2}khi name has reference to the father of the ^{1}Na–^{2}khi race ^{2}Mùan–^{3}llü–^{1}ddu–

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²ndzĭ who meditated on the shores of the lake. The lake to the west of Manasarowar is called the Rakṣasa Lake, the Raksha are cannibal demons, in Tibetan srin-po སྲིན་པོ, they are also considered ghosts. The Tibetan srin-po is equivalent to the ¹Na-²khi ²Ssi-²p'u (376) who are also ghosts and demons. The Rakṣasa Lake is called in ¹Na-²khi ²Mùa̲n-³llü-²ssu-¹gyi-¹na, *i. e.*, the black lake of the demon ²Mùa̲n-³llü-¹ssu-²ndzĭ who was the enemy of ²Mùa̲n-³llü-¹ddu-²ndzĭ.

According to Kirfel, *l. c.*, II, *Die jüngere Periode der brahmanischen Kosmographie*, p. 59, the most sacred lake Mānasa lies at the foot of the large mountain Waidyuta which is south of Kailaśa, while at the foot of Kailaśa itself, lies the lotus pond Manda (Mada) resembling an autumnal cloud.

In a *ms.*, (no. 1517) entitled ³K'v ¹ggŏ ¹szĕr = to suppress the years, *i. e.*, the cycle years which are unpropitious, of the ³Dto ¹na ³k'ö ceremony it is related of the origin of ²Mùa̲n-³llü-¹ndaw-¹gyi ³Ḳhü as follows: " Before anything had appeared neither sun, moon, stars, planets, mountains, valleys, trees, rocks, Meru, the wish-granting tree, the golden rocks and Mānasa Lake, there appeared in the beginning of time a blue brilliant object, from the latter came forth a brilliant scintillating heaven from it came forth a fine breath and voice, from it came forth the supreme deity ²Ō-¹gko-²aw-¹gko. He caused a magic and there appeared ¹Ssaw-²yi-²wùa-²de. He caused a magic and there was born ²Mùa̲n-³llü-¹ddu-²ndzĭ, his white heaven, white land, white sun, white moon, stars, white mountain, white valley, white rocks, white trees, Mt. Meru, the wish-granting tree, Manasarowar Lake and the large golden rocks. This reminds on the origin of the worlds, etc., as described by Tucci, in: *Tibetan Painted Scrolls*, Vol. II, p. 711, as translated by him from gTsang ma klu hbum which differs from those published by Schiefner and Laufer.

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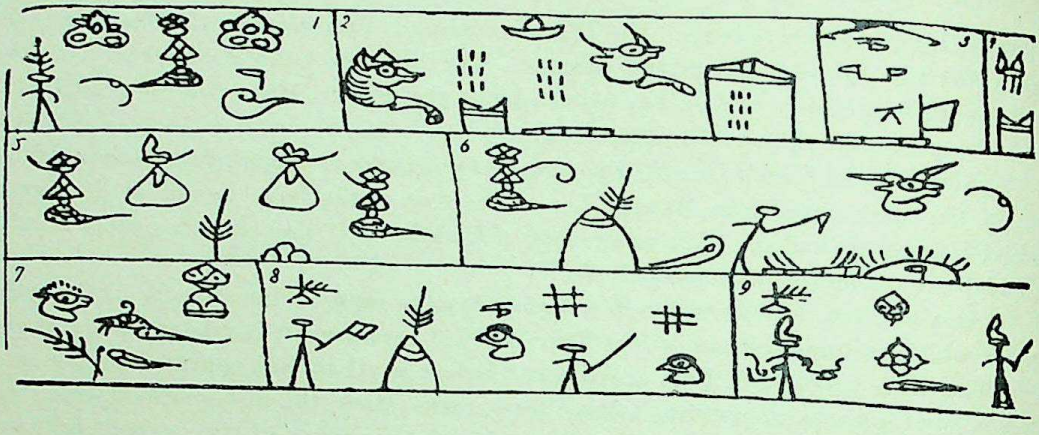

Transcription:

Page 6:

Rubr. 1: ²Ä–¹ssĭ ²muàn̲ ²mbö ²ggŏ, ²ō–²gügh ²t'ü ²ddü ¹na, ¹non̲–²bü–³ch'i ²tü ²lü, ²nnü ²nnü ¹yü ²lä, ²Mùan̲–³llü–²ndaw–¹gyi ³Ḳhü ²gko ¹lo ¹niu, ³dzĭ ²lä ²gkyi ²yu ³dzĭ;

Rubr. 2: ¹Ngu ²k'wua ²ddü ³t'u ¹bbŭ, ⁴Ssu ²nnü ²ngv ²wùa ³ts'u ²yu ³dzĭ; ²gu–¹mun̲ ²ddü ³gkaw ¹bbŭ, ⁴Ssu ²nnü ²ngv ¹dü ²k'u ²yu ³dzĭ; ¹mun̲ ²k'wua ²ddü ³t'u ¹bbŭ, ⁴Ssu ²nnü ²ngv ¹gyi ¹t'u ²yu ³dzĭ

Rubr. 3: ²Mùan̲ ²yu ¹p'ĕr ²nnü ²t'u ¹mun̲ ³dzĭ, ¹dü ²yu ¹ssan̲ ²nnü ²k'u ¹mun̲ ³dzĭ

Rubr. 4: ²Wùa ²yu ³gkv ²nnü ³ts'u ¹mun̲ ³dzĭ

Rubr. 5: ²Ss ²yu ¹Ssä ²nnü ¹khi, ⁴Ssu ²nnü ¹khi ¹mun̲ ³dzĭ, ²lv ²yu ¹Ndu ²nnü ³ts'u, ³Ssu ²nnü ³ts'u ¹mun̲ ³dzĭ.

Rubr. 6: ¹Ngyu ²ggŏ ²ss, ¹lo ²ggŏ ¹gyi, ⁴Ssu ²nnü ²ng'a ²yu ³dzĭ; ²Bä–¹ds'ĭ–²szĭ ²yu, ¹dü ²ggŏ ³szŭ ²bä ¹nä ²muàn̲ ¹chĕr ¹gko ¹niu ²bbŭ–³lv ¹la ²muàn̲ ¹chĕr ²yu ³dzĭ

Rubr. 7: ¹Ndzĕr ²ddü ¹ndzĕr ²yu, ¹yu ²ddü–²mä ²nnü ²ng'a, ¹gyi ²yu ¹zhi ²nnü ²ng'a, ²lv ²yu ²bpa ²nnü ²ng'a ²yu ³dzĭ.

Rubr. 8: ²Ddü–¹sso ²zo ²ghügh ²t'ü, ¹ngyu ¹niu ²ss ¹shu ³k'ö, ²ss ²yu ²hoa ²nnü ²ng'a, ²zo ²ghügh ¹ndü ¹ts'u ¹yü, ²hoa ²gv ²lä ³la ³k'ö, ²hoa ²gv ¹lä ²muàn̲ ¹ngu, ²zo ²gv ²lä ¹ngu ¹ds'ĭ ²yu ³dzĭ

Rubr. 9: ²Ddü–¹sso ²mbbŭe ²ghügh ²t'ü, ¹lo ¹niu ¹gyi ¹wu ³k'ö, ¹gyi ²yu ²bpa ²nnü ²ng'a, ²mbbŭe ²ghügh ³bpa–¹dzu ¹yü, ²bpa ¹la ²lä ³la ³k'ö, ²bpa ¹la ²lä ²muàn̲ ¹ngu, ²mbbŭe ¹la ²lä ¹ngu ¹ds'ĭ ²yu ³dzĭ; (first rubric of page 7 = ²bpa ¹la ²lä ²muàn̲ ¹ngu, ²mbbŭe ¹la ²lä ¹ngu ¹ds'ĭ ²yu ³dzĭ . . .

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Translation:

Rubr. 1: One item, the precious pearl, the father did not divide, this pearl you then took and hid (it) inside ^{2}Mùan–^{3}llü–^{2}ndaw–^{1}gyi (^{3}Ḳhü) Lake it is said; (the meaning is the same as in rubric six of page 2. The only difference here is that the phrase, it is said, is added).

Rubr. 2: The ^{1}Ssu erected nine houses below one foot print of a horse, it is said, the ^{1}Ssu spread out nine lands under (what) a hat can cover, it is said, the ^{1}Ssu constructed nine houses beneath the foot print (of the) cloven hoof (of a) cow it is said. (*See* rubrics seven and eight of page 2).

Rubr. 3: The ^{1}P'ĕr originated the Heaven(s) so they say, the Earth the ^{1}Ssan spread out, so they say.

Rubr. 4: The houses were built by those able, so they say.

Rubr. 5: The trees were reared by ^{1}Ssä, but (it is) the ^{1}Ssu, (who) reared them, so they say; the rocks were founded by ^{1}Ndu, but (you say that) you founded them, so they say.

Rubr. 6: The woods of the mountains, the water of the valleys, you the ^{1}Ssu usurped them it is said; at that time the cultivation of the land was not permitted, the herding of sheep on the alpine meadow (at that time) was not permitted it is said.

Rubr. 7: Tree on tree the monkey he usurped, the waters the snake (it) usurped, the rocks the frog it usurped, it is said.

Rubr. 8: One morning a good man went in search of wood on a mountain, but the trees the ^{2}hoa = Tibetan eared pheasant [288] he guarded; the good man picked up a thin stick and struck the body of the ^{2}hoa, the hoa's body did not ache, but the man's body ached, it is said.

Rubr. 9: One morning a good girl went to the valley to draw water where a frog sat and guarded, the good girl took the wooden dipper and struck the frog on its front legs; the frog's feet did not ache, but the girl's hand ached, so they say.

Explanation and literal translation of text

Rubr. 1:

The symbols are the same as in rubric six of page 2, the only difference is that here the Nāgarāja does not hold the pearl in his hand. In this rubric his name is not mentioned, but the derogatory pronoun ^{2}nnü–^{2}nnü, *see* explanation of rubric two of page 5. The words ^{2}yu ^{3}dzĭ = it is said are here added.

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Rubr. 2:

The wording and the symbols are the same as in rubric seven and eight of page 2, where they have been explained.

Rubr. 3:

The first symbol read ^{2}mùan̲ represents the vault of heaven as explained in rubric one of page 1, below it is the syllable ^{1}p'ĕr = white, here it stands for the ^{1}P'ĕr or ^{1}P'ĕr–^{2}zo–^{2}ngv–^{3}gkv = the nine makers of the heavens who are considered male (40); below it is the symbol ^{2}t'u = come forth, originate, the word ^{2}nnü = they (caused to come forth the heavens or made the heavens; then follows the syllable ^{1}ssan̲ which stands for the ^{1}Ssan̲–^{3}mi–^{2}shĕr–^{3}gkv (40) or the seven female ^{1}Ssan̲ who spread out the earth. The word Ssan̲, the final n̲ is nasal, is equivalent to the Tibetan sa ས = earth. The symbol for earth ^{1}dü is the one below ^{1}ssan̲, resting on, or attached to it, is the symbol for ^{2}k'u = gate, here it stands for ^{2}k'u = to spread out. The words ^{1}mun̲ ^{3}dzĭ here take the place of ^{2}yu ^{3}dzĭ and may be translated " so they say ".

Rubr. 4:

This contains only the symbol (top one) for ^{2}gkv = head, here for ^{3}gkv = able and the symbol for house or village = ^{2}wùa. Houses yes, the able they built (them) so they say.

Rubr. 5:

The first symbol is a Nāga speaking; then follows a female deity, because of the shape of the body, as if in a sitting position, legs crossed, but covered with a large mantel as can be seen in the figure of ^{2}Dto–^{2}mba ^{3}Shi–^{2}lo in rubrics four and seven of page 4, and the goddess of rubric eleven of page 3; she has the head-dress of a woman (*see* rubric eleven of page 3), and represents ^{1}Ssä, the equivalent of the Chinese passive principle Yin 陰; she caused the mountains to be covered with pines. She is always acompanied by her husband ^{1}Ndu who made the highest heaven lit full of stars, he is the Chinese Yang 陽 (211). Their ^{1}Na–^{2}khi ^{2}ggŏ–^{1}baw or phonetic characters are a broken and unbroken line ⚋, ⚊, respectively, as in the Pa-kua 八卦 of the I ching 易經. Their origin is related in a ^{1}Na–^{2}khi *ms.*, entitled ^{1}Ndu ^{1}Ssä ^{3}ch'ou ^{3}shu. At the different religious ceremonies performed by the ^{1}Na–^{2}khi ^{2}dto–^{1}mba they are represented by two white triangular rocks called ^{1}Ndu ^{2}lv = the rocks of ^{1}Ndu (and ^{1}Ssä). (*See* also ^{1}Ndu ^{1}dtü,

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ms., no. 5051 of this ceremony). They are also considered the guardians of the gates. [1]Ndu is depicted opposite [1]Ssä with the symbol for tree = [1]ndzĕr between them. Here it is read [2]ss = wood. Below [1]Ndu is the symbol for rock = [2]lv. The last symbol is a Nāga speaking. The words [1]khi = to rear, raise, [1]mun̲ [3]dzĭ = so they say, [3]ts'u = to erect, build, are not written, the words [1]mun̲ [3]dzĭ may be considered indicated by the lines protruding from the mouths of the figures who are thus speaking.

Rubr. 6:

The first symbol is that of a Nāga with a long curved line extending toward the mountain symbol with that of a tree growing on its slopes near the top. The first compound symbol is read [4]Ssu [2]nnü = Nāga they, [2]ng'a = usurp (guard) [2]yu [3]dzĭ = it is said, the word [2]ng'a is indicated by the horizontally extending curved line, the Nāga or Nāgas are reaching out towards the [1]ngyu = mountain, [2]ggŏ = of (genitive case) [2]ss = woods (trees), *i. e.*, the woods of the mountains; the last part of the sentence is represented by the mountain with a tree growing on its slopes. The next symbol extending from the base of the mountain represents a valley with water flowing from a spring, [1]lo = valley, [2]ggŏ = of, [1]gyi = water. All these symbols occur in rubric nine of page 2, and the reading is almost the same only the words [2]yu [3]dzĭ = so they say, are added. The remainder of the rubric is the same as in rubric five of page 3, *q. v.*.

Rubr. 7:

This is identical with rubric four of page 3, with the exception that the symbol [2]ddü is written in the latter rubric and omitted here, yet the words [2]yu [3]dzĭ are here added; what has been stated on page 3, is here quoted.

Rubr. 8:

All the symbols in this rubric have been explained in rubrics ten and eleven of page 2, and in rubric one of page 3.

Rubr. 9:

The symbols of this rubric have been explained in rubrics two and three in part, of page 3. Here the female figure is properly drawn. In the last symbol of this rubric the maid holds a stick, and what has been related in these rubrics is here quoted, hence the words [2]yu [3]dzi = so it is said, or so they say.

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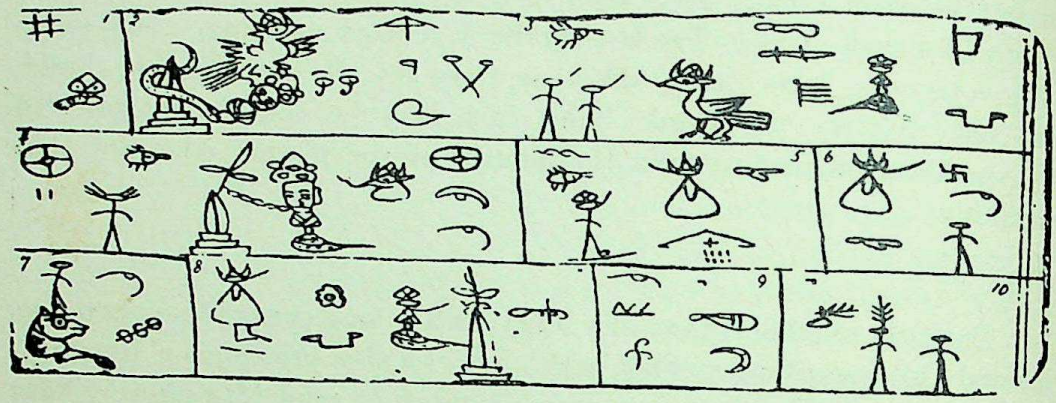

Transcription:

Page 7: For transcription of first rubric *see* last rubric of page 6.

Rubr. 2: ²Ddv–¹p'ĕr ¹Khyu–³t'khyu ²nnü, ²Dso–¹na–¹lo–³ch'i ²t'ü, ¹Ngyu–³na–³shi–²lo ¹Ngyu, ³ḳhü–²ḳhü ²bä ²lä ²dzhu ²mä ²t'ü, ²ch'i ²bä ¹dzho ¹mun̲ ³dzĭ; ²Dso–¹na–¹lo–³ch'i ²t'ü, ¹nv ²ggŏ ¹miu–bbĕr ²t'ü, ²Mùan̲–³llü–²ndaw–¹gyi ³Ḳkü ²gko ¹lo ¹niu ndzhu ²lä–²gkyi.

Rubr. 3: ³Llü–²mùan̲–³llü–²ch'i–³gkv, ²Ddv–¹p'ĕr ¹Khyu–³t'khyu ¹k'o ¹niu ²lä ¹ndsŭ–²ngwùa, ²Ddv–¹p'ĕr ¹Khyu–³t'khyu ²lä ³shou ²mä: ²Dso–¹na–¹lo–³ch'i ²t'ü ³na ³hăr ¹ho ¹t'gkye ²t'u ¹bbŭe ³dzĭ, ¹Ssu ²k'u ⁴Nyi ²k'u ²ddü ³t'u ¹nä.

Rubr. 4: ³Nyi–²nyi ²la ²mùan̲ ³ssu, ²Ndzĭ ³mun̲ ²lä ²ggü ²daw ²bbue ³dzĭ, ²Dso–¹na–¹lo–³ch'i ²t'ü, ²ĕrh–¹bbĕr ²shu ¹bbĕr ³dsu, ³Shi–²lo–²ndaw ¹ndzĕr ¹ddü ¹niu ²p'a ²lä ¹gkyi, ²Ddv–¹p'ĕr ¹Khyu–³t'kyu ²nnü, ³nyi ¹nä ³haw ²muàn̲ ²dgyu, ²t'ü ²t'khi ²t'ü ³khyu ¹nä ²lä ¹ndsŭ.

Rubr. 5: ²Llü–²mun̲–¹zä–³gki ²boa ¹yu ¹chĕr, ²mùan̲ ¹t'gkye ¹t's'ä–³ho ²dtü, ²Dto–¹mba ³Shi–²lo ²lä ³ndü ¹ḳho.

Rubr. 6: ²Dto–¹mba ³Shi–²lo ²lä ³shou ²mä, ²zo ²ghügh ²khi ²nnü ¹chĕr, ²muàn̲ ¹dtü ²bä ²muàn̲ ²ndu;

Rubr. 7: ²Ngu ¹ch'ung ²khi ²nnü ¹lu, ²muàn̲ ¹ggo ²bä ²muàn̲ ²ndu;

Rubr. 8: ²Dto–¹mba ³Shi–²lo ¹zaw ²lä ¹ds'ĭ, ²Dso–¹na–¹lo–³ch'i ¹k'o ¹niu ²t'u, ²Dto–¹mba ³Shi–²lo ²lä ³shou ²mä, ¹ssü (¹ssu) ²bä ²bä ¹yu ¹ddaw, ²Dso–¹na–¹lo–³ch'i ²lä ³shou ²mä, ²nyu ²yu ³Shi–²lo–²ndaw–¹ndzĕr ²k'ö ¹niu ²p'a ¹mun̲ ³na;

Rubr. 9: ²Mi ²dzŭ ²lv ²dzŭ ¹ddü ³ds'ĭ ¹ssü ²muàn̲ ²dgyu ²wùa ³dzĭ,

Rubr. 10: ²ddü–¹sso ²Bä–¹ds'ĭ–²szĭ ²nnü, ¹ssĭ ²nnü ²zo ²ssu ²dsu.

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Translation:

Rubr. 1: *See* last sentence in rubric nine of page 6.

Rubr. 2: The Garuḍa (told) ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i I wound you around Mount Kailas and stretched you, you were seized like this by me (in punishment).

^{2}Dso–^{1}na–^{1}lo–^{3}ch'i wept, his tears fell into Manasarowar Lake (they could not be retrieved).

Rubr. 3: The descendants of ^{1}Ts'o–^{2}zä ^{3}Llü ^{3}ghügh, all the able people conferred face to face with the Garuḍa; the latter then replied: I will cut his lean flesh right down to the ribs; (I will test) the ^{1}Ssu and ^{2}Nyi (Nāgas) (to see) what their reaction will then be.

Rubr. 4: Early (in the) morning two days after the headmen intended to gather, (they decided) to shackle ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i with copper and iron chains to the large ^{3}Shi–^{2}lo–^{2}ndaw (^{1}ndzĕr) (421) tree, so that he could not leave. The Garuḍa was to sit and watch him day and night.

Rubr. 5: They ? despatched (a small) the smallest and fastest (fleet-footed) of the (^{2}Llü–^{2}mun̲) = Nāga to the 18th heaven, to invite ^{3}Shi–^{2}lo (Shen-rab).

Rubr. 6: ^{3}Shi–^{2}lo said to himself: (I am) a good individual, somebody entrusts me (with a commission), I must pretend to be weary.

Rubr. 7: If a man has a fast horse he can go anywhere, (^{3}Shi–^{2}lo is an important person, if entrusted with a commission) he must not pretend to be weary, but must go.

Rubr. 8: ^{2}dto–^{1}mba ^{3}Shi–^{2}lo thereupon descended, and arrived face to face with ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i; ^{3}Shi–^{2}lo then said: 'What have you committed ?' ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i thereupon replied: They tied me to the foot of the ^{3}Shi–^{2}lo–^{2}ndaw (^{1}ndzĕr) tree...

Rubr. 9: I have committed nothing not even as much as equals a pinch which can be held between the nails.

Rubr. 10: One morning the people, father and son gathered together (*i. e.*), the father led the son and they assembled).

Explanation and literal translation of text

Rubr. 2:

The Garuḍa he, to ^{2}Dso–n̲a–^{1}lo–^{3}ch'i he: the pronoun ^{2}t'ü is used to an inferior person, while the pronoun ^{1}nun̲ is considered very derogatory and is used by quarrelling parties; it can never be used by a younger. person when speaking to an older one. Kailas mountain wind do

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then stretch (²mä is not explainable) him. The syllables ³kẖü–²kẖü can mean to encircle, go around, and wind around as in this case; ²bä = do, ²lä = then, and ²dzhu = stretch, the word ²mä has no equivalent in English; ²t'ü is a pronoun. The syllables ²ch'i–²bä mean = this like (like this) ¹dzho = seize, grab; ¹mun̲ = therefore, the Chinese 故. The last syllable ³dzĭ expresses the passive voice. The entire phrase is expressed by the first compound symbol where we see the Garuḍa having hold of Ratnachūḍa by the head, and his body wound around Mt. Kailas. The next symbol represents two eyes with tears dropping from them, this is here read = he wept, actually ¹nv = weep, ²ggŏ = of, the genitive case, and ¹miu–²bbĕr = tears, hence the tears of (his) weeping, ²t'ü = they. The remainder literally reads Manasarowar Lake, ²gko–¹lo = inside, ¹niu = there, ¹ndzhu = drop, fall, ²lä–²gkyi = remained or remain, the actual meaning is to put, to place; tears cannot exactly be put into the lake after we are told that they dropped in, hence the idea is expressed that as they had fallen in, could not be retrieved, the Chinese equivalent is 墜置. As to the symbols depicting this last part of the sentence, we have: the first upper ²mun̲, a conventional sign for ²Mùan̲ = heaven, here it stands for the name of the lake; below it is the symbol ¹gko = needle, here ²gko–¹lo = inside, and below it the symbol ³khü = lake. The last symbol is ³gkyi = a pair of shears, here it stands for ²gkyi = to put.

Rubr. 3:

The first symbol in the upper left represents a tick and as such is read ³llü, here it stands for the descendants of ¹Ts'o–²zä ³Llü–²ghügh; the two male figures represent: the larger the father, and the smaller the son, together with the tick symbol, used phonetically, they stand for the expression ³Llü–²mùan̲–³llü–²ch'i–³gkv or all the able descendants of ³Llü–²ghügh, whose father was called ¹Ts'o–²zä, ²ch'i = all, ³gkv = able. The two figures are seen conversing with the Garuḍa, this is read: Garuḍa before (in front) there then confer = ¹ndsŭ–²ngwùa, literally sit, play, ²ngwùa is equivalent to the Chinese 要. Garuḍa then said, this is indicated by the line extending from the Garuḍa's mouth. Ratnachūḍa he, ³na = lean flesh, ³hăr = cut, ¹ho = ribs, ¹t'gkye = to, on, ²t'u = arrive, ¹bbŭe = future tense, ³dzĭ = passive voice. This is written with the three vertically arranged symbols, the picture of a Nāga, and the last symbol in the lower right. The first upper is actually read ²shi = meat, flesh, the small circular part of the symbol should be black to indicate the phonetic ¹na = black, the writer forgot to

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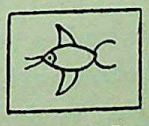
blacken that part of the symbol; below it is the symbol for knife with a line through it indicating " cutting ", hence ^{3}hăr = cut, it is often also read ^{3}ndaw or ^{3}nda = chop, cut, the difference between ^{3}hăr and ^{3}ndaw is that the first refers to slicing, while the second implies to the lifting of the knife and chopping, like meat with bones; to split is ^{2}k'o for which there is a separate symbol. The third symbol is a picture of ribs.

The last sentence reads: ^{1}Ssu mouth, ^{2}Nyi mouth once come forth, do. The word ^{1}nä has here the meaning of doing, do, equal to ^{2}bä; when one asks: " What do (you) do " he will say: ^{1}ä–^{2}dzĭ ^{2}bä ^{1}nä.

The symbol ^{1}t'u = trough, the last lower, is here used twice, once as stated above, and here in connection with ^{2}k'u = mouth, here actually represented by the symbol for door = ^{2}k'u, the word ^{2}t'u here means to come forth, *i. e.*, from the mouth.

Rubr. 4:

^{2}Nyi–^{2}nyi ^{2}la ^{2}mùan̲ ^{3}ssu means early morning two days after, ^{2}nyi–^{2}nyi = two days, the word ^{2}la indicates that two days have past, and ^{2}mùan̲–^{3}ssu = early morning. The rest of the sentence reads: headman official then gather will. This second part of the sentence is written with two symbols only. The figure with upturned hair is read ^{2}ndzĭ = headman (437), it is possible that that type of hairdress was worn by village headmen to distinguish them from the common peasants, if the hair is wavy and extends latterally from the head in a horizontal way, the symbol is then read ^{2}ssĭ = poor, with dishevelled hair.

The word ^{2}ndzĭ for headman throws light on the social and official life of the people, for ^{2}ndzĭ means also to eat and as a chief or headman usually squeezes the people he has been given the title ^{2}ndzĭ. The symbol above the standing figure is not correct, it should be ^{3}mun̲ = the large horse fly so common on the alpine meadows in summer, it disappears immediately the sun goes behind a cloud, and appears as soon as the sun shines again, the symbol here used is ^{3}llü = tick, ^{3}mun̲ is written  thus. Under ^{3}mun̲ an official is here understood, he is equivalent to the Chinese hsiang-yüeh 鄉約 or village elder. The words ^{2}ggü–^{2}daw mean to gather, the Chinese 聚集.

The next is a very much compound symbol if such it can be called, for it represents an actual story. At first there is the mystic mountain of the univers Sumeru or Meru of which Kailaśa is the symbol,

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on this mountain grows the wish-granting tree ¹Ha-²yi-²boa-¹daw-¹ndzĕr (249). This wish-granting tree is well known in Buddhist Tibetan and Jain Cosmography. In ¹Na-²khi the tree has nine names (772). The name here given is however ³Shi-²lo-²ndaw-¹ndzĕr meaning the ²Ndaw tree of ¹Ngyu-³na-³shi-²lo ¹Ngyu. This name occurs in ²Lv-²mbĕr-²lv-¹zaw ³ssaw, ³man-³chung, *see*; The Romance of ²K'a-²mä-¹gyu-³mi-²gkyi in *B.E.F.E-O.*, t. XXXIX, 1939, fasc. 1, pp. 77. It is likely that the syllable ²ndaw is equivalent to ¹daw in the name ¹Ha-²yi-²boa-¹daw ¹ndzĕr. It is true that the name ³Shi-²lo-²ndaw ¹ndzĕr does not appear among the nine names of the tree.

(Under ²Ndaw ¹ndzĕr, the ¹Na-²khi to-day designate an evergreen species of oak (*Quercus cleistocarpa*), which grows in dry rocky situations at altitudes of 8,000 to 10,000 feet. It is undoubtedly identical with ¹Ha-²yi-²boa-¹daw ¹ndzĕr, the wish-granting tree growing on Mt. Sumeru).

²Dso-¹na-¹lo-³ch'i he copper (and) iron chains fettered ³Shi-²lo-²ndaw ¹ndzĕr large on tie remain. All that is visible is the chain, ²ĕrh = copper, ¹shu = iron, the word ¹bbĕr means rope as the ¹Na-²khi have no word for chain, chains were introduced by the Chinese, and the words ¹shu ¹bbĕr have come to mean "iron chain". The Nāgarāja wears the jewel on his head hence his name Ratnachūḍa or gTsug-na-rin-chhen (773). The word ³dsu means to fetter, to shackle, ³Shi-²lo-²ndaw (¹ndzĕr) tree large on tie, ²lä-¹gkyi has the meaning of remained, *i. e.*, he could not go elsewhere.

The next symbol represents the head of the Garuḍa speaking. The last three symbols are read ²nyi = sun, here ³nyi = day-time, ³haw (an inverted moon hence night) night time, ²muàn ²dgyu = no difference, of the last two words only the negation ²muàn is written. The words ²t'ü-²t'khi, ²t'ü ³khyu = him guard, him watch, are not written but are indicated by the Garuḍa facing the chained Nāgarāja.

The words ¹nä ²lä ¹ndsŭ = and sit, are also not written.

Rubr. 5:

The first upper symbol represents clouds and as such is read ¹gkyi, here it is employed phonetically in conjunction with ¹zä, ¹zä-³gkyi = who - small, ²Llü-²mun, ²boa ¹yu = sole light, or fleet-footed, ¹chĕr = send. It is the custom when several people are gathered together who wish to send a messenger, the smallest present, considered the quickest is usually sent.

The symbol for tick = ³llü stands for the first syllable in the word ²Llü-²mun the colloquial term for a Nāga. The small figure with the

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jewel crown on the head is a small boy Nāga on his way; one foot steps along, the wavy line underneath his feet indicating the road. The word ^{1}chĕr = send is not actually written but is indicated by the stepping figure.

Next we have the figure of a ^{2}dto–^{1}mba here ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo or gShen–rab(s)–mi–bo, the symbol to the right of his head is ^{2}shi = meat, it is a phonetic and is the first syllable in his name. Names are very rarely if ever fully written out, and unless one is perfectly familiar with ^{1}Na–^{2}khi iconography it is impossible to identify figures of gods, spirits, demons, etc., as they appear in the ^{1}Na–^{2}khi texts, for their names are never fully written. Below the ^{2}dto–^{1}mba we have the vault of heaven = ^{2}mùa n̲ and below it the numeral 18, *i. e.*, 10 + 8. This phrase has been explained in rubric seven of page 3, *q. v.* The words ^{2}lä ^{3}ndü k̤ho are not written; the word ^{3}ndü = chase, has also been explained in rubric seven of page 3. The syllable ^{1}k̤ho = gone, the past tense is usually written with the symbol ^{2}k̤hü = teeth, as there is no phonetic symbol ^{1}k̤ho, but here it is omitted.

Rubr. 6:

The first symbol with the phonetic ^{3}shi is again ^{2}Dto–^{1}mba ^{3}Shi–^{1}lo, he is speaking. Of the remainder of the sentence only three symbols are written. The first is a swastika with the phonetic value ^{2}ghügh = good, below is the negation ^{2}muàn̲, and the last figure is that of a boy or man read ^{2}zo; the words ^{2}zo ^{2}ghügh = (boy) man good, belong together. ^{3}Shi–^{2}lo then said: person good, ^{2}khi = man, ^{2}nnü = he, ^{1}chĕr = entrust, ^{2}muàn̲ ^{1}dtü = not weary, ^{2}bä = do, ^{2}muàn̲ ^{2}ndu = not pretend.

Rubr. 7:

The first symbol is a compound one, a horse's head with a forward stepping leg attached, and a man standing on top of the horse's head. To the right of the horse's hoof is the symbol ^{1}ch'ung = cornelian, here it stands for ^{1}ch'ung = fast, quick. Horse is usually called ^{2}zhwua in colloquial ^{1}Na–^{2}khi, in the literary language it is ^{2}ngu, occasionally it is read ^{2}dta, this is however a Tibetan loan word for horse in Tibetan is rta $\bar{5}$, pronounced ta. ^{2}Ngu ^{1}ch'ung = horse fast, ^{2}khi = man, a human being, it is usually written with the symbol ^{1}khi = paddy on top of the head to indicate that a human being is meant, not ^{2}zo = male; ^{2}nnü = he, ^{1}lu = travel. Of the last part of the phrase only the negation ^{2}muàn̲ is written. ^{2}Muàn̲ ^{1}ggŏ = not willing, ^{2}bä = do, ^{2}muàn̲ ^{2}ndu = not pretend.

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Rubr. 8:

We see here a speaking ²Dto–¹mba, we know it is ³Shi–²lo (gShen-rabs) for he has been invited to descend, this action is indicated by the attached foot, the line below also denotes the action of coming down, ¹zaw ²lä ¹ds'ĭ = descend then come.

The symbol ²t'u = arrive is the second lower one, ¹k'o ¹niu before, in front of, ²Dso–¹na–¹lo–³ch'i the Nāgarāja tied to the ²Ndaw (¹ndzĕr) tree; ³Shi–²lo then said, this is expressed by the line extending from ³Shi–²lo's mouth; the syllable ¹ssü = what, is written with the symbol ²ssu = sheep wool, it is wrongly selected for there is a symbol for the phonetic ¹ssü; ²bä–²bä = done, ²yu it is, ¹ddaw is a final interrogative = what; what is it you have comitted ?

²Dso–¹na–¹lo–³ch'i then said: to ³Shi–²lo–²ndaw ¹ndzĕr foot on tie; the words ¹mun̲ ³na are not translatable but give the inference of a continuation of the statement; these words are not written; the first part of the sentence is indicated by the tied up condition of the Nāgarāja. There remains now the symbol ³ts'ĕr = to cut; to cut soft objects like a rope is called ³ts'ĕr, to cut hard objects is ³ndaw, cutting meat and vegetables is called ³hăr. The symbol used here can also be read ²k'v = to reap, to harvest (cut) grain. The ²dto–¹mba read it here as a phonetic with the ³ndaw value, and makes it stand for the third syllable in the name of the tree. I believe however that there is another reading for this rubric, and that the Nāgarāja begs ³Shi–²lo to *cut* the rope, for ³ndaw to cut is written with another symbol (a knife with a line through it). The symbol in question represents the ¹Na–²khi sickle ¹ndaw with a line through it which gives it the phonetic value of ³ts'ĕr or ²k'v. Were there no line through it, it could then stand for the word ¹ndaw in the name of the tree. As has been remarked, the ²dto–¹mbas are often very careless in the selection of symbols to denote phonetics.

Rubr. 9:

Of all the words in this rubric only the following are written, read from top down in two colums of three symbols each: ²Muàn̲ the negation already explained, ²mi = fire, ²dzŭ = affair, calamity, the symbol lacks the many dots *q. v.* which cause it to be read ²dzŭ, it is the Chinese 禍, as written here, the symbol stands for ¹ndi = the young fronds of the Braken fern (*Pteridium aquilinum*); ³ds'ĭ = mite, a pinch, (such as can be picked up between finger nails) the symbol represents a mutton shoulder blade and as such is read ¹p'i, it has however two phonetic values, and it is ³ds'ĭ which is here employed. The

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last symbol is ^{1}dgyu = a bracelet, here it stands for ^{1}dgyu = have got, there is. The first symbol ^{2}muàn belongs to the last symbol hence ^{2}muàn ^{1}dgyu = not have got. The last two words ^{2}wùa ^{3}dzĭ which are not written are untranslatable, but are an expression of resentment. The Nāgarāja means to indicate that he is guilty of nothing.

Rubr. 10:

The first two symbols ^{2}ddü ^{1}sso = one morning, have already been explained (*see* page 3, rubr. two), and so have the other two symbols, the first is ^{2}ä–^{1}ssĭ = father, and ^{2}zo = son (*see* page 1, rubr. six). The words ^{2}Bä–^{1}ds'ĭ–^{2}szĭ = the people, ^{2}nnü = they, are not written, father he son, ^{2}ssu ^{2}ssu = lead together; the last two syllables are also not written.

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(772) Its origin is related in a ^{1}Na–^{2}khi manuscript belonging to the ^{2}Szĭ ^{3}chung ^{1}bpö ceremony entitled ^{1}Ha–^{2}yi–^{2}boa–^{1}daw ^{1}ndzĕr ^{2}t'u–^{3}bbŭe, as follows: ^{2}Mùan–^{3}llü–^{1}ddu–^{2}ndzĭ expectorated on a cliff and on white soil whereupon there came forth white dew and white grass, from them came forth the lake ^{2}Mùan–^{3}llü–^{2}ndaw–^{1}gyi (^{3}Ḳhü) = Lake Manasarowar. From it there appeared a tree the size of a hair; if the tree did not grow tall, then ^{2}Mùan–^{3}llü–^{1}ddu–^{2}ndzĭ's sons and daughters would not reach a ripe old age. The tree then spoke three words: " That ^{3}Ts'u–^{2}ssĭ–^{2}na–^{1}bpŭ (the Makara of the enemy of ^{2}Mùan–^{3}llü–^{1}ddu–^{2}ndzĭ namely ^{2}Mùan–^{3}llü–^{1}ssu–^{2}ndzĭ), this Makara lives in ^{2}Mùan–^{3}llü–^{3}ḳhü–^{1}gyi–^{1}na the Rakṣasa Lake, (*see*: notes to rubric six, of page 2), ^{1}Ssu–^{3}mun–^{2}gkv–^{1}pĕr a ^{1}Ssu Nāga demon with white (hair) head, hence ^{3}mun = old, and ^{2}Yi–^{3}ndaw–^{1}ddv–^{2}bpa = a Preta with a big belly would oppress the roots of the tree, and will not allow it to grow. Thereupon ^{2}Mùan–^{3}llü–^{1}ddu–^{2}ndzĭ and the gods conferred about who was able to gain victory over them. There then descended ^{1}Ō–^{3}ffŭ–^{2}ndu–^{1}dzŭ and killed ^{3}Ts'u–^{2}ssĭ–^{2}na–^{1}bpŭ; the ^{1}Ō–^{3}ffŭ with wings came forth from lake Manasarowar, it is a white conch with wings, its father was ^{1}Wùa–^{2}ggŏ–^{1}lv–^{3}dgyu, the latter is a snake–like animal with wings which lives on the top of Sumeru; its mother was ^{3}Sho–^{2}lo–^{1}zhi–^{3}ts'o apparently also a snake–like animal as the name ^{1}zhi = snake, would imply. The Garuḍa descended and killed ^{1}Ssu–^{3}mun–^{2}gkv–^{1}p'ĕr; the latter is a demon Nāga who lives on the shores of the lake of blood in hell. ^{3}Gko–^{2}bbŭ–^{2}yi–^{2}ndo (a disciple of Shen–rab (^{3}Shi–^{2}lo) killed the thick–bellied Preta or ^{2}Yi–^{3}ndaw–^{1}ddv–^{2}bpa.

Thereupon three other beings oppressed the tree; a ^{1}Ddv ^{1}ts'u (= a ^{1}Ddv demon) carrying a sharp axe, a larva boring into the wood, and an ant= ^{3}t'khyo–^{2}lo with a thread–like back.

A yellow tiger descended and devoured the ^{1}Ddv demon, a ^{2}Nv–^{1}p'ĕr–^{2}t'o–^{1}li = a silver white pidgeon devoured the larva, and fire destroyed the ant. Whereupon the tree was free; the tree then conferred with the ^{2}dto–^{1}mba ^{3}Gko–^{2}bbŭ–^{2}yi–^{2}ndĕr and said that there were three others who suppressed the top of the tree. One was a sickle as sharp as a saw (the ^{1}Na–^{2}khi sickle has teeth and is not round but long, only the apex is curved downwards), a quartz flint, and the black wind of the ^{1}Ddv demons. Thereupon ^{2}Mùan–^{3}llü–^{1}ddu–^{2}ndzĭ, the god (^{1}Ssaw–^{2}yi–^{2}wùa–^{2}de) and ^{3}Gko–^{2}bbŭ–^{2}yi–^{2}ndĕr (^{2}ndo) conferred. The Garuḍa descended and smashed the sickle into thousand pieces;

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^{3}Shi–^{2}lo took his ^{2}p'ö–^{2}bö (phur–bu ཕུར་བུ) = the ghost dagger and split the flint into thousand pieces, scattering them between heaven and earth to the four cardinal regions. The white flag of the ^{2}Ngaw (spirits of victory) swept away the black wind of the ^{1}Ddv demons. Thereupon the top of the tree was free of enemies. The tree then requested of ^{3}Gko–^{2}bbŭ–^{2}yi–^{2}ndĕr to place three guards at the top and three at the foot of the tree. The dew of heaven protected the tree, and the foot of the tree was guarded by the ^{1}Mbĕr–^{2}tkhyu–^{2}ssi–^{2}sso (= the collective name of the ^{1}Ō–^{1}hăr–^{2}mùa̲n–^{2}ndshĕr = the dragon, literally blue sky power, the Garuḍa and ^{2}Ddv–^{1}p'ĕr–^{2}ssī–^{2}nggü the lion (as) white as the conch (214). The white wind of the gods propped the tree, and the hot steam of the lake and land protected the roots.

^{1}Lü–^{2}shi–^{1}ma–^{2}ndaw (747) and ^{3}Gko–^{2}bbŭ–^{2}yi–^{2}ndĕr gave the tree nine names: the first is ^{2}Bpa–^{3}llü–^{2}bpa–^{1}dta̲n, 2nd ^{3}Lo–^{2}lo–^{2}dzŭ–^{2}shi, 3d ^{2}Ghügh–^{2}ddo–^{3}gko–^{2}shi, 4th ^{1}Nnü–^{2}mbö–^{2}ts'u–^{1}ts'u, 5th ^{2}Mi–^{3}llü–^{3}gkv–^{2}shi, 6th ^{1}Hä–(^{1}Ha–)^{2}yi–^{2}boa–^{1}daw ^{1}ndzĕr, 7th ^{1}Ddo–^{3}llü–^{1}ddo–^{2}ssa̲n ^{1}ndzĕr, 8th ^{3}Dsu–^{2}ggŏ–^{2}gko–^{2}ggŏ ^{1}ndzĕr, 9th ^{2}Bpa–^{2}sso–^{2}dzŭ–^{1}shi.

In another manuscript entitled ^{2}Szĭ–^{1}shĕr ^{1}Ddu ^{3}nv a *ms.*, chanted at funerals of old men, it gives the names as follows: lst ^{2}Bpa–^{2}sso–^{2}dzŭ–^{1}shi, 2nd ^{2}Yi–^{2}ddo–^{3}gko–^{2}shi, 3d ^{2}Mi–^{3}llü–^{3}gkv–^{2}shi, 4th ^{1}Ddo–^{3}llü–^{1}ddo–^{3}bpŭ, 5th ^{3}Dsu–^{2}ggŏ–^{3}dsho–^{2}ggŏ, 6th ^{3}Lo–^{2}lo–^{1}k'v–^{2}shi, 7th ^{2}Mi–^{3}llü–^{2}sso–^{2}shi, 8th ^{2}Mi–^{2}lü–^{2}gkv–^{1}gyu, 9th ^{1}Ha–^{2}yi–^{2}boa–^{1}daw ^{2}ndzĕr.

Of all these names, only the first of the second list is the same as the eighth of the Tibetan names by which this wish granting tree is commonly known, namely Pa–sam–shing དཔག་བསམ་ཤིང dpag–bsam–shing. The words ^{1}shi which forms the final syllable of the various ^{1}Na–^{2}khi names of the tree is probably equivalent to the Tibetan shing = tree, the Na–khi being unable to pronounce final consonants. They do however add the word ^{1}ndzĕr = tree, to each of the nine names.

It is also possible that the Tibetan name gSer–gyi̤–gdong–chan གསེར་གྱི་གདོང་ཅན་ is the equivalent of the ^{1}Na–khi ^{1}Ha–^{2}yi–^{2}boa–^{1}daw ^{1}ndzĕr for ^{1}ha means gold like the Tibetan gser.

The nine Tibetan nemes of the tree are: gSer–gyi–gdong–chan གསེར་གྱི་གདོང་ཅན་, Ku–med–lo–ma ཀ་མེད་ལོ་མ , hDab–zung–ldan འདབ་ཟུང་ལྡན , rNga–yab–chan ངོ་ཡབ་ཅན་, Phun–tshogs–hphel ཕུན་ཚོགས་འཕེལ , Sa–brtol ས་བརྟོལ , Sa–hjoms ས་འཇོམས , dPag–bsam–shing དཔག་བསམ་ཤིང or dPag–bsam hkhri འབྲི –shing, and Shing yongs–hdu sa–brtol ཤིང་ཡོངས་འདུ་ས་བརྟོལ . It is the Indian Kalpadruma and Kalpavṛkṣa. The latter according to Kirfel, *l. c.*, is mentioned as occuring on Haimavata in the Jaina Cosmography (p. 228).

In the Bonpo Sūtra translated by A. Schiefner, *l. c.*, page 39, it is related: that " the Garuḍa hovers over the top of the wish–granting tree, a large snake wound around the girdle of anger, with Amṛta descending from leaves and branches, the flowers spreading magnificent light, the fruits large, and like Amṛta serving as remedies; the great Garuḍa hovering. . . etc.

The Nāgas are said to be afraid of the wish–granting tree (Laufer, *l. c.*, p. 84).

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The wishing tree of the gods has its roots in the abodes of the Asura, and its trunk hangs over the celestial regions so that the gods may enjoy its fruits (S. Ch. Das, *l. c.*, p. 1145 *a*).

See also: The ¹Na-²khi ¹Hä ²zhi ¹p'i, *l. c.*, pp. 99–100, 101–102 and n. 1; Plate XXXIV, fig. 1.

As regards ³Gko-²bbŭ-²yi-²ndĕr he is a ²dto-¹mba who is always mentioned with ²Dto-¹mba ³Shi-²lo's son ¹Lü-²shi-¹ma-²ndaw, they occur in the texts of the ¹Hä ²zhi ¹p'i where they suppress the ¹Lä-³ch'ou demons in hell; *see l. c.*, pp. 60–61, notes 1 and 2.

(773) Mlle Lalou of Paris, has kindly furnished me the following references concerning the jewels worn on the heads of Nāgas. A long note is to be found by Benfey in *Pancatantra*, Vol. 1, p. 214. Then cf. Thurston, *Ethnographic Notes in Southern India*, p. 284, and especially W. W. Skeat, Snake Stones, in *Folklore*, Vol. XXII, 1912, pp. 45–80; also W. R. Haliday *ibid.*, Dec. 1921, pp. 262–271. In the *Mani-kantha-jataka* (no. 253), translated by Rouse, Vol. II of his *Jataka*, p. 197, there is the story of a snake which has a jewel (maṇi) on its neck (kantha). This snake, out of friendship for a hermit, comes everyday to him, and encircles his body. The hermit becomes exhausted by this token of affection. He is told that he should ask the Nāga to give him the jewel. He repeated his request three times, but on account of the avariciousness of the Nāga the latter refused and afterwards no longer returned.

The Indians believe that the hooded serpents carry priceless jewels in their hoods.

The word maṇi = jewel, gem or pearl occurs in many Nāga names and plays a considerable part in ¹Na-²khi Nāga stories, where it is called ¹non-²bü, the Tibetan norbu ནོར་བུ. The Nāgas are believed to be the guardians of jewels. As the pearl and the conchshell are associated with the sea we would infer that the ¹Na-²khi had knowledge of the sea, for both are employed in their literature, especially the conch; if anything is to be expressed as being white, then the conch stands as the symbol for white. I doubt if the ¹Na-²khi knew of the existence of pearls, for which they have no special word but is apparently included in the word ¹non-²bü, while the Tibetans have the word mu-tig མུ་ཏིག for pearl. ²Dso-¹na-¹lo-³ch'i is a human-shaped serpent king, but on paintings he is figured with many snakes surmounting his jewel headdress. *See* Plate 49.

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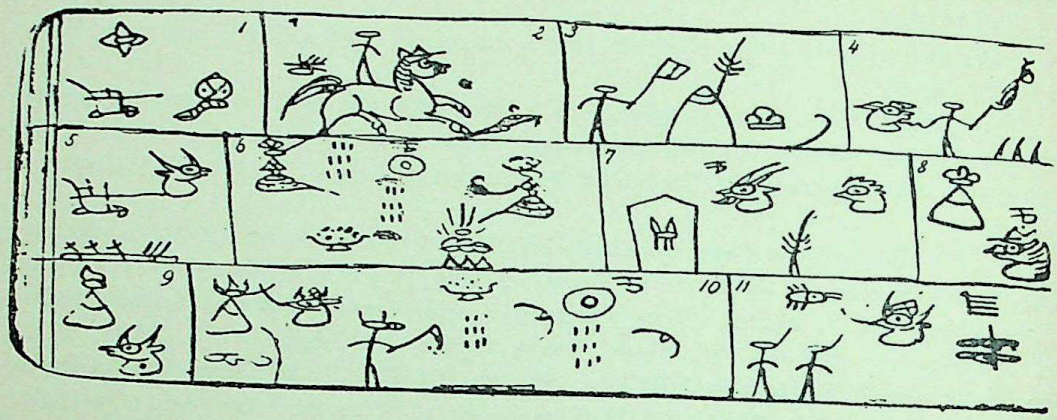

Transcription:

Page 8:

Rubr. 1: ²Nyu ¹k'o ²mun̲–¹llü ¹ds'ĭ ²yu ³dzĭ, ³bpa ¹hăr ¹la ¹dshi ²t'ü, ²ddv ²nnü ²dtü ²lä ³ssü ³bbū ¹ḳho

Rubr. 2: ²Ddü–¹sso ²nyu ¹k'o ²ngu ¹lu ¹ds'ĭ ²yu ³dzĭ, ¹zhi ²zo ²t'gkye ¹hăr ²t'ü, ¹ngu ²k'wuà ¹ddü ²nnü ³t'u ²lä ³p'ue ³bbū ¹ḳho.

Rubr. 3: ¹Ngyu ¹niu ²ss ³ts'ĕr ¹ds'ĭ, ¹lo ¹niu ²lv ¹p'u ¹ds'ĭ ²yu ³dzĭ.

Rubr. 4: ²K'ö ³k'ö ²hö ¹dgyu ¹ds'ĭ ²yu ³dzĭ.

Rubr. 5: ²Mun̲–¹llü ¹k'ö ³ch'i ¹ds'ĭ ²yu ³dzĭ.

Rubr. 6: ²Dso–¹na–¹lo–³ch'i ²lä ³shou ²mä: ¹bö ¹shu ²ngv ¹ssü ²nnü, ²ma–¹pĕr ²ngv–³lv ²nnü, ³khyü–¹hăr ²ngv ³gko ²nnü (This sentence is not written (does not occur) in the present text, but occurs in all others. It must be read here (must be inserted) for in performing ³Ch'ung–²bpa (²bä) it must be used.), ²n̄go ¹k'o ³ch'ung–²bpa ²bä ²ndĕr ³dzĭ.

Rubr. 7: ³Gkv–¹gyi ²gkv, ³ds'ĭ–¹p'ĕr ²dzī ²ndĕr ³dzĭ, ²ss–¹gyi ²man̲ ¹'a–¹p'ĕr ²dzī ²ndĕr ³dzĭ.

Rubr. 8: ¹Ndu ²gkan̲ ¹ngu ¹p'ĕr ²dzī ²ndĕr ³dzĭ.

Rubr. 9: ¹Ssä ²gkan̲ ³lä–¹na ²dzī ²ndĕr ³dzĭ.

Rubr. 10: ²Dto–¹mba ³Shi–²lo ²Ddv–¹p'ĕr ¹Khyu–³t'khyu ²lä ¹ndsŭ ²ngwùa, ²Bä–¹ds'ĭ–²szĭ ²t'ü, ¹dü ¹niu ³szŭ ²bä ¹nä ²muàn̲ ¹chĕr ²mä ²nnü, ¹bö ¹shu ²ngv ¹ssü ²ddü ²muàn̲ ³t'a, ¹gko ¹niu ²bbŭ–³lv ¹nä ²muàn̲ ¹chĕr ²mä ²nnü, ²ma–¹p'ĕr ²ngv–³lv ²ddü ²muàn̲ ³t'a.

Rubr. 11: ³Llü ²mun̲ ³llü ²ch'i ³gkv, ²Ddv–¹p'ĕr ¹Khyu–³t'khyu ¹k'o ¹niu ²lä ¹ndsŭ ²ngwùa, ²Ddv–¹p'ĕr ¹Khyu–³t'khyu ²lä ³shou ²mä ³na ³hăr ¹ho ¹t'gkye ²t'u ²bbŭe ³dzĭ.

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Translation:

Rubr. 1: ([2]Dso–[1]na–[1]lo–[3]ch'i says the following to [3]Shi–[2]lo) (There) came before (my eyes) a cow to plough the land, it is said; a green frog's legs the plow struck and then killed (took its life).

Rubr. 2: One morning (they brought) a horse to train before me, it is said, a small snake with a green throat was stepped upon by the horse's big hoof, and tore it in half (and took its life).

Rubr. 3: They came to clear the mountain of its forest, and in the valleys they came to break new soil, it is said.

Rubr. 4: They liberated their dogs to hunt wild animals, it is said.

Rubr. 5: They came to plow the meadows, it is said;

Rubr. 6: [2]Dso–[1]na–[1]lo–[3]ch'i then said: they must perform [3]Ch'ung–[2]bpa ([2]bä) with nine kinds of fine flour, nine loaves of butter and nine branches of green junipers before me.

Rubr. 7: A white goat they must offer on the top of the tent, and behind the wooden house they must offer a white rooster.

Rubr. 8: Before [1]Ndu they must offer a white horse.

Rubr. 9: (and) before [1]Ssä they must offer a black cow.

Rubr. 10: [3]Shi–[2]lo and the white–as–conch Garuḍa then conferred. Accordingly the people are not permitted to cultivate the land; (you) may not receive nine kinds of fine flour, on the alpine meadows they are not permitted to shepherd (their flocks); you may not receive nine loaves of butter.

Rubr. 11: All the people thereupon gathered before the Garuḍa and conferred. The Garuḍa said: I will cut his lean flesh down to the ribs.

Explanation and literal translation of text

Rubr. 1:

This rubric contains three symbols only; the last one being a compound one composed of a frog's head and a frog's leg attached to it, to it also belongs the first upper symbol read [1]ō–[1]hăr = turquoise green, it is usually read [1]ō = turquoise, but here it is read [1]hăr = green, [3]bpa [1]hăr = frog green [1]la [1]dshi = hand claws, or the (front leg of the green frog). The other remaining symbol is [2]ddv = a plow. It is a picture of a [1]Na–[2]khi plow (774). I before (before me, in front of me), [2]mun̲–[1]llü is the verb to plow, [1]k'ö = an uncultivated piece af waste land ([3]ch'i = break, when plowing the ground, turf, is broken), [1]ds'ï = come, [2]yu [3]dzï = it is said. [2]Mun̲ actually stands for cow or ox, but to–day this word

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is no more in use, cow or ox is ^{2}ghügh, ^{1}llü = to plow, but both syllables stand for to plow. ^{2}Ddv = plow, ^{2}nnü = it, ^{2}dtü = strike, ^{2}lä = then, ^{3}ssü = kill, ^{3}bbū = to take, ^{1}ḳho = perfect tense, *i. e.*, the life of the frog has been taken.

Rubr. 2:

With the exception of the first two symbols ^{2}ddü–^{1}sso = one morning, the remainder tells the whole story, a man riding horseback and the horse stepping on a snake. ^{2}Nyu ^{1}k'o = before me, ^{2}ngu ^{1}lu = horse practice, ^{1}ds'ĭ = come, it is said; ^{1}zhi ^{2}zo = snake small, ^{2}t'gkye ^{1}hăr = throat green, ^{1}ngu ^{2}k'wuà = horse hoof, ^{1}ddü = big, large, ^{2}nnü = it, ^{3}t'u = step (on), ^{2}lä = then, ^{3}p'ŭe = break, crush, ^{3}bbū ^{1}ḳhŏ taken, *v. s.*

Rubr. 3:

We see a man with an axe making for a mountain on which a tree grows, then the symbol for rocks, and last a curved line indicating a valley. ^{1}Ngyu ^{1}niu = mountain on, ^{2}ss ^{3}ts'ĕr = wood cut, ^{1}ds'ĭ = come; ^{1}lo ^{1}niu = valley in, ^{2}lv ^{1}p'u = rock(s) break, actually ^{2}lv ^{1}p'u means to break new soil, to dig for the preparing of new fields, same as ^{2}ss ^{3}ts'ĕr actually infers the clearing of a mountain of its forest. ^{1}P'u can also mean to rouse, disturb, when robbers enter a house they ^{1}p'u = rouse the people, ^{1}ds'ĭ = come, it is said. (*See*: rubr. ten, of page 2).

Rubr. 4:

We see a man leading a dog, and holding a trap in one hand; the last is a symbol composed of three spines, the latter are actually sharp spikes made of hard bamboo; these are driven in the ground, the sharp points upward, and hidden with dead leaves. Hunters use them to injure wild animals, and then stalk them with their dogs. The symbol is not read, it is usually read ^{2}t'khi ^{3}ts'u = spines place. ^{2}K'ö = dog, ^{3}k'ö = liberate, ^{2}hö = wild animals, ^{1}dgyu = to allure, the Chinese yu 誘, ^{1}ds'ĭ = come, ^{2}yu–^{3}dzĭ it is said.

Rubr. 5:

The upper, long symbol is a compound one, it is a plow pulled by an ox, this is read ^{2}Mun̲–^{1}llü = ox plow, as explained in rubric one, (*v. s.*). The long symbol below is read ^{2}ndĕr–^{1}k'ö, the first part of the symbol shows a piece of land wish three cross – like marks represent-

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ing plowing men or a field of grain, it is not exactly certain which as ^{2}dto–^{1}mbas differ in their interpretations, but that part of the symbol is always read ^{2}ndĕr = a cultivated field, the second part read ^{1}k'ö represents waste land with grass growing on it. Usually the second part is written first; as already stated the ^{2}dto–^{1}mbas are not very precise in writing their symbols which always adds to the difficulty of reading a text. The word ^{3}ch'i means to break ground, turf. The remainder is as above.

Rubr. 6:

The first symbol represents the Nāgarāja speaking, to the right are nine dots read ^{2}ngv = nine, below is a bowl with dots read ^{1}bö = flour, ^{1}shu = fine, ^{2}ngv = nine, ^{1}ssü = kinds, ^{2}nnü = it; the next three symbols are: ^{1}p'ĕr white, the two circles are read ^{1}ma = butter, and below is again the figure 9; butter, ^{2}ngv–^{3}lv = nine loaves it; of the next sentence only ^{3}Ch'ung–^{2}bpa ^{2}bä is written, it represents fire on which juniper branches and butter are burnt as offering to the Nāgas. ^{3}Ch'ung–^{2}bpa (^{2}bä) is performed for all the gods, spirits, ^{2}Yu–^{1}ma, etc. *See* the book (*ms.*), ^{3}Ch'ung–^{2}bpa ^{3}ngyi where it is fully explained. ^{3}Khyü–^{1}hăr = juniper green, ^{2}ngv ^{3}gko = nine branches, ^{2}nnü = it, ^{2}ngo ^{1}k'o = me before, ^{3}Ch'ung–^{2}bpa perform, ^{2}ndĕr–^{3}dzĭ = must; it is an imperative particle.

The last symbol represents again the Nāgarāja ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i receiving the offering. The objects mentioned here as being demanded by the Nāgarāja are all used in performing ^{3}Ch'ung–^{2}bpa (^{2}bä).

Rubr. 7:

The first symbol represents a house = ^{1}gyi, the symbol within is ^{2}gkv = head, ^{3}gkv–^{1}gyi is however a tent, the second ^{2}gkv means on top, the top of the tent is here meant. It is possible that simply house top is meant and not tent top, for it is difficult to offer a goat on the top of a tent. The symbol ^{2}gkv has been written within the ^{1}gyi = house symbol, to save space but it is misleading, usually it is written above it. We have the symbol ^{1}p'ĕr = white and below it a goat's head ^{3}ds'ĭ, hence a white goat is meant, ^{2}dzĭ = offer, and ^{2}ndĕr–^{3}dzĭ = must, are not written. The next symbol is that of a tree here read ^{2}ss = wood, the ^{1}gyi = house symbol is read again, ^{2}ss–^{1}gyi = wooden house, ^{2}man = tail, *i. e.*, back of, ^{1}'a–^{1}p'ĕr = chicken white, offer must. The old ^{1}Na–^{2}khi houses were constructed of logs, *see* my *The Ancient Na-khi Kingdom of Southwest China*, Plate 235. The last symbol is that of a chicken ^{1}'a.

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Rubr. 8:

The first symbol represents ¹Ndu(211) the equivalent of the Chinese Yang 陽, the active principle; for explanation of ¹Ndu and ¹Ssä *see* the *ms.*, ¹Ndu ¹dtü of this ceremony, also The Sacrifice to Heaven as practiced by the ¹Na–²khi in *Monumenta Serica*, Vol. XIII, p. 13, note 8. ¹Ndu is considered a deity for he has the body with which deities are always depicted, and so has his wife ¹Ssä. The other symbols are ¹p'ĕr = white, above ¹ngu = horse. The remaining words have been explained.

Rubr. 9:

The first is the symbol ¹Ssä the wife of ¹Ndu, she is equivalent to the Chinese Yin 陰, the passive principle. Both ¹Ndu and ¹Ssä are represented by ¹Ndu–²lv or ¹Ndu rocks, they were placed before the gates at entrances to houses in former days, and acted as guardians. Below her is the symbol for cow = ³lä, the word ³lä is not used colloquially, for cow the word is ²ghügh–²mä, ox is ²ghügh–²p'u, a cow with calf is called ²ghügh–²mä; a castrated bull is called ²lä–²ghügh; a breeding bull is called ²ghügh–²gko.

The black dot within the cow head symbol is ¹na = black, hence ³lä–¹na = black cow. The word ²gkan̲ which occurs in both rubrics, but is not written, has the meaning of in front of, while ¹k'o and ¹niu have the same meaning, namely before (one) or there, at this place, in (my) presence.

Rubr. 10:

The first three symbols have already been explained *see* rubric seven of page 3, and rubric seven of page 4. Next is a figure with a proboscis and a hoe in his hand, the head of the man is a conventional elephant's head hence ¹ts'o, here the descendants of ¹Ts'o–²zä–³llü–²ghügh are meant, that is the people, hence ²Bä–¹ds'ĭ–²szĭ = the people, ²t'ü = they ¹dü ¹niu = land on, ³szŭ–²bä = cultivate, this is indicated by the man hoeing and the symbol ¹dü = land at the bottom line of the rubric; ²muàn̲ ¹chĕr = not permitted, ²mä ²nnü = accordingly, it is equivalent to the Chinese 所以, in Chinese it would precede the phrase, in ¹Na–²khi it ends the phrase. The cup symbol full of small dots is read ¹bö ¹shu = flour fine, below is the numeral 9, and to the right the negation ²muàn̲; these are followed by two symbols: ²ma–¹p'ĕr = butter white and again the numeral 9, ³lv = loaf is not written; the

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last symbol is the negation ²muàn̲, ²ddü = receive, ²muàn̲ ³t'a = not may.

The phrase ¹gko ¹niu = alpine meadow on, ²bbŭ–³lv = herd, shepherd, ¹nä is equivalent to the Chinese hsing shih 形式, ²muàn̲ ¹chĕr ²mä ²nnü = not permitted accordingly.

Rubr. 11:

The first two figures represent father and son, they are speaking, above is the symbol for tick = ³llü, here used phonetically for the syllable ³llü in the name of ¹Ts'o² zä–³llü–²ghügh the ¹Na–²khi post–flood ancestor, ²Llü–²mun̲ ³llü the ²dto–¹mba explains is another expression for people, *i. e.*, the descendants of ³Llü–²ghügh; ²ch'i ³gkv = all able, efficient (people). Garuḍa before (in his presence) then conferred. The Garuḍa then said, this is pictured by the Garuḍa addressing the people; the last two symbols are ¹ho = ribs, rib, and two ²shi = flesh symbols crossed by a vertical line, indicating to cut, this compound symbol is read ³na ³hăr lean flesh cut, ¹ho = ribs, ¹t'gkye = to, the Chinese 上, ²t'u = arrived at, *i. e.*, at the ribs, ²bbŭe ³dzĭ is the future tense.

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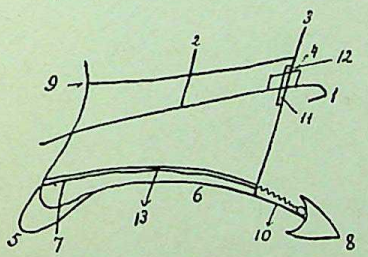
(774) The ¹Na-²khi ²Ddv or plow is composed of 13 pieces as follows:



²ds'u–²bpä–¹ndü or ²ds'u–²bpä ³nnü = twist ¹ndü

1) ¹Ndzhĕr–²gkv made of spruce or linden wood, this can be raised or lowered by no. 4

2) ²ddv–²gkv ²bpä = lock (plug) of the plow

3) ²ddv–¹gko the vertical piece of the plow

4) ²mba–²bpö which slides over no. 3 made of hardwood

5) ²ddv–¹ndo plow's buttock only put on the plow when the latter is worne by long use, to protect

6) ²Ddv ²gv–²mun̲ = plow body, a curved piece of wood, oak or wild peach (hard wood only is used)

7) ²ddv–¹ndo ³ffu to lock or fasten the buttock to the plow (when no. 7 is not yet in use then the no 13 ²ds'u–²bpä–¹ndü is fastened to no. 6)

8) ²ds'ŭ the iron plowshare

9) ²ddv–²ghügh–²bpä made of oak wood, also called ²ddv–²bpä–¹ĕrh when made of rope

10) ²ddv–³nun̲ = plow mouth, it is part of no. 6, but must be so cut at the end to make the plowshare fit or it will rattle when the plow is in use.

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11) slit in body of plow

In no. 3 there is slite 11, into this slit is inserted a cross piece to raise or lower the body of the plow, but always above no. 4. This cross piece is called ^{2}Mba–^{3}bpa or ^{2}mba–^{3}shwua.

The ^{2}mba ^{2}bpö is about 3 inches thick and at one end is higher than at the other to enable the plow to be raised or lowered by the no. 12 or ^{2}mba ^{3}shwua or ^{2}mba–^{3}bpa. There is another piece of wood which fits into the hole in the base of the plow–share, this piece of wood (hard) is called ^{3}ds'u–^{2}bpä–^{1}ndü, a rope tied to the hole of the plow-share is wound around the ^{2}dsu–^{2}bpä–^{1}ndü, the wood is then stuck on the left to no. 3, and also on the left to no. 7, thus the tension holds the plowshare in place.

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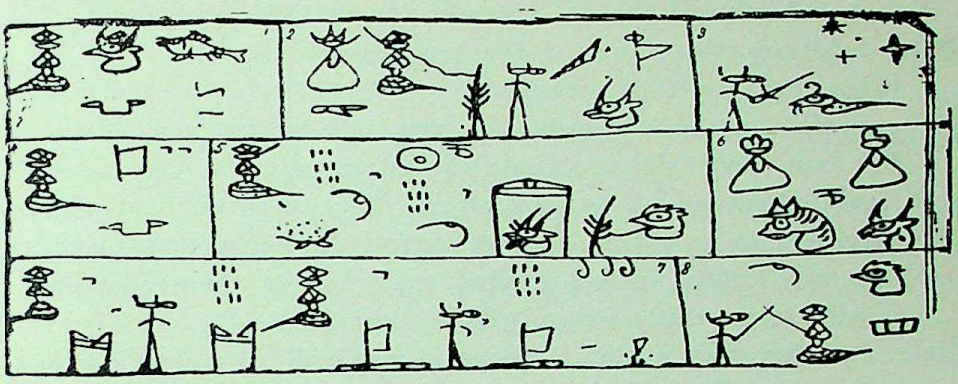

Transcription:

Page 9:

Rubr. 1: ²Ddv–¹p'ĕr ¹Khyu–³t'khyu ²nnü, ¹Ssu ²k'u ⁴Nyi ²k'u ³t'u ²lä ¹ndsŭ;

Rubr. 2: ²Dto–¹mba ³Shi–²lo ²lä ³shou ²mä, ²Dso–¹na–¹lo–³ch'i ¹nun̲, ²Ndaw ¹ndzĕr ¹ddü ¹niu ²p'a ²yu ³na? ²Bä–¹ds'ĭ–²szĭ ³shou ²t'ü, ¹ndo ²mä ²ghügh ²ggŏ ³t'ä ²nyi ²gv.

Rubr. 3: ²Bä–¹ds'ĭ–²szĭ ²nnü, ²nnü ²ggŏ ¹zhi ²zo ²t'ü, ¹dtv ³ndaw ²khi ³ndaw ²muàn̲ ³ssü ³llü, ¹nun̲ ¹gyu ¹ssä ²wùa ³dzĭ;

Rubr. 4: ¹Ssu ²k'u ⁴Nyi ²k'u ³t'u ²lä ¹ndsŭ

Rubr. 5: ²Dso–¹na–¹lo–³ch'i ¹nun̲, ¹bö ¹shu ²ngv ¹ssü ²ddü ²muàn̲ ³t'a; ²ddü ¹ssü ²dzĭ ¹chĕr ¹boa, ²ma–¹p'ĕr ²ngv–³lv ²ddü ²muàn̲ ³t'a; ²ddü ³lv ²dzĭ ¹chĕr ¹boa, ³gkv–¹gyi ²gkv ²yu ³ds'ĭ ¹p'ĕr ²dzĭ ¹chĕr ¹boa, ²ss ¹gyi ²man̲ ²yu ¹'a ¹p'ĕr ²dzĭ ¹chĕr ¹boa.

Rubr. 6: ¹Ndu ²gkan̲ ²ngu ¹p'ĕr ²dzĭ ¹chĕr ¹boa, ¹Ssä ²gkan̲ ³lä–¹na ²dzĭ ¹chĕr ¹boa.

Rub. 7: ⁴Ssu ²yu ²ddü ²wùa ³ts'u ²zhu ²bä, ²Bä–¹ds'ĭ–²szĭ ³nun̲, ²ngv ²wùa ³ts'u ²zhu ²bä, ⁴Ssu ²yu ²ddü ¹dü ²k'u ²zhu ²bä, ²Bä–¹ds'ĭ–²szĭ ³nun̲, ²ngv ¹dü ²k'u ²zhu ²bä;

Rubr. 8: ²Bä–¹ds'ĭ–²szĭ ¹nä ¹Ssu ²nyi ³gkv, ²muàn̲ ¹'a ²lä ¹dü ¹nĕr.

Translation:

Rubr. 1: The Garuḍa sitting down, awaited the reaction of the ¹Ssu and ²Nyi.

Rubr. 2: ²Dto–¹mba ³Shi–²lo then said: to the large ²Ndaw tree they have tied you ²Dso–¹na–¹lo–³ch'i ? The people are said to be stupid like cattle !

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Rubr. 3: The people gave your small snake a thousand, a hundred cuts (but did) not kill (it), (it) escaped; you profited yes indeed!

Rubr. 4: Sitting (they) awaited the reaction of the ^{1}Ssu and ^{2}Nyi (what they would have to say).

Rubr. 5: ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i you, you may not receive nine kinds of fine flour, (but only) one kind (will be) permitted as offering; nine loaves of butter you may not receive, (but only) one loaf will be permitted to be offered. On the top of the house (tent ?) a white goat as offering (will be) granted, (and) back of the wooden house a white rooster as offering (will be) permitted.

Rubr. 6: Before ^{1}Ndu a white horse as offering (will be) granted (permitted); before ^{1}Ssä a black cow as offering will be granted (permitted).

Rubr. 7: (We will) agree to erect one house for the ^{1}Ssu, for the people you will agree to erect nine houses. We agree to open up one (piece of) land for the ^{1}Ssu, for the people you (will) agree to open up nine lands.

Rubr. 8: The people and the ^{1}Ssu, these two, did not fight (from that time on) or decided to stop fighting.

Explanation and literal translation of text

Rubr. 1:

This rubric contains five symbols; the first is a Nāga of the ^{1}Ssu clan, then the Garuḍa and a fish = ^{2}nyi, here it stands for the clan of Nāgas called ^{2}nyi who dwell on trees. It is possible that the ^{1}Na–^{2}khi ^{2}Nyi are identical with the Tibetan gNyan གཉན pronounced nyen, the ^{1}Na–^{2}khi are incapable of pronouncing final consonants, unless they are very nasal, so nye and ^{2}nyi are very close. The nyen also live on trees. Sarat Chandra Das (*Tibetan–English Dictionary*, p. 490) classes them as mischieveous demigods. A. Schiefner, *Bonpo Sūtra*, p. 2, translates: The gNyan dwell in Heaven, in light, etc., the translation apparently is only an attempt, the original reads: ཕྱམས་ཅད་ཡོངས་སུ་གཉན་པས་གཉན་ཞེས་བྱའོ ; Laufer in Klu–hbum bsdus pai snying po mentions klu gnyan ཀླུ་གཉན. I believe that in ^{1}Na–^{2}khi literature the ^{2}Nyi are equal to Nāgas or a clan always associated with the ^{1}Ssu Nāga.

Below the Garuḍa is the symbol ^{3}t'u = to come forth, and ^{2}k'u = door, below the fish, stands here for ^{2}k'u = mouth; *see* rubric three of page 7. The word ^{2}k'u is read twice once after ^{1}Ssu and once after ^{2}Nyi. ^{4}Nyi is here read in the fourth tone but only for reasons of euphony; ^{2}lä ^{1}ndsŭ = then sit, is not written.

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Rubr. 2:

^{3}Shi–^{2}lo then said; he is seen speaking to the Nāgarāja. The Nāgarāja is ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i still tied to the ^{2}Ndaw tree; the pronoun ^{1}nuṉ is a derogatory one as has already been stated. ^{2}Ndaw tree (big), large, on, ^{2}p'a = tie, ^{2}yu ^{3}na = interrogative particle.

We see a descendant of ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh then the symbol ^{1}Ndo which here stands for ^{1}ndo = stupid, it actually pictures a ^{3}k'o–^{1}byu or a wooden slat of a peculiar shape which represents the ^{1}Ndo demons(775).

Below is the head of an ox = ^{2}ghügh, and above, the symbol for flag = ^{3}tä, the latter stands here for the phrase ^{3}t'ä–^{2}nyi–^{2}gv = the same, like; the word ^{2}ggŏ is the genitive particle or the Chinese 之.

Rubr. 3:

We see a descendant of ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh with a sword attacking a snake, the symbols above the snake are ^{1}dtv = 1000, it is represented by an asterisk–like symbol, below is a cross read ^{2}khi = 100; the last symbol in the upper corner represents a piece of cast metal or lead = ^{3}ssü, here it is read ^{3}ssü = to kill. Literally the sentence reads: The people they, you belong snake small it thousand cut hundred cut not kill escape, you profit; ^{1}ssä is equal to the Chinese 矣 and denotes finality, and ^{2}wùa ^{3}dzĭ is an expression of resentment.

Rubr. 4:

This is the same as the second part of rubric one *q. v.*, only that it is abbreviated, and instead of the fish symbol ^{2}nyi, the numeral ^{2}nyi = two, is substituted.

Rubr. 5:

Some of the phrases occurring in this rubric have been explained in rubric ten of page 8, *q. v.* As has already been remarked the personal pronoun ^{1}nuṉ is a derogatory one; ^{2}ddü ^{1}ssü = one kind, ^{2}dzɪ = offer, ^{1}chĕr ^{1}boa = grant permit. The negation ^{2}muàṉ = not, appears twice, and so does the symbol for the numeral one = ^{2}ddü. ^{2}Dzɪ ^{1}chĕr ^{1}boa is not written; the goat's head is written within the house symbol instead of outside, and the chicken is tied to the wood or tree symbol, ^{2}ss = wood, which belongs to ^{1}gyi = house.

Rubr. 6:

This has been explained in rubrics eight and nine of page 8, *q. v.*, only instead of the word ^{2}dzɪ, the words ^{1}chĕr ^{1}boa are substituted.

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Rubr. 7:

Most of the symbols in this rubric have already been explained, there remain only the words ^{3}ts'u = erect, build usually written with the symbol ^{1}ts'u = demon; ^{2}zhu ^{2}bä, not written, means treaty make or agree, to make, do = ^{2} bä, ^{2}zhu = an agreement, these two words are represented by the two last symbols in the rubric, the upper one ^{1}zhu = summer indicated by rain drops otherwise read ^{1}k̇hü = rain, for the summer is the rainy season; the last one ^{2}bä represents a hoe with earth clots, hence do, make. The words ^{1}dü ^{2}k'u = land spread out, open up, have been explained in rubric one of page 1.

Rubr. 8:

In this rubric we see the descendant of ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh, *i. e.*, the people fighting with the Nāga, this is indicated by the sticks they hold in their hands, they are clashing as the sticks are crossed, fighting is ^{1}'a in ^{1}Na–^{2}khi, but as the negation ^{2}muàn̲ = not is directly above them the meaning is that they are not fighting. ^{1}Nä is here the conjunction " and "; ^{2}nyi–^{3}gkv = two heads, two piece, that is the people and the Nāga, ^{2}lä = then, ^{1}dü = the verb to stop and ^{1}nĕr = decide, the Chinese 決. The last two symbols in this rubric are: the upper a chicken read ^{1}'a, here it emphasizes the fighting of the two parties, ^{1}'a = fighting; the lower symbol should be read ^{2}dshi = earth, soil, but here it is read ^{1}dü = earth in the sense of land, its phonetic value has been borrowed for the verb ^{1}dü = to stop.

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(775) The ^{1}Ndo are demons who cause a great deal of mischief, earthquakes are believed to be caused by them, roaring sounds as if coming from the sky, probably rumbling noises preceeding earthquakes, are caused by ^{1}Ndo; black dew, black clouds, if they descend on the land the grass will not be palatable to cattle: domestic animals born without horns or ears are believed to be caused by ^{1}Ndo demons. It is believed if people eat the meat of such animals they will loose their toes, this is caused by the ^{1}Ndo demons; if a man of the latter type leads an ox with a broken horn and ties it to a ^{1}ndo ^{1}ndzĕr or ^{1}Ndo tree, all birds alighting on such a tree will drop to the ground landing on their backs. When trees shed their leaves out of season this is considered due to the ^{1}Ndo demons. If underground water forces itself out and splashes into the air this is believed caused by the ^{1}Ndo, if such water is drunk by cattle their left horns will break, if a horse drinks such water its left hoof will split, this is due to the ^{1}Ndo. If goats eat the leaves of a ^{1}Ndo tree their legs will be twisted or become bent as by a cramp. If a chicken eats the fruits of a ^{1}Ndo tree its claws will be broken when it scratches. When ^{2}Mùan̲–^{2}zo–^{2}ngv–^{2}szĭ–^{2}yi plowed, their plowshare suddenly turned over, this was caused by the ^{1}Ndo; when women weave cloth and a fly becomes woven in, this is caused by ^{1}Ndo, if black eagles and black cranes never seen before land

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on the ground, this is believed to be due to the ¹Ndo demons. If black tigers and black leopards unknown previously, make their appearance, this is due to the ¹Ndo demons. The same if black stags, black serows, black bears and black wild pigs which have not been seen previously appear on the land, this is due to ¹Ndo. If eagles and cranes fight in the sky, and their claws become interlocked so that they cannot free themselves, this is caused by ¹Ndo. If a tiger and a leopard fight on the high mountain, and their claws become interlocked, this is due to ¹Ndo. If the fangs of a wild pig and bear become locked in the forest, and they cannot free themselves, this is due to ¹Ndo. This is repeated for pheasants, for wild cat and fox, if their claws become entangled, also if two fishes' fins are entangled this is due to ¹Ndo.

If kettles sing on the hearth, this is due to ¹Ndo; if rocks which are put on shingles to weight them down begin to dance, this is due to ¹Ndo. If doves fly on the roof and coo, this is due to ¹Ndo, if wasps make a nest in the house, if snakes come into the kitchen, or frogs jump into a cooking pot, if the cover of a kettle or pot can't be lifted, all this is due to ¹Ndo, and all are forerunners of calamities which will occur in the homes where they happen. If a cicada flies into the fire, this is due to ¹Ndo; if, when a cow is milked, blood issues instead of milk, this is due to ¹Ndo, if two female sheep are born together and no ram, this is due to ¹Ndo; if a goat is born with a bent, twisted, leg this is due to ¹Ndo. If a pig gives birth only to sows, this is due to ¹Ndo. If horses neigh at midnight, this is due to ¹Ndo. If a chicken crows during the night and the dog weeps, this is due to ¹Ndo. If during the night the chickens get up and circle around, is due to ¹Ndo, if a small chick's bill gets fasten to the crop of the hen, this is due to ¹Ndo. If a hen lays a large and a small egg, is due to ¹Ndo. If a grain stalk in the field branches, this is due to ¹Ndo. If in the field the ground gives way into an underground hole, this is due to ¹Ndo. If a hunter secures a wild animal without a head, this is due to ¹Ndo. If a fisherman secures a fish with broken fins, this is due to ¹Ndo.

If a man goes to cut bamboo, and comes across one that is branched, this is due to ¹Ndo. If a meteor strikes the house or court, this is due to ¹Ndo. If a demon defecates in front of one's house, this is due to ¹Ndo. If a dog defecates in the kitchen, this is due to ¹Ndo. If the ghost of a buried old man (relative) comes back to the home and calls, this is due to ¹Ndo; man is considered to have three roads by which he travels, on the left road the ¹Ndo are capable of liberating oxen and horses, and on the right road they liberate sheep and goats, and on the center road they liberate dogs and pigs, and borers and ants, this to kill the people, give them illness.

The ¹Ndo cause the ¹Zaw to devour sun and moon, *i. e.*, cause eclipses. The falling of heavenly bodies, meteors, the *ms.*, says: when stars break off and fall on the land, this is done by the ¹Ndo demons. There are 360 ¹Ndo. The above is from a *ms.*, called ³K'ö ¹dzo, *ms.*, no. 676, of the ³Dto ¹na ³k'ö ceremony.

In the same book it speaks of the parents of the ¹Ndo. The father of the ¹Ndo was ²Gyu–¹aw–³t'khi–²ngo–¹lĕr–³t'khi and the mother ²Gkü–¹zaw–¹na–²mun̲. These are the first parents, there are two more fathers and two more mothers, in all they had three fathers and three mothers. The second father was ¹Gkyi–²gkv–²gku–¹lü–³ngv–²lü (–¹dzu = born with), the second mother was ²Gkyi–¹la–¹ts'ä–³p'u–¹dzu; the third father was ¹V–²na–²ngv–¹gu, and the third mother was ³Bpa–¹hăr–²la–¹dshi–¹ts'ä–³p'u–¹dzu. (The third father should be called ¹Zhi–²na–²ngv–²gu intesad of ¹V–²na–²ngv–²gu. *See* figure 1, page 113, and note 73; also Plate 23, no. 19).

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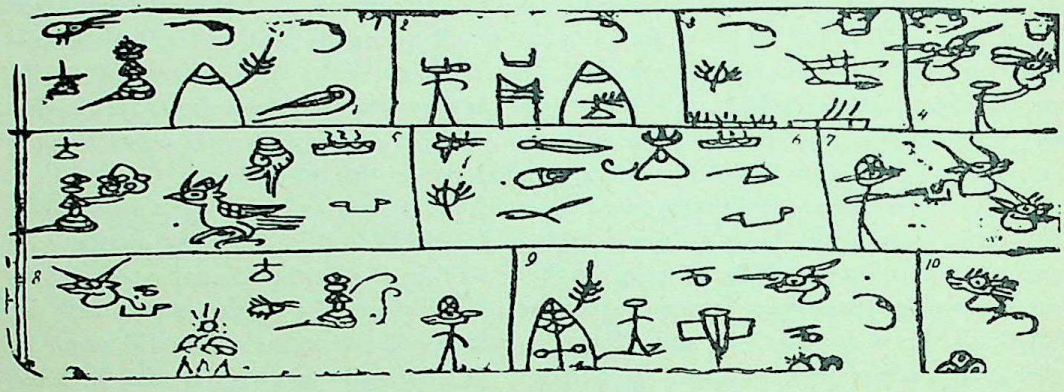

Transcription:

Page 10:

Rubr. 1: ²Llü–²mun̲ ²ch'i–¹wuà ²mä, ¹ngyu ²ggŏ ²ss ²ng'a ²zhu ²muàn̲ ²bä, ¹lo ²ggŏ ¹gyi ²ng'a ²zhu ²muàn̲ ²bä.

Rubr. 2: ²Bä–¹ds'ĭ–²szĭ ³nun̲, ²wùa ²mbö ²muàn̲ ¹lv ²t'ü, ²sso ¹niu ²k'o ²zhu ²bä.

Rubr. 3: ²Ndĕr ²mbö ²muàn̲ ¹lv ²t'ü, ¹k'ö ¹niu ²k'o ²zhu ²bä.

Rubr. 4: ¹Nnü ²mbö ²muàn̲ ¹lv ²tü, ²hö ¹niu ²k'o ²zhu ²bä.

Rubr. 5: ²Dso–¹na–¹lo–³ch'i ²nnü, ¹non̲–²bü ²ch'i ²lä ¹yü, ²Ddv–¹p'ĕr ¹Khyu–³t'khyu ²gkan̲ ¹niu ¹lv ²lä ²gkyi, ²Ddv–¹p'ĕr ¹Khyu–³t'khyu ²t'ü ¹non̲–²bü ²gu–¹mun̲ ²t'an̲ ²ndu ²mä, ¹bbŭe–²llü ²shu ¹mun̲ ¹t'ä ²nnü ¹t'u.

Rubr. 6: ³Mun̲ ²dze ²gv–²gyi ²baw–¹la ³yu, ²Dto–¹mba ³Shi–²lo ²t'ü, ³mun̲ ²dze ¹yü ²ndu ²mä, ¹bbŭe–²llü ²shu ¹mun̲ ¹t'ä ²nnü ¹t'u.

Rubr. 7: ²Bä–¹ds'ĭ–²szĭ ²nnü, ¹mbĕr–²mä ¹p'ĕr, ³ds'ĭ–²mä ¹p'ĕr ²ggŏ ²non̲ ²lä ¹ch'wuà.

Rubr. 8: ¹Yü–²mä ¹p'ĕr ²ggŏ ²non̲ ²lä ¹ch'wuà, ²t'ü ²ggŏ ²non̲ ¹nä ²ma–¹p'ĕr ²nnü, ²Dso–¹na–¹lo–³ch'i ¹k'o, ³Ch'ung–²bpa ²bä ²zhu ²bä, ²Dso–¹na–¹lo–³ch'i ²la, ²Bä–¹ds'ĭ–²szĭ ¹t'gkye, ²gv–¹lv ²gkaw–¹lä ²bä ²zhu ²bä.

Rubr. 9: ²Nv–²lv ¹t'o ¹ngyu ¹ō, ²zhi ³t'u ²zhi ²muàn̲ ¹mbiu ²nnü, ²t'ü ³ddü–²ddü, ¹ndso ³dso ¹ndso ²muàn̲ ¹mbiu ²nnü ²t'ü ³ddü–²ddü, ²lv ¹p'ĕr ¹yü ²muàn̲ ²biu ²nnü, ²t'ü ³ddü–²ddü.

Rubr. 10: ²Lv ¹na ²dshi ¹na ²bu ²muàn̲ ²biu ²nnü ²t'ü ³ddü–²ddü.

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Translation:

Rubr. 1: It is not agreed that all the ^{2}Llü–^{2}mun̲ shall usurp the forests of the mountains, nor the waters of the valleys (this is said by ^{3}Shi–^{2}lo).

Rubr. 2: You people (if after) your houses have been divided (and you) have not enough, then it is agreed shat you cut wood on the high mountain.

Rubr. 3: (If after) dividing the cultivated fields there is not enough, then you (are permisted) to cultivate waste land, it is agreed.

Rubr. 4: (If after) dividing domestic and wild animals (you have) not enough (of the former), you are permitted to hunt wild animals it is agreed.

Rubr. 5: Thereupon ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i took the pearl and presented it to the Garuḍa and placed is before him, the Garuḍa then wore the pearl on his hat, this custom has arisen from thence.

Rubr. 6: (^{2}Dso–^{1}na–^{1}lo–^{3}ch'i) then gave ^{3}Shi–^{2}lo a suit of clothing as a gift for his officiating as go–between of the people and himself, and this is the origin.

Rubr. 7: The people then could milk the white yak and the white goat.

Rubr. 8: They milked the white ewe, (with) their milk and butter they could perform ^{3}Ch'ung–^{2}bpa before ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i as agreed; ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i then agreed to protect the people.

Rubr. 9: They opened a road over the snow mountain, and under the shade of pine–covered spurs which shall remain forever unchanged, they built a bridge, (this) bridge was never to collapse (and should remain) forever unchanged; like a sheep which will not change into a white rock (and remains) forever unchanged.

Rubr. 10: (And as) a pig will not change into black rocks and black dirt (and remains) forever unchanged.

Explanation and literal translation of text

Rubr. 1:

The first symbol ^{3}llü = tick, stands here for ^{2}llü–^{2}mun̲ = Nāga of which a symbol appears to the right; without the syllable ^{2}llü, ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i may be understood instead. Below the ^{3}llü = tick symbol is one read ^{2}ch'i, its origin has been explained previously, here it stands for ^{2}ch'i–^{1}wuà = all, ^{1}wuà is not written, nor is the affirmative particle ^{2}mä which is equivalent to the Chinese 也 or 是. Next is the symbol for mountain = ^{1}ngyu with a pine tree growing on its side, and above

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it the negation ^{2}muàn = not, this represents the phrase ^{1}ngyu = mountain, ^{2}ggŏ = of (the genitive case) ^{2}ss = wood (represented by the tree), ^{2}ng'a = usurp (rule wrongfully), ^{2}zhu = agree, ^{2}muàn ^{2}bä = not do.

The next phrase is depicted by just two symbols, ^{2}muàn = not, and ^{1}lo = valley with ^{1}gyi = water in it. The syntax is the same as in the previous phrase.

Rubr. 2:

The first is a descendant of ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh hence " the people ", as this phrase is addresed by ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo to the people, and he being considered a deity he uses the lowly pronoun ^{3}nun = you, the people. To the right are two symbols the upper read ^{2}k'o = the horns of an animal, attached to the circle representing the head, here it stands for ^{2}k'o = to take out, to take possession of, ^{2}k'o has many meanings as to *separate* young animals from their mother, to take out vegetables from a garden, etc., it belongs to the last sentence. Below it is the symbol ^{2}wùa = house; ^{2}mbö = to divide, ^{2}muàn–^{1}lv ^{2}t'ü = not enough if, are not written except ^{2}muàn = not above the last symbol. The mountain symbol without a tree, but with the symbol ^{2}sso written inside of it, is read ^{2}sso = a high mountain; on lower mountains usually grow pine trees, but on high mountains usually spruces, firs, and larches, the wood of the latter especially is used for rafters for the roofs of their houses, it is exclusively used for that porpose. The word ^{2}k'o has here reference to the taking possession of, to the taking out of ^{2}ss = wood, from the high mountains; although the word ^{2}ss = wood is not written nor even read, it is understood that it is to be cut on ^{2}sso = high mountain, ^{1}niu = on, (wood) ^{2}k'o = take out, ^{2}zhu ^{2}bä = agree to do.

Rubr. 3:

The long narrow symbol (divided into two parts) attached to the lower line of the rubric has been explained in rubrics three, of page 2, and five of page 3. The rest may be inferred from the previous rubric. In addition to the symbols indicating cultivated field and waste land, the symbol ^{2}dze = wheat is above the first or ^{2}ndĕr symbol, this is to indicate that if not enough grain can be grown on the cultivated land, then waste land may be taken possession of. The symbol for plow = ^{2}ddv is written over the symbol ^{1}k'ö, but not read, it elucidates the other symbols in the phrase. The ^{1}Na–^{2}khi plow is a very complex instrument and its parts, made of different woods, have their special names. *See* note (775).

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Rubr. 4:

This contains only a sheep, here read ^{1}nnü = domestic animal, then a man holding or catching a wild animal, over the sheep is the symbol ^{2}muàn̲ = not, and over the wild animal = ^{2}hö the symbol ^{2}k'o as explained previously. The syntax is the same, *v. s.* The word ^{1}niu after ^{2}hö = wild animal here means in reference to, the Chinese 於.

Rubr. 5:

In this rubric the first symbol is ^{3}ch'i and is part of the name of the Nāgarāja ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i, the latter holds a pearl (776) in his hands as if to present it to some one, here to the Garuḍa = ^{2}Ddv–^{1}p'ĕr ^{1}Khyu–^{3}t'kyu = the white–as–the–conch ^{1}Khyu–^{3}t'khyu; the conch, such as is used by the Tibetan lamas as a trumpet, is the Indian *Turbinella pyrum* Linne (777), it appears directly above the Garuḍa. ^{1}Non̲–^{2}bü (776), ^{2}ch'i = this, a demonstrative pronoun, ^{2}lä = then, ^{1}yü = take; Garuḍa before there, ^{1}lv = offer, it is the Chinese p'eng 捧, to hold up with both hands, offer respectfully, ^{2}lä ^{2}gkyi = then place, (put). Garuḍa he pearl (gem) ^{2}gu–^{1}mun̲ = hat, ^{2}t'an̲ = wear, ^{2}ndu = custom, ^{2}mä is the affirmative; ^{1}bbŭe–^{2}llü = origin, literally come forth come; the word ^{3}bbŭe has the meaning of arising as when a bird leaves the nest, also in ^{2}t'u–^{3}bbŭe = to come forth; the words ^{3}bbŭe–^{2}llü are represented by the last upper symbol, it is the picture of a flute with tones issuing this is called ^{2}bi–^{1}li, it is wrongly chosen as it does not render the phonetics correctly. ^{2}Shu–^{1}mun̲ actually means to cast into a mold, hence custom is meant, ^{1}t'ä ^{2}nnü = there, ^{1}t'u = come forth, it is the last symbol in the rubric.

Rubr. 6:

The first two symbols are read ^{3}mun̲ ^{2}dze, ^{2}dze = wheat, it stands here for ^{1}dze = objects, and ^{3}mun̲ = chief is represented phonetically by ^{3}mun = horse fly; when read in connection with ^{3}mun̲, the syllable ^{1}dze for euphoneous reasons is read in the second tone, hence the objects of the chief, colloquially objects are called ^{2}gv–^{1}dze. As ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo acted as go–between, *i. e.*, as an official in a court, he is here called ^{3}mun̲ = chief, ^{2}gv–^{2}gyi = clothing, actually body house ^{2}baw–^{1}la = suit (of clothing) ^{3}yu = give; all these syllables are represented by three symbols, the first ^{1}gyi = water, stands for the second syllable in ^{2}gv–^{2}gyi, then ^{1}la = hand, here it is the second syllable in ^{2}baw–^{1}la = a suit of clothing; the last is ^{1}yu = dead, rotten leaves, here it stands for ^{3}yu = to give.

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The next symbol represents ^{3}Shi–^{2}lo, the word ^{1}yü = take is indicated by the curved line to the left of ^{3}Shi–^{2}lo as if he were taking something, ^{2}ndu = custom, *i. e.*, the custom of taking a gift, ^{2}mä = an affirmative. The last sentence has been explained in the previous rubric. Here however one more syllable is written, namely ^{1}shu = an axe, iron, here ^{2}shu of ^{2}shu–^{1}mun̲ = to cast into a mold, hence an established custom, it amplifies the phrase.

Rubr. 7:

The people they, yak female white, goat female white of milk then milk; all this is represented by a man with the head of an elephant = ^{1}ts'o, with a serpent hood on top (for explanation *see* rubric six of page 1) hence a descendant of ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh; he holds a bucket into which milk drops from a yak. Below is the goat = ^{3}ds'ĭ, ^{3}ds'ĭ–^{2}mä = nanny goat. ^{2}Non̲ = milk a noun, while ^{1}ch'wuà is the verb to milk.

Rubr. 8:

The first symbol is a compound one, a sheep's head with a pail, and milk flowing into it, and with the character ^{1}p'ĕr = white, to elucidate milk, on top of it; this is read sheep female (ewe) white of milk then milk. The next symbol is a compound one and is read ^{3}Ch'ung–^{2}bpa ^{2}bä, *i. e.*, ^{3}Ch'ung ^{2}bpa perform (for explanation *see* rubric six, of page 8). ^{2}T'ü ^{2}ggŏ ^{2}non̲ its milk, ^{2}ma–^{1}p'ĕr = butter it, ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i ^{1}k'o = before (him), and the words ^{2}zhu ^{2}bä = agree do, are all not written. The next two symbols ^{3}ch'i and ^{1}llü are two syllables in the name of the Nāgarāja (*see* rubric four of page 1), as the symbol for ^{3}Ch'ung–^{2}bpa ^{2}bä is in front of the Nāgarāja, the syllable ^{1}k'o is thus represented by the position of the former.

From the figure of the Nāga extends a curved line and below it one resembling the letter S, these two symbols are always read ^{2}gv–^{1}lv ^{2}gkaw–^{1}lä = protect, in this instance the people as represented by the last symbol in the rubric. Of interest is the personal pronoun used after ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i, here it is no more ^{3}nun̲ a derogatory one used towards low cast people, but the refined one ^{2}la, it is a pronoun indicating respect, and is equal to the Chinese 您. The pronouns used by the ^{1}Na–^{2}khi and their Chinese equivalents are ^{3}nun̲ = 汝, ^{2}nnü = 你, ^{2}t'ü = 他 he, she, it, ^{2}la = 您, and ^{2}t'ü–^{2}nggü = 他們 or they: ^{2}nggü forms the plural.

Rubr. 9:

The first symbol is a compound one, with the symbol ^{1}nv = silver in the top of that mountain = ^{1}ngyu; a snow mountain is understood,

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as the top of a snow mountain is silvery white, it is read ²nv–²lv = silver rocks. In the mountain symbol at the bottom is the symbol read ²ō = bone, of which it is a picture, here it stands for ¹ō = shade. On the side of the mountain is a pine tree read ¹t'o, hence snow (mountain) pine (tree) mountain shade = ²nv–²lv ¹t'o ¹ngyu ¹ō. The curved line extending at the right from the base of the mountain is read ²zhi = road, to indicate that road is meant a boy is walking on it; the word ³t'u = open, is not written, neither are the words ²muàn̲ ¹mbiu = not collapse, the Chinese 不 崩, ²nnü = here "referring" (to the road), ²t'ü = it, ³ddü–²ddü = first (and) last, *i. e.*, the same, as one, actually forever unchanged. The next phrase is represented by one symbol only namely ¹ndso = bridge, it is actually a compound one consisting of the central symbol for water = ¹gyi, and a board extending to each side of it; ³dso = to build, hence bridge build, bridge not collapse, etc., etc. The character ¹p'ĕr = white above the bridge symbol belongs to the symbol ¹yü = sheep to the right of it; below the sheep's head is again the symbol ¹p'ĕr, and this belongs to the symbol ²lv = rock, below it. Of the words ²muàn̲ ²biu = not change, only the former is written, it is the last symbol in the rubric. The remainder has been explained above.

Rubr. 10:

This rubric has four symbols, the top one is that representing a pig = ¹bu, than the negation ²muàn̲ = not, and the two level symbols, the first ²lv = rocks, inside are three black dots hence ²lv–¹na = rock black; the second is read ²dshi = earth, dirt, soil, the adjective ¹na = black has not been written. The remainder is the same.

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(776) ¹Non̲–²bü stands for gem, pearl, precious stones, the Tibetan nor–bu ནོར་བུ, from which it is a loan word. On page 2, rubric six it is not called ¹non̲–²bü but ¹non̲–²mbu–³ch'i wich may be its real ¹Na–²khi name, but ¹non̲–²mbu–¹ch'i is said to be identical with ¹Lĕr–²mbu–¹ch'i which is the lucky emblem, the noose of love, and is the hair curl on Vishnu's chest; as it is also one of the eight precious emblems it has perhaps been selected instead of ¹non̲–²bü.

(777) This species occurs in the Indian Ocean and is brought from India to Tibet where the lamas use it at their ceremonies; elaborate wings of either silver or gold are attached to the sides to increase the volume of the sound. The ²dto–¹mbas use an entirely different one for blowing, it is the *Hemifusus colosseus* Lamarck, which occurs on the south China coast.

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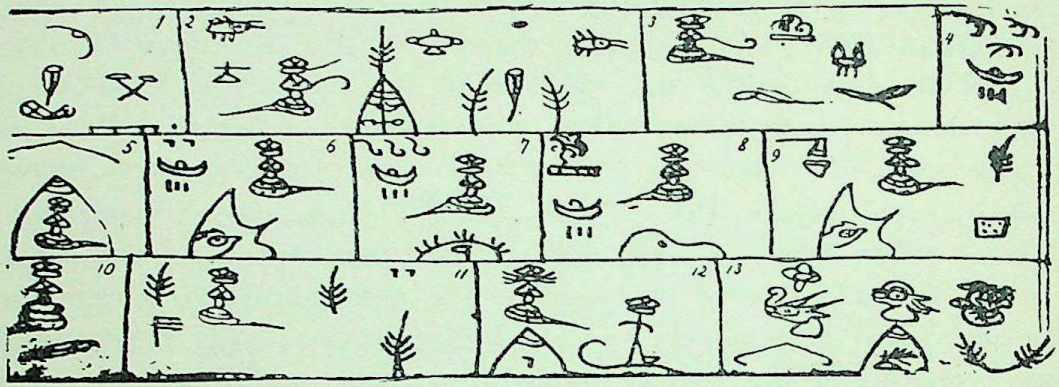

Transcription:

Page 11:

Rubr. 1: ³k'o–²p'iu ¹gyi ³k'ö ¹gyi ²muàn̲ ¹yi ²nnü ²ch'i ³ddü–²ddü, ¹dü ²ssä ²lä ²gkyi ¹ssä;

Rubr. 2: ²Llü–²mun̲ ²ch'i–¹wuà ²mä, ²nv–²lv ²t'o ¹ngyu ¹ō, ¹ndzĕr ¹ddü ²ddü ¹ndzĕr ⁴Ssu ²nnü ²ng'a ²zhu ²bä; ³Llü–¹ch'ung ³llü–¹na ³k'o, ¹gyi ³na ²ddü ²k'o ²t'ü, ⁴Ssu ²nnü ²ng'a ²zhu ²bä.

Rubr. 3: ³Shi–²lo ²ndaw ¹gyi ²gkv, ²lv ¹na ²ddü ²lv ³yu, ⁴Ssu ²nnü ²ng'a ²zhu ²bä.

Rubr. 4: ²Ts'u ²mùan̲ ²ts'u ³ssu ²hä (the symbol ²mùan̲ is in the following rubric).

Rubr. 5: ¹Ngyu ³na ¹lo ²nnü ²lä ¹ndsu ¹chĕr;

Rubr. 6: ¹Nyi ²mùan̲ ¹nyi ³ssu ²hä, ¹'a ¹shwuà ²k'o ²nnü ²lä ¹ndsu ¹chĕr;

Rubr. 7: ¹Zhu ²mùan̲ ¹zhu ³ssu ²hä, ¹gko ²gkv ¹p'ĕr ²nnü ²lä ¹ndsu ¹chĕr;

Rubr. 8: ³Ts'u ²mùan̲ ³ts'u ³ssu ²hä, ¹mbu ¹na ²gkv ²nnü ²lä ¹ndsu ¹chĕr;

Rubr. 9: ²Dtü ²ggŏ ²swue–²p'ä ¹'a ²nnü ²lä ¹ndsu ¹chĕr; ⁴Ssu ²ggŏ ²swue–²p'ä

Rubr. 10: ¹gyi ²nnü ²lä ¹ndsu ¹chĕr;

Rubr. 11: ¹Ssaw–³ndaw ²swue–²p'ä, ¹dü ²nnü ²lä ¹ndsu ¹chĕr; ⁴Nyi ²ggŏ ²swue–²p'ä ¹ndzĕr ²nnü ²lä ¹ndsu ¹chĕr.

Rubr. 12: ²Ddü ¹ngyu ²ddü–²ndzĕr, ²ddü ¹la ²ddü–²mba ²lä ¹ndsu ¹chĕr;

Rubr. 13: ¹Ō–¹hăr ²mùan̲–²ndshĕr ²mùan̲ ²k'u ³t'u ²nnü ²lä ¹ndsu ¹chĕr; ²Ddv–¹p'ĕr ²ssi–²nggü ²sso ²nnü ²lä ¹ndsu ¹chĕr; ²Boa–¹dü ²la–¹hö ²bi ²nnü ²lä ¹ndsu ¹chĕr.

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Translation:

Rubr. 1: (Like) water put into a (large-meshed) baskes which does not leak as immutable as this, (the fighting) (has been) stopped (and) put away, (done away with);

Rubr. 2: All the Nāgas yes, one large tree, where the pine-tree-covered mountain joins the snow range, the [1]Ssu may rule, it is agreed. Where the spruces and dense firs grow, there is one spring, and this the [1]Ssu may rule, it is agreed.

Rubr. 3: On Mt. Kailas at the head of the spreading waters (there) we give one black rock to the [1]Ssu (and this rock) the [1]Ssu may rule, it is agreed.

Rubr. 4: In the three winter months

Rubr. 5: they (the Nāgas) are sent to dwell in the (densely forested) mountain,

Rubr. 6: In the three months of the spring season (the Nāgas) are sent to the caves of the high cliffs to dwell.

Rubr. 7: In the three months of the summer season the Nāgas are sent to the top of the white alpine meadows to dwell.

Rubr. 8: In the three months of the autumn season the Nāgas are sent to the tops of the black spurs, to dwell.

Rubr. 9: The Nāgarāja of the [2]Dtü (Nāgas) is then sent to dwell to the cliffs; the Nāgarāja of the [1]Ssu (Nāgas)

Rubr. 10: is then sent to the waters to dwell;

Rubr. 11: the Nāgarāja of the [1]Ssaw-[3]ndaw (Nāgas) is then sent to the land to dwell; (and) the Nāgarāja of the [2]Nyi (Nāgas) is then sent to the trees to dwell.

Rubr. 12: (To) one mountain, one (mountain) god, (to) one valley one valley spirit are sent there to dwell;

Rubr. 13: the dragon is sent to heaven's gate (horizon) there to dwell; the white lion is sent to the high mountain to dwell, and the red tiger of the land of the [2]Boa is sent to the forest (there) to dwell.

Explanation and literal translation of text

Rubr. 1:

The symbol at the base, left side of rubric is read [3]k'o = basket of which it is a picture, standing upright in it is the symbol [1]gyi = water. The basket here mentioned is a large one with large meshes = [3]k'o-[2]p'iu. [1]Gyi [3]k'ö = water put, water, [2]muàn̲ [1]yi = not leak, [2]nnü = referring, [2]ch'i = a demonstrative pronoun "this", [3]ddü-[2]ddü =

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unchanged; the meaning is not that the basket does not leak, but that such a basket when water is put into it will forever leak, that this is an immutable law, and the agreement made between the Nāgas and the people by ^{3}Shi–^{2}lo (gShen–rab) shall be as immutable. Of ^{2}muàn̲–^{1}yi only the negation ^{2}muàn̲ = not, has been written, it is the symbol above that of water = ^{1}gyi. There remain now two symbols: one read ^{3}gkyi = representing a pair of shears such as are used in shearing sheep, here it stands for ^{2}gkyi = put away; the other is the symbol for ^{1}dü = land below ^{2}gkyi, it stands for ^{1}dü = to stop. The stopping of fighting is understood although the word fighting is not written. The first ^{2}ssä is read in the second tone for euphonic reasons as the verb ^{1}dü is read in the first tone; the second final ^{1}ssä is read in the first tone because the foregoing verb is read in the second tone, both ^{2}ssä are particles denoting the past tense.

Rubr. 2:

The first two symbols ^{2}llü and ^{3}ch'i have the same meaning here as in rubric one of page 10, *q. v.* They are followed by the figure of a Nāga who is seen extending (indicated by the curved line) his authority over a mountain with a tree growing on the top of it; it is interesting to note that, unlike on the same symbol in rubric nine of page 10, the tree is not drawn on the side of the mountain, denoting a pine covered mountain, but on the top, a tree singled out as it were, this is emphasized by the symbol ^{1}ddü = large, it has been explained in rubric six, of page 1: the second ^{2}ddü read in the second tone stands for the numeral " one " it is followed by the noun ^{1}ndzĕr = tree. The word tree must be repeated for there is no enumerator for tree as for other objects; the adjective follows the noun, hence ^{1}ndzĕr ^{1}ddü = tree large, ^{2}ddü ^{1}ndzĕr = one tree, if one simply wishes to say one tree, one must say ^{1}ndzĕr ^{2}ddü ^{1}ndzĕr; the word ^{2}ddü also means to obtain, receive, hence ^{1}ndzĕr ^{2}ddü could also mean tree received, as the object precedes the verb, to make it clear, when the ^{1}Na–^{2}khi wish to say " one tree ", they must say ^{1}ndzĕr ^{2}ddü ^{1}ndzĕr. The word ^{1}ndzĕr is also a verb and means to steal hence ^{1}ndzĕr ^{2}ddü could also mean stolen (got) obtain, *i. e.*, obtained by theft; to steal a tree is ^{1}ndzĕr ^{2}ddü ^{1}ndzĕr ^{1}ndzĕr ^{2}ddü = one tree, ^{1}ndzĕr = steal, ^{2}ddü = obtain. To steal on the sly, surreptitiously is ^{2}k'v. ^{1}Ssu (for euphonic reasons read in the 4th tone, this tone is usually employed only in Tibetan or Chinese loan words) ^{2}nnü = he, ^{2}ng'a = usurp, rule, appropriate, ^{2}zhu = agree, ^{2}bä = do. The compound mountain symbol has been explained in rubric nine, of page 10.

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The remaining symbols are as follows: we see two trees with the symbol ^{1}gyi = water between them, and a fat black dot ^{1}na = black, above it, the ^{3}llü = tick symbol is the last one, in the upper right corner. ^{3}Llü–^{1}ch'ung are spruces or fir trees with wide spreading branches, *i. e.*, not a dense forest but a region with scattered trees is understood, while ^{3}llü–^{1}na stands for a dense fir forest, ^{3}k'o = there; ^{1}gyi–^{3}na = water, here ^{3}na does not mean black but implies a large quantity, ^{2}ddü ^{2}k'o = one spring, ^{2}t'ü = it, the Nāga they rule agree do.

Rubr. 3:

^{3}Shi–^{2}lo here stands for ^{3}Shi–^{2}lo ^{1}Ngyu = Mt. Kailas, ^{2}ndaw has the meaning of the spreading of the waters = ^{1}gyi, after issuing from a spring (^{1}gyi ^{2}t'u ^{2}gkv) ^{1}gyi–^{2}gkv = head waters, *i. e.*, the waters of a spring after having flowed a short distance; further away from the source it is called ^{1}gyi–^{3}man = water tail. ^{1}Ndaw is also used when speaking of the sweeping aside of the waters by the arms of a swimmer in a pool, it is the Chinese 水 綫. The figure in the upper corner is that of a Nāga, and the upward turned curved line indicates that he is receiving something, here the symbol next to him, ^{2}lv–^{1}na = rocks black, black is indicated by the black dots within the three rocks; ^{2}ddü ^{2}lv = one rock, the word ^{2}lv = rock has an enumerator ^{2}ddü–^{1}lü, hence ^{2}lv ^{2}ddü–^{1}lü would mean one rock, however in the literary language the word ^{2}lv is repeated as in " tree " in the previous rubric, ^{2}lv ^{1}na ^{2}ddü ^{2}lv = rock black one rock; ^{3}yu = give is the last symbol in the lower corner, is represents decayed leaves = ^{1}yu, its phonetic value is here borrowed. The remaining symbols are ^{1}gyi = water, and ^{2}gkv = head, the latter above the ^{1}yu symbol. The remainder has been explained.

Rubr. 4:

The first symbol consisting of three double semi-circles crossing each other represent snowflakes, and as such are read ^{1}mbe = snow, below them is the sickle of the moon, upturned, hence month, were the symbol reversed it would mean ^{3}haw = night; below is the numeral three. The last three months of the Chinese lunar year or winter are, the 10th, 11th, and 12th, when it snows, corresponding usually to our end of November to beginning of February. The ^{1}mbe = snow symbol is read ^{2}ts'u = winter. The word ^{2}mùan = heaven, which is the one above the mountain symbol in the next (5th) rubric, stands for ^{2}mùan = season, hence winter season.

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Rubr. 5:

The first upper symbol has been explained in connection with rubric four. The remainder is a mountain = ¹ngyu with a Nāga inside = ¹lo. ¹Ngyu–³na is a large mountain densely forested and covered with rich, black humus. The words ²nnü = they, ²lä = then, ¹ndsu = dwell, and ¹chĕr = send, are not written, but the action of dwelling in the mountain is indicated by the Nāga within the mountain symbol.

Rubr. 6:

The first three symbols are ¹nyi = 2, ²hä = month, and ³ssu = three; here the numeral two = ¹nyi stands for ¹nyi = spring (season), the latter is usually written with the wind symbol ²hăr = wind, three parallel lines, for the lst, 2nd and 3d lunar months are the windiest of the year, and are the spring months. The next symbol is that of a cliff = ¹'a, the head of a chicken = ¹'a, is inserted within the symbol to indicate its phonetic value; ¹shwua = high is not written, neither the word ²k'o = cave; the remainder has already been explained.

Rubr. 7:

The first three symbols are: ¹ḳhü = rain, three rain drops, then ²hä = month, and the numeral three = ³ssu. Summer is called ¹zhu and as it is the rainy season the symbol for rain = ¹ḳhü stands also for summer. The other two symbols are a Nāga above the symbol ¹gko = alpine meadow, ²gkv ¹p'ĕr = top white, may have reference to the fact that in the summer time the alpine meadows are covered with tall growing Edelweiss (Leontopodium) which give them a white appearance. Within the symbol ¹gko is another, also read ¹gko = needle it indicates the phonetic. The remainder has been explained.

Rubr. 8:

Autumn is called ³ts'u, similar to winter, but read in the 3rd tone. ³Ts'u is here represented by a piece of turf on which a flower blooms, it is the ²Nyi–¹p'ĕr–¹baw = twice frost flower, (a blue and white striped flower which blooms before, and again after the frost, it is *Lomatogonium cuneifolium* H. Sm.).

Below the Nāga is the symbol ¹mbu a lower mountain spur, ¹na = black is indicated by the black dot within the symbol. The remainder has been explained.

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Rubr. 9:

The first symbol, upper, is read ¹dtü, it represents a hammer and an anvil, hence to strike, here it stands for a clan of Nāgas called ²Dtü. Below is the symbol for ¹'a = cliff, and the Nāgarāja of the ²Dtü. The remainder of the sentence has been explained. The last two symbols belong to the next sentence: the first read ²ss = wood stands here for ²swue (–²p'ä) as there is no symbol for ²swue; ²swue–²p'ä means chief, hence Nāgarāja, the lower is the picture of a die read ¹ssu, it stands for the clan of Nāgas called ¹Ssu, the chief of the ¹Ssu clan is meant, the rest of the sentence is in the next rubric.

Rubr. 10:

This contains only two symbols, the picture of the Nāgarāja of the ¹Ssu, and the symbol for water = ¹gyi; the remainder has been explained.

Rubr. 11:

The first symbol is read ²ss = wood, it can also be read ¹ndzĕr = tree, or ²t'o = pine, here it stands for ²swue–²p'ä = chief; below it is the symbol ³ssaw = breath, here it is the first syllable in the terrestrial Nāga clan ¹Ssaw–³ndaw, below the Nāga is the symbol ¹dü = land, the remainder is not written but has been explained. The next symbol is again ²ss = wood, etc., but here it is again the first syllable in ²swue–²p'ä = chief. Above the tree is the numeral ¹nyi = two, here it stands for the ²Nyi clan of Nāgas, their name is more often written with the fish symbol = ²nyi. They dwell on trees (hence of course cannot represent a fish type of Nāga, but must be their clan name which is ²Nyi. I have expressed my believe that the ²Nyi may be identical with the Tibetan གཉན་ gnyan, pronounced nyen, who are also believed to dwell on trees, etc., (*see*: rubric one of page 9). The last symbol is here read ¹ndzĕr = tree. For euphonic reasons both ²Nyi and ¹Ssu are read in the fourth tone.

Rubr. 12:

We see a Nāga with hair extending to both sides of his face on top of a mountain; it is a smaller type of Nāga officer called ²ddü–²ndzĕr, the latter may be identical with the Tibetan Sa-bdag ས་བདག or local earth or mountain demigods[176].

Within the mountain symbol ¹ngyu is the numeral " one " hence ²ddü ¹ngyu = one mountain (one) ²ddü–²ndzĕr, meaning that each indi-

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vidual mountain has its peculiar mountain demigod, here a Nāga of lower rank. The next symbol represents a valley in which a small Nāga strides, this Nāga is of still lower rank and is called ²ddü–²mba(176), and each valley has its own ²ddü–²mba Nāga. All these Nāgarājas and Nāgas and minor Nāgas are sent to their particular regions to dwell by ³Shi–²lo or gShen–rab.

Rubr. 13:

The first three syllables from above down are: ¹Ō–¹hăr = turquoise, hence the color blue, ²lv = dragon from the Chinese 龍 lung, and below the vault of heaven = ²mùan̲. The dragon has two names in ¹Na–²khi, one ²lv, probably a loanword from the Chinese, and ¹Ō–¹hăr ²mùan̲–²ndshĕr = blue (heaven) sky power (majesty), as the dragon is believed to cause the thunder by rattling its scales, it is considered to dwell in the sky. These are followed by two symbols, the upper one is the head of a lion, the mythical lion of Tibet, whose body is white and mane and tail green. He is called ²Ddv–¹p'ĕr ²ssī–²nggü = the white (as–the–) conch lion, ²ssī–²nggü is a loan word from the Tibetan, the Tibetan name for lion is seng–ge སེང་གེ; the real ¹Na–²khi name for lion is ¹shi. The mane of the lion is called ¹lo–²bpa. Below the lion symbol is that of a mountain ¹ngyu, but within the mountain is the symbol ²sso, here it stands for a high mountain, the syllable ²sso is to resemble the whistling noise one feels in the ears at a very high altitude. The last two symbols are a tiger (head) = ²la, the tiger is usually spoken of in ¹Na–²khi *mss.*, as ²Boa–¹dü = ²Boa land, the ²Boa are the Chinese Hsi–fan, actually the ancient P'u 猲, and ¹hö = red; it is possible that in ancient days a very reddish–yellow tiger roamed the forests of Mu–li 木裏, the ¹Na–²khi ²Boa–¹dü. Below the tiger's head is the symbol ²bi = forest, two reclining trees with a black dot = ¹na, here a dense forest is understood, but the syllable is not read. The remainder of the sentences in this rubric have already been explained.

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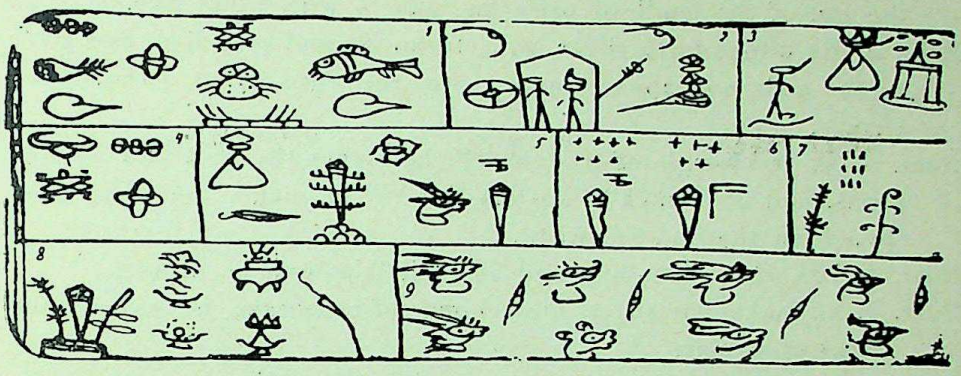

Transcription:

Page 12:

Rubr. 1: ¹Ch'ung–³na ³a–⁴bpa–²gkv–²dtv–¹lv ¹ō–¹gyi ³ssu ²nnü ²lä ¹ndsu ¹chĕr, ²Ha–¹shi ³bpa–²mä ²dzɪ–¹gyu ²la–²lĕr ¹dü ²nnü ²lä ¹ndsu ¹chĕr, ²bi–³shi–²nyi–¹lu ³Ḳhü ²nnü ²lä ¹ndsu ¹chĕr, ¹dü ²ssä ²lä ²ghügh ¹ssä.

Rubr. 2: ²Bi–²t'u ²muàn̲ ²ch'i ²nyi, ²Yi–¹ndaw ²ch'i–²ddü ¹gyi, ¹Ssu ²nnü ²lv ¹k'ö ²ddv–¹ddv ²'a–¹'a ²muàn̲ ¹nä ³na;

Rubr. 3: ¹Zä ²gkyi ²boa ¹yu ¹chĕr, ³Llü–³gkv ²bpö–¹mbö ³ndü ²lä ¹bpö, ²ssu–¹p'ĕr ²mbĕr–¹p'ĕr ¹zhi–²lv–¹dtü, ²zo ²yu ²ch'wua–¹p'ĕr ³gko ²lä ³ō.

Rubr. 4: ¹Nv ¹ha ²ō ¹ch'ung ³t'u, ²pu–¹la ²yi–³da ³yu ²lä ¹bpö;

Rubr. 5: ¹Ō–³yü ²hä–¹gyi ²gkv, ¹Ssu–²dta ²ngv–³chĕr ²bä, ²Dzɪ–²k'ö–¹ssi–²mä–³k'o, ¹mä–²ss ³k'o–¹p'ĕr ²bä;

Rubr. 6: ²Shĕr ²khi ³k'o–¹p'ĕr ²bä, ²wuà ²khi ³k'o ¹shwua ²bä;

Rubr. 7: ³Mùen̲–¹ts'ä ²ngv ²bi ¹bä, ²law–²k'aw ²ngv ¹ō ²bä;

Rubr. 8: ¹Ssu–²wùa ²ngv–²wùa ²bä, ²ch'ĕr–¹gyi ²ch'ĕr ³k'wuà ²bä, ¹bö ¹shu ²ma ¹shu ²bä, ¹khyü–²mi ²mb'a–²mi ²bä, ¹khyü–²ss ³khyü–¹ddü ²bä;

Rubr. 9: ³Ch'wua ³ts'ü ²yi–³ts'ü ²bä, ¹bu ³ts'ü ¹gv ³ts'ü ²bä, ²t'khi ³ts'ü ³lä ³ts'ü ²bä, ²ffŭ ³ts'ü ¹ḳhü ³ts'ü ²bä.

Translation:

Rubr. 1: The black tadpole is sent to dwell into the tarn to revive; the golden frog is sent to the land; (all) are pacified (and all) is again well.

Rubr. 2: To-day the family does no (more) provoke the Nāgas and dragons, nor does it make enemies (of them).

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Rubr. 3: A fleet–footed boy is sent to fetch a ^{2}bpö–^{1}mbö to chant (and) to place a white felt, a white yak (skin), and the ^{1}zhi–^{2}lv (84), (while) the son of the landlord performs ^{3}gko ^{3}ō with white rice.

Rubr. 4: He brings forth silver, gold, turquoise and cornelian, and gives to the gods recompense money (to the ^{2}dto–^{1}mba) (who) then chants.

Rubr. 5: At the temple of ^{1}Ō–^{3}yü (808), he makes the ^{1}Ssu–^{2}dta of nine joints, and at ^{2}Dzɪ–^{2}k'ö–^{1}ssi–^{2}mä–^{3}k'o (273) he makes the white ^{3}k'o–^{1}byu from the ^{1}mä (252) wood.

Rubr. 6: 700 white ^{3}k'o–^{1}byu and 500 tall ^{3}k'o–^{1}byu he makes;

Rubr. 7: he makes (arranges) nine clumps of canebrake, he makes none sticks of poplar;

Rubr. 8: he constructs the nine houses of the ^{1}Ssu (Nāgas), arranges liquid medicine in a medicine cup, also fine flour and clean butter he arranges, incence burner and butter lamp he arranges, juniper wood and incense sticks he arranges:

Rubr. 9: he indemnifies (the Nāgas) with stags, gorals, with wild pigs and bears, with Stone pheasants and Amherst pheasants.

Explanation and literal translation of text

Rubr. 1:

The first three symbols in a vertical line from top down: ^{1}ch'ung–^{3}na = a part of a string of cornelian of a very dark color is understood, in the ^{2}dto–^{1}mba books it stands for black; below is the symbol for tadpole which the ^{1}Na–^{2}khi call ^{3}a–^{4}bpa–^{2}gkv–^{2}dtv–^{1}lv, this is one of the few multisyllabic names in the ^{1}Na–^{2}khi language, actually its name is ^{3}a–^{4}bpa, ^{2}gkv ^{2}dtv–^{1}lv means head round. The last symbol is ^{3}k̤hü = lake, but with the symbol ^{1}ō–^{1}hăr to the right of the tadpole it is read ^{1}ō–^{1}gyi = only the first syllable of ^{1}ō–^{1}hăr is used, ^{1}gyi = water, ^{1}ō indicates cloudy, muddy (water), hence a tarn. The words ^{3}ssu = revive, the Chinese 甦; ^{2}nnü = it, ^{2}lä = then, ^{1}ndsu = dwell, ^{1}chĕr = send, are not written. The word ^{3}ssu = revive is used because tadpoles seem to die in dried out pools but come to life again when water appears; ^{2}ssu is also a noun and means a litter, but is then read in the second tone, like pigs, giving birth to a litter of pigs. Next to the ^{1}ō symbol are three others read from the top down, the first ^{1}ha = gold, also read ^{2}ha–^{1}shi = yellow, the second the symbol ^{2}bpa = frog, here ^{3}bpa–^{2}mä = a large frog, a toad is called ^{2}non–^{1}mbbŭ–^{2}bpa = milk exude frog, as they exude a milky flyid when touched; the last symbol is read ^{2}Dzɪ–^{1}gyu–^{2}la–^{2}lĕr ^{1}dü, this has been explained in rubric six, of page 3;

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the remainder is the same. The last two symbols are a fish = ²nyi, and lake = ³ḳhü; here the fish is read ²bi–³shi–²nyi–²lu the actual meaning of which is ²bi from ²yi–¹bi = the Yangtze which flows through ¹Na–²khi land, ¹shi = yellow, ²nyi = fish, and ¹lu = roam, swim, saunter, wander; it may be identical with the Tibetan golden fish རིན་ཆེན་གཉེར་ཉ. The remainder is the same.

Rubr. 2:

The first two symbols are the negation ²muàn̲ = not, and ²nyi–(²mä) = sun, here read in the ancient literary language ²bi, the two symbols are read: ²bi ²t'u = sun rise, ²muàn̲ = not, ²ch'i ²nyi = this day, this is a peculiar way of expressing to-day, before the sun had risen, ²Yi–¹ndaw ²ch'i–²ddü ¹gyi = the family this one home (house), the symbol represents a house, within the house is first a man and then a woman recognizable by the high headdress; the words ²Yi–¹ndaw = landlord are loan words from the Tibetan, a householder is called Yin-bdag ཡིན་བདག in Tibetan, pronounced Yin-dag. The symbol attached slantingly to the house is that of a spear = ²lü, it is not read but indicates fighting, it points to the symbol ²muàn̲ = not, ²ʿa–¹ʿa = to make enemies (¹ʿa = fighting). The last symbol is that of a Nāga. The words ²ddv–¹ddv = provoke, irritate the Chinese 惹, are not written, neither the remaining ones as ¹nä which is here equivalent to the verb ²bä = do, make, while the last syllable ³na is an exclamatory particle!

Rubr. 3:

The first symbol represents a boy with a message who is on his way, one foot stepping forward this is read ¹zä–²gkyi = a term of endearment (15), ²boa–¹yu = soles light, hence whoever has light feet, a small fleet-footed (boy) ¹chĕr = send. The next symbol is that of a ²dto–¹mba, here read ³Llü–³gkv ²bpö–¹mbö (16) the word ²bpö–¹mbö is probably of Tibetan origin from Bon-po བོན་པོ, pronounced Bön-po, a follower of the ancient national religion of Tibet, but it may also be a true ¹Na–²khi word and derived from ¹bpö = chanting, and ²mbö = to divide, separate, *i. e.*, the people from the demons, in other words a shaman able to do so. The Lo-lo (No-su) ehaman is called Pe-mu and ²bpö–¹mbö and Pe-mu may be related (778). The next symbol is a very complicated and compound one, and represents the phrase ²ssu–

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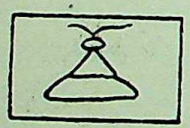
^{1}p'ĕr = white felt, ^{2}mbĕr–^{1}p'ĕr = yak white, ^{1}zhi–^{2}lv = a plowshare of miniature size representing Mount Sumeru, and ^{1}dtü = to place. The words ^{3}ndü = chase, actually invite is meant; ^{2}lä = then, ^{1}bpö = chant are not written, neither ^{2}zo–^{2}yu = son of the householder, ^{2}ch'wua–^{1}p'ĕr = rice white, ^{3}gko ^{3}ō a ceremonial act of offering grain to the gods, *see* the book ^{3}Gko ^{3}ō, ^{2}lä then, separates the syllables ^{3}gko ^{3}ō (779).

Rubr. 4:

This rubric contains four symbols, all of them representing nouns or objects, the first, top is ^{1}nv = silver, ^{1}ha = gold, ^{1}ch'ung = cornelian and ^{1}ō = turquoise, apparently the only precious objects known to the ^{1}Na–^{2}khi, with the Tibetan the coral takes the place of cornelian, in ^{1}Na–^{2}khi coral is ^{2}khyo–^{1}lo, in Tibetan byi–ru བྱི་རུ, but the red coral is meant. Neither the ^{1}Na–^{2}khi nor the Tibetans have any knowledge of other coral, except the red which is used as ornament. The verb ^{3}t'u to bring forth is not written, the person who brings forth these precious objects is the landlord or the son of the latter. ^{2}P'u–^{1}la = the personal gods must be understood as god is ^{1}hä and goddes ^{1}hä–^{3}mi, there are also the ^{1}Ō and ^{1}Hä, under which all the gods are understood, ^{1}Ō stands probably for ^{2}Ō–^{1}gko–^{2}aw–^{1}gko the first great cause, this latter name is always represented by the Tibetan letter a ཨ, while in ^{1}Ō ^{1}nä ^{1}Hä it is written with the body of a deity but without any head covering, but sometimes the Tibetan vowel mark o is added thus:



The ^{2}P'u–^{1}la are equivalent to the Tibetan ཕོ་ཧྲེ or personal male ancestral gods. The Tibetans believe that the worship of him procures long life, and preserves from harm. There is no special symbol for ^{2}P'u–^{1}la representing this deity but is nearly always written with the syllable ^{1}p'ĕr = white and with the symbol ^{1}la = hand. ^{2}Yi–^{3}da is recompense money and ^{3}yu the verb to give; although the money is offered to the gods, it is appropriated by the officiating ^{2}dto–^{1}mba, who, ^{2}lä = then, ^{1}bpö = chants, performs a rite. None of these syllables is written, but must be supplied from memory.

Rubr. 5:

The first two symbols are ^{1}Hä = god and ^{1}gyi = water, the phonetic of the latter is borrowed for ^{1}gyi = house, god house or temple of

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^{1}Ō–^{3}yü; this is a ^{1}Na–^{2}khi settlement on the Zho Chhu or ^{2}Shu–^{1}gyi (Shu dji in Hli–khin), a tributary of the Yangtze which debouches into the latter at the apex of the Yangtze loop north of Li–chiang. In Chinese the river is called Wu–liang Ho 無量河. It is one of the oldest ^{1}Na–^{2}khi settlements, and is now in Mu–li 木裏, Hsi–k'ang 西康 territory, (*See: The Ancient Na–khi Kingdom of Southwest China*, 1947, vol. II, pp. 403–404, also The Sacrifice to Heaven as practiced by the ^{1}Na–^{2}khi, in *Monumenta Serica*, Vol. XIII, page 70, note 179). ^{1}Ō–^{3}yü is the Chinese Wo–ya 窩亞. The word ^{2}gkv does not mean here on the top, but at that place. The next symbol represents the ^{1}Ssu–^{2}dta ^{2}ngv–^{3}chĕr a pear branch of nine joints or whorls (*See* Plate 13) it is believed that this particular pear wood came from ^{1}Ō–^{3}yü. The symbol ^{1}ō = turquoise is near the top of the rubric, and to the right of the ^{1}Ssu–^{2}dta, it serves as the first syllable in the name of the place. The verb ^{2}bä = make, is not written. The next symbol is that of the unicorn, it is called ^{1}Ssi–^{2}mä–^{2}k'o–^{1}t'khi = the ^{1}Ssi with the horn like a spine; here its first three syllables serve as phonetics in the place name ^{2}Dzī–^{2}k'ö–^{1}ssi–^{2}mä–^{3}k'o where this place exactly is, is now no more known, but apparently it is in the Yangtze valley, west of the snow range, there grew plentifully the ^{1}mä–^{2}ss = the wood of the ^{1}Mä tree = *Rhus verniciflus* or varnish tree. From this wood ^{3}K'o–^{1}byu were made. The last symbol with the character ^{1}p'ĕr = white on top, is a ^{3}k'o or ^{3}K'o–^{1}byu, wooden wedge–shaped slats on which the ^{2}dto–^{1}mbas paint, gods, Nāgas, demons, animals and other objects; those with animals which represent offerings to the Nāgas, are made of the ^{1}mä–^{2}ss (*See* Plates 10, 11, ^{3}K'o–^{1}byus 9–20). For origin and explanation of the ^{3}K'o–^{1}byu, *see* the book ^{3}K'o ^{2}t'u ^{3}k'o ^{3}bbŭe of this ceremony; also note 7.

Rubr. 6:

The symbol of seven crosses stands for seven hundred = ^{2}shĕr ^{2}khi, below is again the white ^{3}K'o–^{1}byu, the next five crosses represent five hundred = ^{2}wuà ^{2}khi, below it is a ^{3}K'o–^{1}byu with the symbol ^{1}shwua = tall, high, on its right; the word ^{2}bä = make is not written. The numerals 700 and 500 respectively represent an exagerated number, as no such numbers of ^{3}K'o–^{1}byu are ever offered; it is equivalent to their saying we offer thousands of measures of grain to the gods, when less than a handful is actually offered. At sacred springs one does find however large numbers of ^{3}K'o–^{1}byus which have accumulated, and represent offerings made at various times (*see* Plate 7).

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Rubr. 7:

The first symbol represents the common canebreak (*Arundinaria Faberi*), a slender species which occurs in fir forest 11,000–12,000 ft., on the snow range, its ¹Na–²khi name is ³Mùe̲n–¹ts'ä, from the upper parts of this species brooms are made. The bamboo, from the skin of which the ropes are made for the single rope bridges one finds across the Yalung, Mekong and Salwin Rivers, is a larger species as yet unidentified, the ¹Na–²khi call it ³Mùe̲n–²nyi; between the bamboo symbol and the next is the numeral 9, it is the only symbol written and serves twice in the first and second sentences. ²Ngv = nine, ²bi = forest, ²bä = make, (actually only one leafy stalk of this bamboo is stuck into a piece of turf with each ³K'o ¹byu) (*see* Plates I, II), also one stick or branch of the ²law²–k'aw (353) which the last symbol represents. In the last sentence we find the word ¹ō instead of ² bi = forest, here ¹ō= a clump of trees producing ¹ō = shade.

Rubr. 8:

The first compound symbol represents the ¹Ssu–²wùa ²ngv–²wùa, *i. e.*, the nine houses of the ¹Ssu or Nāgas. On one side is the canebrake on the other an oak = ²mbbŭe–¹shi, a yellow leaved oak, *i. e.*, the leaves are covered on the underside with a yellow tomentum, it should however be a poplar branch and not an oak (*Quercus semicarpifolia* (*See* Plates 1, 5). The next two symbols represent, the upper a cup or bowl containing medicine hence ²ch'ĕr ³k'wuà = medicine bowl, and ²ch'ĕr–¹gyi = medicine water, or liquid medicine; a flower protrudes from the cup which indicates ²ch'ĕr = medicine. Below is a bowl containing flour = ¹bö, ¹shu = fine, also butter = ²ma (¹shu = clean) which the small circle indicates; the word ²bä = do, make, arrange is not written. The next pair of symbols represent a Chinese incense burner such as is found in Buddhist temples, the ¹Na–²khi call it ¹khyü–²mi, ³khyü is juniper but read in the third tone, and ²mi = fire; below is a lamp, either a butter lamp or vegetable oil lamp, the oil is derived often from walnuts, the seeds of *Cannabis sativa* or of the ²K'ö–¹ddv = *Elscholtzia patrini*; the symbol represents a bowl with oil and a wick, the three triangles on top are ²mi = fire and stand for flames.

The next two syllables ¹Khyü–²ss = juniper wood, are not written, usually the roots of old juniper trees (several species are used) are chopped into small pieces, and burned on live coals in ashes in an incense burner. The last symbol is the picture of a lighted incence stick such as also the Chinese and Tibetans use. The dry leaves of junipers

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are pounded to fine flour, also decayed dry juniper wood, and these ingredients are mixed and incense sticks called in ^{1}Na–^{2}khi ^{3}khyü–^{1}ddü, are made.

Rubr. 9:

This rubric contains the heads of eight mammals, they are always mentioned in pairs in the same sequence. Between the heads are three symbols, each is read ^{3}ts'ü, the symbols represent millet (*Panicum miliaceum*) the Chinese shu 黍. The symbol is used phonetically for the verb ^{3}ts'ü = to repay, and as such they are here used. The first two animal heads are ^{3}ch'wua = a stag, ^{2}yi = the serow, the Chinese Shan–lü 山 驢, the species occurring on the Li–chiang snow range is *Capricornis sumatraensis milne–edwardii*.

The second pair of animals is ^{1}bu = a wild pig or boar, and ^{1}gv = a bear, the third ^{2}t'khi = a deer, fawn colored, it frequents the pine forests, and ^{3}lä = the musk deer. The last pair is ^{2}ffŭ the Stone pheasant (*Phasianus colchicus elegans*), and ^{1}khü = the Amherst pheasant (*Chrysolophus Amherstiae*). The former frequents the fields and scrub at the foot of snow range, and the latter the spruce forests at 11,000 feet. They usually roost on Picea trees in canebrake thickets.

All these animals are painted in pairs on ^{1}Mä–^{2}ss (*Rhus verniciflus*) ^{3}K'o–^{1}byu, and stuck in turf with ^{3}K'o–^{1}byu representing Nāgas. The former are offerings, and with these animals (which the ^{1}Na–^{2}khi hunt in the realm of the Nāgas) the Nāgas are repaid or indemnified by the people for having hunted and killed them. (*See* Plates 10, 11, ^{3}K'o–^{1}byus 9–20 inclusive).

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(778) Père Paul Vial in his *Dictionaire Française–Lolo* Honkong 1909, p. 308 states under: " Sorcier = Pimó: Pi signifies to dance, also to pray, because if one prays one also dances; mó signifies old man, in other words master of prayer, and consequently master of the dance ". By the Yung–ning Lolo a Lolo priest is called Pe–mu.

(779) The lower part of the symbol represents a white felt made of sheep wool, it is spread around a table; the central triangular part is a small plowshare, especially cast from very fine white metal, this represents the mystic mountain of the universe Mount Sumeru, the ^{1}Na–^{2}khi ^{1}Ngyu–^{3}na–^{3}shi–^{2}lo ^{1}Ngyu, over the plowshare is usually the symbol ^{1}p'ĕr = white, or ^{2}p'u–^{1}la = gods, and the four oval symbols, two on each side are the grains offered to the gods who dwell on the top of the mountain. The entire symbol is called ^{1}zhi–^{2}lv. There is also a manuscript called ^{1}Zhi–^{2}lv ^{1}dtü which is chanted at the beginning of most ceremonies when the gods are invited to descend on the ^{1}zhi–^{2}lv. In this book it relates as follows: (Page 3, last rubric) On all the land nine layers of ^{2}bbŭe are placed (actually the meaning is the land is full of ^{2}bbŭe) over it a layer of soil is placed (spread out), a table of white pine wood (*Pinus Armandi*) is put on the

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soil, and on the table grass and pine needles are spread out; over the latter a large white felt is spread.

(Page 4:) On the felt a leopard and tiger skin is spread, also a silver and golden garment; a turquoise and cornelian garment is placed. On top is placed the ²ds'ŭ ²shu ¹ndu–²lv ¹p'ĕr = plowshare cast ¹ndu–²lv white (also ¹zhi–²lv ¹p'ĕr) it is equal to Sumeru. Yak butter is put on top, it is equal to the snow of the snow range; white sheep wool is put below the top, it is like the white gathering clouds and winds of heaven; the flags of the ²Ngaw–¹la are placed one on each side, they are like the rays of the rising sun and moon over a spur. The arrow of the ³Ssu *q. v.*, (527) is like the ²Mùa̲n–³dtv ²shu ¹zhĕr (*see* ²Mùa̲n ¹bpö) = the prop of heaven, the iron post. *See* The Sacrifice to Heaven as practiced by the Na-khi in *Monumenta Serica*, Vol. XIII, p. 91, note 227.

(Page 5:) The green juniper branch of the gods placed on top is like ¹Ha–²yi–²boa–¹daw ¹ndzĕr = the wish-granting tree (actually a twig of green juniper is stuck on the side in the butter on top of the plowshare, it represents the wish-granting tree). The lighting of the incense burner and the butter lamp is like ¹Ma–³mi–²bpa–²lo ¹Ngyu (because pilgrims circumambulating the mountain burn innumerable butter lamps around the mountain, *see* also explanation of rubric three, of page 13). Wine and tea offerings placed on top are like unto Manasarowar Lake. The white grains of the rice placed on top is equal to the vast land of the paople. The silver white ²Ssä–²dto (a ²dto–²ma) placed on the table is like a gold and silver mountain; the white hemp bridge is ike unto the rainbow.

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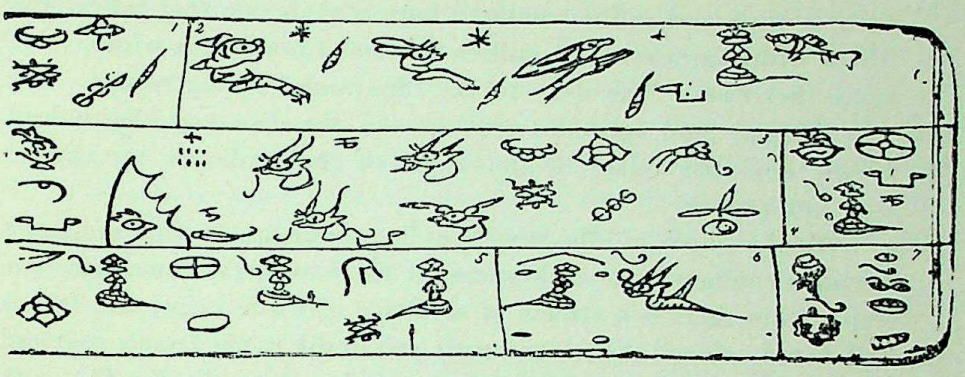

Transcription:

Page 13:

Rubr. 1: ¹Nv ³ts'ü ¹ha ³ts'ü ²bä, ¹ō ³ts'ü ¹ch'ung ³ts'ü ²bä.

Rubr. 2: ¹Dshi ¹dzu ²dtv–¹gkü ³ts'ü ²lä ²bä, ²k'wuà ¹dzu ²dtv–¹gkü ³ts'ü ²lä ²bä, ²ndv ¹dzu ²dtv–¹gkü ³ts'ü ²lä ²bä, ¹Ssu ²dzhu ³Nyi ²dzhu–¹zhwua.

Rubr. 3: ¹Ssu ²ch'ĕr ⁴Nyi ²ch'ĕr ³k'ö ²bbŭe ²mä; ²ch'ĕr ²t'u ²ch'ĕr ³bbue ²gkv ²muàn̲ ³shou, ²ch'ĕr ¹dzo ³shou ²muàn̲ ¹nyi ¹Ma–³mi–²bpo–²lo ¹Ngyu ²gkv ³dto, ¹ngyu ²gkv ¹ts'ä ³ho ³ngaw–¹la ²gv ²mä ²nnü, ¹ngyu ²k'ö ²ddü ³p'u ¹lo, ²ch'ĕr–¹gyi ¹p'ĕr–²mä ¹ddü ¹ho ²yi; ¹ndsu–²mä ¹mbĕr–²mä ¹p'ĕr ²nnü ¹t'ü, ³ds'ĭ–²mä ¹yü–²mä ¹p'ĕr ²nnü ¹t'ü, ²t'ü ²ch'i–¹wuà ²ggŏ ²non̲ ²lä ¹ch'wua, ²non̲ ¹nä ¹ma ²ggŏ ²ch'ĕr, ¹nv ³ssaw ¹ha ³ssaw ²ch'ĕr, ¹ō ³ssaw, ¹ch'ung ³ssaw ²ch'ĕr, ¹gku ³ssaw ³lä ³ssaw ²ch'ĕr.

Rubr. 4: ²Ch'ĕr–²ghügh ²ch'i–¹wuà ²nnü, ²nyi–²mä–²t'u ¹Ssu–¹p'ĕr ²Lv–¹p'ĕr ²ch'ĕr ²lä ³k'ö;

Rubr. 5: ²Yi–²ch'i–¹muèn̲ ¹Ssu–¹hăr ²Lv–¹hăr, ²ch'ĕr ²lä ³k'ö; ²Ho–²gv–¹lo ²Ssu–¹shi ²Lv–¹shi ²ch'ĕr ²lä ³k'ö;

Rubr. 6: ²Mùan̲ ¹nä ¹dü ³lü ²gv, ¹Ssu ¹ndz'a ²Lv ¹ndz'a ²ch'ĕr ²lä ³k'ö.

Rubr. 7: ²K'wuà–¹ddv–²gkv–³ffŭ ¹p'ĕr, ²gkv ¹ngu ²gkv ²ch'ĕr ³k'ö; ²zhĕr ¹dü ²ndaw–³lü–¹lü ¹miu ¹ngu ¹miu ²ch'ĕr ³k'ö; ²yi–²ch'i ²zhwuà–¹man̲–¹p'ĕr ²ḳhü ¹ngu ²ḳhü ²ch'ĕr ³k'ö.

Translation:

Rubr. 1: (He) indemnifies (the Nāgas) with silver and gold (this he) does; he indemnifies them with turquoise and cornelian, (this he) does.

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Rubr. 2: (He) indemnifies (them with) a thousand million (animals) born with claws, (this) again (he) does; (he) indemnifies (them with) a thousand million animals born with hoofs; (he) indemnifies (them with) one thousand million (animals) born with wings, (this) again (he) does. The debt to the [1]Ssu and [2]Nyi he repays.

Rubr. 3: He goes and sprinkles medicine on the [1]Ssu and [2]Nyi indeed. If one does not relate of the origin of the medicine, to slander it is not proper.

On the slopes of [1]Ma–[3]mi–[2]bpo–[2]lo mountain, on that mountain having a configuration of 18 spurs, at the foot of the mountain, one step within there is a stream of medicine of white color; the female half–breed yak and the white female yak drank it, the female goat and the white ewe drank it, they all could then be milked. The milk and butter medicine, a little of the silver and gold medicine, a little of the turquoise and cornelian medicine, a little ginger and a little tea medicine,

Rubr. 4: all these good medicines (he) then sprinkled on the white [1]Ssu (Nāgas) and white dragons in the East;

Rubr. 5: he sprinkled medicine on the green [1]Ssu (Nāgas) and green dragons in the South; he sprinkled medicine on the black [1]Ssu (Nāgas) and black dragons in the West, he sprinkled medicine on the yellow [1]Ssu (Nāgas) and yellow dragons in the North.

Rubr. 6: Between Heaven and Earth he sprinkled medicine on the spotted [1]Ssu (Nāgas) and spotted dragons.

Rubr. 7: For headache he gave the white conch medicine, for eye ailment he gave the seeds of the soap berry (tree) of the hot lands; for toothache he gave the white cowry of [2]Yi–[2]ch'i.

Explanation and literal translation of text

Rubr. 1:

All these symbols have been explained; see rubric four of page 12.

Rubr. 2:

The first symbol is that of a tiger head with a front leg attached showing the claws prominently, this is read [1]dshi = claw, [1]dzu = born. The asterisk–like symbol is read [2]dtv = 1,000, [1]gkü = million is not written, but is usually written with the symbol [1]gkü = star, this is followed by the phonetic [3]ts'ü = to indemnify. The next symbol simply represents a wild animal of the deer family, hence [1]hö, with the attached foot it is read [2]k'wuà [1]dzu = hoof born; the other two symbols are the same;

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this is followed by a bird with spread out wings, hence ²ndv ¹dzu = wing born, next to the ³ts'ü symbol is one representing a measure with grain in it, this is read ¹zhwua, it is most commonly used in combination with ³ts'ü and is then read ³ts'ü ²dzhu–¹zhwua = to repay; the last two syllables have the meaning of to deal out, to count out, measure out, as a quantity of grain, etc. The word ¹zhwua is rather derogatorily used and has the meaning of throwing out; a polite way of saying this is ²dzhu ²lä ³p'ŭe = debt again repays. The next two symbols, a Nāga and a fish, stand for the ¹Ssu and ²Nyi Nāga clans who have already been explained, it is they who are being repaid.

Rubr. 3:

Now follows what is called ²ch'ĕr ³k'ö = medicine give, or sprinkle. A separate book exists by that title. This is a very abridged version.

The first sentence is not at all written; to the ¹Ssu Nāga, ²Nyi Nāga come and give (or sprinkle), the word ²mä is an affirmative at the end of a sentence and is the Chinese 也. Of the next sentence only three symbols or words are written, namely ²ch'ĕr = medicine, the negation ²muàn̲ = not, and ²t'u = origin, to come forth. The ¹Na–²khi ²dto–¹mba, in their religious texts split their verbs and repeat the subject for the sake of meter, sentences of seven syllables are followed by five syllable sentences, thus instead of saying ²ch'ĕr ²t'u–³bbŭe = the coming forth or appeareance of the medicine, they write ²ch'ĕr ²t'u ²ch'ĕr ³bbŭe, ²t'u–³bbŭe belong together; ²gkv = whence, ²muàn̲ = not and ³shou = tell, relate; ²ch'ĕr = medicine, ¹dzo = slander, vilify, ²muàn̲ ¹nyi = not proper.

Now follows a symbol which resembles the cliff symbol ¹ʿa, it has the phonetic ¹ʿa = chicken within it, but is not read ¹ʿa, it is never used phonetically for ¹ʿa, it has two more indentations than the cliff symbol, *see* rubric six of page 11; it stands only for the great snow range within the knee of the Yellow River, south of the Koko Nor or the Blue Lake, the Chinese Ch'ing–hai 青海. The mountain range as well as the mountain god it represents are commonly called Amnyi Machhen, in Tibetan, but only in the spoken language, hence the name has found its way as such into foreign literature and maps. The Tibetans when writing about the mountain call it rMa–chhen spom–ra རྨ་ཆེན་སྤོམ་ར, pronounced Ma–chhen–pon–ra. The ¹Na–²khi who are thousands of li south of it, nevertheless have it in their literature although they were never aware what range it actually was, and where it was located, only that it was in the north. When describing the mountain god they

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correctly describe him as riding a white horse and holding a Garuḍa on the palm of his hand. (*See* ^{2}P'u–^{1}la ^{3}bpŭ, page 7). When I was at Ra–gya gompa ར་རྒྱ་དགོན་པ on the Yellow River, east of the Amnye Machhen I asked the highest incarnation at that lamasery (he was the incarnation of the mother of Tsong–kha–pa), for a picture of the mountain god of Amnye Machhen, he kindly gave me a beautiful Tibetan painting on which he is represented as described by the ^{1}Na–^{2}khi, riding a white horse, and holding a Garuḍa on the palm of his outstretched hand. The ^{1}Na–^{2}khi have a conventional picture of him (*see* The Birth and Origin of ^{2}Dto– ^{1}mba ^{3}Shi– ^{2}lo in *B.E.F.E–O.*, t. XXXVII, fasc. 1, 1937, Plate XIII). This is the only ^{1}Na–^{2}khi painting I have seen of him, and it is the product of the imagination of a ^{2}dto–^{1}mba of recent years; he could not have been familiar with the manuscript in which he is described or he would not have given him ^{2}dto–^{1}mba books in his hand, but the Garuḍa.

The mountain is called variously either ^{1}Ma–^{2}mi–^{2}bpo–^{2}lo ^{1}Ngyu or ^{1}Muàṉ–^{3}mi–^{2}bpa–^{2}lo, (^{1}ngyu = mountain), the words ^{1}ma–^{2}mi mean butter lamp and may have reference to the pilgrims who, circumambulating the mountain, burn many butter lamps at the foot of the cliff mentioned below. The ^{1}Zhĕr–^{2}khiṉ people call him Ma–ni–pu–ra (*see* the Zhĕr–khiṉ Tribe and their religious literature in *Monumenta Serica*, vol. III, Plate IV, p. 188); the ^{1}Na–^{2}khi ^{2}bpo–^{2}lo and the Zhĕr–khiṉ pu–ra are the Tibetan pon–ra, the Ma–chhen is often omitted in Tibetan. The western slopes of the mountain are very steep and at one particular face there is a huge cliff of varicolored rocks which the Tibetans call the " Painting ". It is probably for this reason that the mountain is depicted with an enlarged cliff symbol in the ^{2}dto–^{1}mba books. It is also stated to have 18 spurs. The symbol for 18 is to the right of it at the upper edge of the rubric.

The words ^{2}gkv–^{3}dto mean on the slopes, ^{1}ngyu ^{2}gkv = on the mountain, ^{1}ts'ä–^{3}ho = 18, ^{3}ngaw–^{1}la = spurs or projections, ^{2}gv = shape, configuration, ^{2}mä–^{2}nnü = concerning it, it is the Chinese 關於; ^{1}ngyu ^{2}k'ö = mountain foot, ^{2}ddü ^{3}p'u ^{1}lo = one step inside, ^{2}ch'ĕr–^{1}gyi = medicine water, ^{1}p'ĕr–^{2}mä = white color, ^{1}ddü ^{1}ho = one stream, ^{2}yi = is. The water symbol ^{1}gyi, with the character ^{1}p'ĕr = white above it are at the foot of the mountain, they are the only two symbols representative of the last sentence, ^{1}ngyu–^{2}k'ö = at the foot is indicated by the position of the symbol ^{1}gyi = water.

The next two symbols are those of a ^{1}ndsu–^{2}mä = half–breed yak female, the Tibetan mdzo–mo མཛོ་མོ, and of a ^{1}mbĕr–^{2}mä ^{1}p'ĕr = yak

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cow white, the Tibetan hbri-mo འབྲི་མོ་ = tame female yak, both terms are closely related to the Tibetan; ²nnü ¹t'ü = it drink, this is indicated by the curved line under the snouts of the animals.

Back of the yak cow's neck is a symbol representing a bucket into which a curved line enters from the neck of the animal, this line represents milk = ²non̲ and the whole symbol indicates the process of milking the yak cow, expressed by the words ²non̲ ²lä ¹ch'wua = milk then milked, this phrase does however not belong here, but should come after the next pair of animal heads; it is however more natural to milk a yak cow than a sheep, therefore it is attached to the yak symbol.

After the first pair of animals follow a goat, here a female goat = ³ds'ï-²mä, and an ewe = ¹yü-²mä, that they are white is indicated by the character ¹p'ĕr = white between the two top animals. Here the words ²nnü ¹t'ü = it drink, are not written and not even symbolized as in the first pair of animals by the lines under their snouts. ²T'ü = they, ²ch'i-¹wuà = all, ²ggŏ = of, ²non̲ = milk, ²lä = then, ¹ch'wua = the verb to milk, ²non̲ = milk, ¹nä = and ¹ma = butter, ²ggŏ = of, ²ch'ĕr = medicine all these syllables are not ritten. The next four symbols have been explained in the first rubric of this page.

After each of the following symbols denoting silver, gold, turquoise, cornelian, ginger and tea, the word ³ssaw, meaning a little of each, is added, also the word ²ch'ĕr = medicine, but after each pair of objects is read; the verb ³k'ö = to sprinkle, follows at the end of the sentence expressed by the symbols in rubric four.

The last upper symbol in rubric three represents ginger = ¹gku, drops are issuing from it indicating medicine. The lower one denotes ³lä = tea, a bowl with tea leaves on top.

Rubr. 4:

The symbol ²ch'ĕr = medicine is the first one, followed by a Nāga, here the ¹Ssu (Nāgas), he can be seen partaking of the medicine figured by the curved line under the medicine symbol. Then follow the symbols for East ²Nyi-²mä ²t'u actually sun rise, (*see* rubric two of page 5).

Below is the character ¹p'ĕr = white. The five regional ¹Ssu are always associated with the five regional ²lv or dragons, both are of the color which pertains to the particular region in which they reside, as East white, South green, West black, North yellow and center varicolored or spotted.

The adjective ²ghügh = good is not written, but medicine is called colloquially ²ch'ĕr-²ghügh meaning that all medicines are good; ²ch'i-

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¹wuà = all, ²nnü = it, East, ¹Ssu white, ²Lv = dragon white, medicine then sprinkle, this is a word for word translation.

Rubr. 5:

The first upper symbol is read ²yi–²ch'i–¹muèn = south, it is the tail end of the water symbol ¹gyi, as the symbol for north is the head of the ¹gyi or water symbol, indicating that the waters in the region occupied by the ¹Na–²khi all flow south, as the Mekong, Yangtze, and all the other rivers which pass through Yün–nan or the western part of it. ²Yi–²ch'i furthermore is the ¹Na–²khi name for the capital of the province K'un–ming 昆 明. The Wu–man 烏 蠻 or black barbarians had a walled city there during the Yüan or Mongol dynasty which was then called Ya–ch'ih 押 赤. The ¹Na–²khi still retain the name slightly altered phonetically for the capital which they look upon as being south, ¹muèn meaning below, while the syllable ¹ggŏ indicated north. (*See*: *The Ancient Na–khi Kingdom of Southwest China*, p. 14).

We see a Nāga receiving the medicine as explained in the foregoing rubric. ²Nyi–²mä–¹gv = sunset or west is represented by the next two symbols.

The sun symbol here differs from the one in rubric four; instead of having an inner smaller circle and four wavy lines which indicate the scintillating brilliance of the sun, the sun representing " west " has two straight lines, indicating that the sun has lost its brilliance when disappearing over the horizon. A Nāga again receives the medicine, a black dot above his tail indicates that the western ¹Ssu (and ²Lv) are of the color black. The north symbol has been explained it is part of the symbol ¹gyi = water with the water streaming south, below it is the symbol ¹ha = gold, here read ¹shi = yellow and the Nāga receiving the medicine, but this, the ²dto–¹mba who wrote this book, has forgotten to indicate.

Rubr. 6:

This compound symbol without the Nāga in the center, represents the vault of heaven and below the earth, the four small circles indicate the four quarters of the compass, hence ²mùan = heaven, ¹nä = and, ¹dü = earth, ³lü–²gv = center, or the region between heaven and earth believed to be inhabited by the ¹Ssu ¹ndz'a ²Lv ¹ndz'a or the varicolored ¹Ssu (Nāgas) and dragons. The Tibetans have also varicolored Nāgas, they are designated by the word khra–bo ཁྲ་བོ = many colored, party colored. The dragon is receiving the medicine.

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Rubr. 7:

In this rubric we are told of the types of medicine which are valuable for different types of illnesses. The white conch (*Turbinella pyrum* Linne) is valued for head ache, for the reason that it is round and resembles a head;

The name ^{2}K'wuà–^{1}ddv–^{2}gkv–^{3}ffŭ (–^{1}p'ĕr = white), ^{2}gkv–^{3}ffŭ = brain, ^{2}K'wuà–^{1}ddv is not translatable; the curved line between the conch and the head indicates the giving (or sprinkling) of medicine.

The last row of symbols, five in number are: the first, an oval one with a black dot in the center, represents a black seed, round as a marble, it is the Yünnan soap berry seed (*Sapindus Delavayi*) which grows in the valley of the Yangtze to the west of the Yü–lung Shan 玉龍山, or the Li–chiang Snow range. All the various river valleys are termed ^{2}zhĕr ^{1}dü = hot lands, as the altitude is over 2,000 ft. lower than that of Li–chiang. The ^{1}Na–^{2}khi name of the seeds of the soap tree is ^{2}ndaw ^{3}lü–^{1}lü, as they are round and black, they are considered good for the black pupils of the eye. The second symbol indicates ^{3}k'ö = to sprinkle, and below it is a pair of eyes = ^{1}miu, ^{1}ngu = ache, ill is not written, ^{1}miu = eye, ^{2}ch'ĕr = medicine, ^{3}k'ö = sprinkle, give. The fourth symbol represents a cowry shell, the white variety which the ^{1}Na–^{2}khi call ^{2}zhwuà–^{1}man̲–^{1}p'ĕr (*Cypraea*), the prefixed syllables ^{2}yi–^{2}ch'i stand for K'un–ming (*see* explanation under rubric five) evidently believing that they originated there; ^{1}Na–^{2}khi have no conception nor knowledge of the existence of oceans and they have no name for it. The last symbol is read ^{2}k̤hü = teeth, it represents a mouth showing the teeth. As the undersurface of a cowry with its aperture and corrugations resembles teeth, it is believed that it is a valuable remedy for toothache. The cowry shells are also used as dice, with the upper surface flattened and blackened and as such they are called ^{1}b'a–^{2}man̲; the Tibetans call the cowry and dice hgron–bu འགྲོན་བུ.

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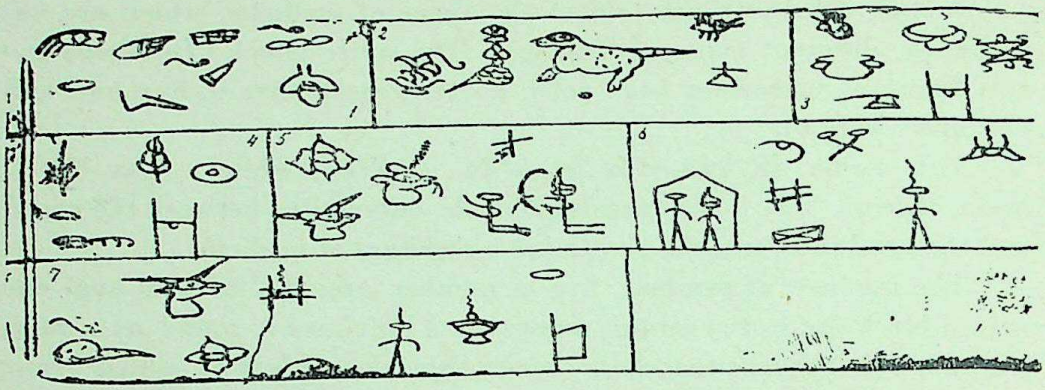

Transcription:

Page 14:

Rubr. 1: ¹Gku ³ssaw ³lä ³ssaw ²ch'ĕr, ²gv ¹ngu ²gv ²ch'ĕr ³k'ö; ²Ō–²mbu–¹la–³bpa ²ch'ĕr ³k'ö; ¹la ¹ngu ¹la ²ch'ĕr ³k'ö; ³gko–¹dshi–²boa ³t'u–³p'ä, ³khi ¹ngu ³khi ²ch'ĕr ³k'ö; ²Ts'u–¹lü ²lü ¹zhu–²ndaw–¹p'iu ²ggŏ ²ch'ĕr, ³ss ¹ngu ³ss ²ch'ĕr ³k'ö; ²Mb'a–²szĭ ³dgyü–¹t'khi ²ch'ĕr, ³ch'ĕr ¹ngu ³ch'ĕr ²ch'ĕr ³k'ö.

Rubr. 2: ⁴Ssu ²ggŏ ²swue–²p'ä ²Dso–¹na–¹lo–³ch'i ²ch'ĕr ²lä ³k'ö;

Rubr. 3: ²Dso–¹na–¹lo–³ch'i ²ggŏ ³nnü– ²mä ²ĕrh ²yi ¹shu ²yi ²mä, ¹nv ¹nä ¹ha ²nnü ¹ggŏ ²lä ²gkan̲;

Rubr. 4: ²Gv–²mun̲ ²ss ²yi ¹ndaw ²yi ²mä, ³khyü ¹nä ¹mä ²nnü ¹ggŏ ²lä ²gkan̲.

Rubr. 5: ¹Nnü ²mbö ¹ō ²mbö ²ch'i ²lä ³mä, ³k'v ²mbö ²szĭ ²mbö ²ch'i ²lä ³mä, ¹chwuà ²yu ³lv–²bpŭ ²dzü–¹dzü ¹ch'ou–¹niu ²dtü, ²mbbŭe ²yu ²ndaw–¹k'o ²dzü ¹dzü ¹ch'ou–¹niu ³ts'u.

Rubr. 6: ²Yi–¹ndaw ²ch'i–²ddü ⁴gyi, ²muàn̲ ¹ngu ²muàn̲ ²ts'ĕr, ²muàn̲ ³t'khi ²muàn̲ ¹mbö ³ho; ²szĭ ¹shĕr ³haw ²yi ³ho, ²k'o ¹yu ²hä ¹ḳhü ³ho.

Rubr. 7: ¹Gyi ²yi ²ndĕr ³shĕr ³ho, ¹nnü ¹nä ¹ō, ¹ḳhü ¹nä ²ndsa, ²szĭ ¹shĕr ³haw ²yi ²gv ²bä ³hu.

Translation:

Rubr. 1: A little ginger and a little tea medicine, (if) the body aches sprinkle on the body. ²Ō–²mbu–¹la–³bpa medicine sprinkle on the hand if the hand (should) ache; ³Gko–¹dshi–²boa hemp cloth give (sprinkle) the tongue if the tongue (should) ache. The ²Ts'u–¹lü–²lü (and) ¹zhu–²ndaw–¹p'iu medicine (or the medicine of the former)

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sprinkle (on) the liver, (should) the liver ache; the honey medicine of the bee sprinkle (on) the lung if the lung (should) ache.

Rubr. 2: On the Nāgarāja of the ^{1}Ssu ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i let us medicine then sprinkle.

Rubr. 3: ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i's heart is of copper and iron, let it be changed into silver and gold;

Rubr. 4: his body is composed of wood and spines, let it be changed into juniper and and butter.

Rubr. 5: After that we are desirous to divide the domestic animals, to divide the grain, divide (your) long life with us; we males prostrate (and) bow (before you) (and) here we knock (our head on the ground), we females bend our knee (and) here kneel (before you).

Rubr. 6: The householder, this family has no more illness, no fever, (and) has no (more any) dangerous illness. We are desirous of long life, of advanced years, and are desirous that our ears shall receive peaceful messages.

Rubr. 7: We are desirous that our pools may be full; let us have semen and offspring, wealth and abundance, and are desirous of good deeds.

Explanation and literal translation of text

Rubr. 1:

The first symbol represents the root of the ginger = ^{1}gku, below it is the symbol for egg which can be read ^{2}gv and ^{2}gkv, when read ^{2}gv it stands for ^{2}gv = body; ^{3}lä = tea is not written, ^{3}ssaw a little (offering), that is a little of the medicine of the ginger and tea, a little of each is sprinkled = ^{3}k'ö, ^{2}gv–^{1}ngu = body sick. The next symbol represents a hand = ^{1}la, here it is used both for the name of a root with thick fleshy divisions resembling a hand and for the noun hand proper. The ^{1}Na–^{2}khi call the plant and root ^{2}Ō–^{2}mbu–^{1}la–^{3}bpa, it had previously not been identified; it occurs in wet alpine meadows at 12,000 ft., on the eastern slopes of the Li–chiang snow range. It is a ground Orchid (*Gymnadenia orchidis*), and besides occuring in Yünnan is also found in the Himalayas, and so is known to the Indians as well as to the Tibetans; its Sanskrit name is *indrahasta* = hand of power or hand of Indra, its Tibetan name is very much like the ^{1}Na–^{2}khi name and the latter probably got it from the former, they call it dbang–po lag–pa དབང་པོ་ལག་པ which is a translation of the Sanskrit name (780).

^{1}La ^{1}ngu = hand ache, ^{1}la ^{2}ch'ĕr ^{3}k'ö = hand medicine sprinkle; below the hand is the symbol for foot = ^{2}k'ö, here it stands for ^{3}k'ö = to sprinkle; the action of sprinkling is indicated by the curved line to the

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right, and below the hand symbol. Next to the hand is an oblong symbol with a horizontal and two vertical lines inside, it represents a strip of hemp cloth and the lines indicate the threads; it is called ^{3}t'u–^{3}p'ä in ^{1}Na–^{2}khi, ^{3}p'ä actually is hemp cloth, and ^{3}t'u has reference to the placing of the foot on the treadle of the loom which raises and lowers the heddles of the loom, this action is called ^{2}k'o–^{3}t'u; the three syllables proceding ^{3}t'u–^{3}pä are the name of a place, apparently in the land of the ^{2}boa or Hsi–fan, to the north of Li–chiang. Below is the symbol ^{3}khi = tongue of which it is a picture; thus hemp cloth woven in very narrow strips is considered medicine for the tongue. The remainder of the sentence is as previously explained. There follow now three symbols in a vertical row, the upper refers to ^{3}k'ö = to sprinkle, the next represents the liver = ^{3}ss, the name of the medicine for an ailing liver is not written, but it is (read) supplied from memory, it is a plant which the ^{1}Na–^{2}khi have given two names, *viz.* ^{2}Ts'u–^{1}lü–^{2}lü; this is the name applied to it in the winter, and means winter ball (round), because it shrivels up and forms a dry round ball, it is *Selaginella involvens* and grows on limestone cliffs and steep slopes of ravines. ^{1}Zhu–^{2}ndaw–^{1}p'iu is the name applied to it in the summer for during the rainy season the plant unfolds and becomes a flat, erect rosette, the name means Summer branching leaf.

Below the liver symbol is that for lung = ^{3}ch'ĕr, it is the last symbol in the rubric. The first part of the last sentence is not written and of the second part only the word ^{3}ch'ĕr = lung. ^{2}Mb'a is a honey bee, the word ^{2}szĭ has reference to the humming sound the bee makes when gathering pollen, ^{3}dgyü is the sting of the bee and ^{1}t'khi means sweet, it is believed that the bee inserts its sting into the flowers and collects honey with it; ^{2}ch'ĕr is the medicine of the honey gathered by the bee; the remainder has been explained previously.

Rubr. 2:

We have a cup with medicine which is being sprinkled on a Nāga, ^{4}Ssu–^{2}ggŏ ^{2}swue–^{2}p'ä ^{1}Ssu of chief, *i. e.*, the Nāgaraja of the ^{1}Ssu Nāgas, this is not written. The next symbol is that of a lizard = ^{2}dso, it acts here phonetically as the first syllable in the name of the Nāgaraja, namely ^{2}Dso–^{1}na–^{1}lo–(^{1}llü–)^{3}ch'i, the black dot beneath the lizard is the second syllable ^{1}na (= black), it, like the last two symbols in the rubric acts as phonetic. Here the name is fully written out (*see* rubric four of page 1).

Rubr. 3:

The name ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i is not written here but is read. The first vertical row of symbols read: ^{3}nnü–^{2}mä = heart, ^{2}ĕrh = copper, it

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is a pot and as such is read ²bbŭ, the ²dto–¹mba forgot to write the symbol for fire = ²mi into the pot which changes it to ²ĕrh, a copper pot, but this symbol always stands for copper. The last is ¹shu = iron, it represents an axe. The word ²yi means has, hence ²Dso–¹na–¹lo–³ch'i ²ggŏ = of, ³nnü–²mä = heart, copper has, iron has, in other words, he has a heart of copper and iron, so hard so stubborn, obdurate, hence the people are desirous that it be changed to silver and gold, that is changed to a yielding disposition. The two upper symbols are ¹nv = silver, and ¹ha = gold. The symbol below silver represents a swing such as children use during the new year's holidays when every village erects such a swing, either between two trees or two posts specially erected for the purpose, such a swing is called ²gkan̲, it is here used phonetically for to change into, exchange. The syllable ²mä of the first part of the sentence is an affirmative particle equivalent to the Chinese 也. The conjunction ¹nä = and, ²nnü = they, ¹ggŏ = of, here read in the first tone for the sake of euphony, and ²lä = then, are not written.

Rubr. 4:

The first three symbols in a vertical order are, ¹ndzĕr = tree, here read ²ss = wood, then ²gv = body, colloquially ²gv –²mun̲, it actually represents an egg and as such is read ²gkv; the last is a ¹Na–²khi sickle which is not round but elongate and sharply serrate, it is called ¹ndaw, here it stands for thorns or hooks, hence (his) body wood has, thorns has ²mä = indeed. The next two upper symbols are ³khyü = juniper, and the two circles ¹ma = butter; the last syllable is again ²gkan̲ as explained above.

Rubr. 5:

The first two syllables are read ¹ō and ¹nnü respectively, ¹ō represents precious objects, grain, etc., it is a picture of a silver ornament inlaid with turquoise, resembling a charm box as worn by Tibetan women; ¹nnü = domestic animals, are represented by a sheep, usually read ¹yü or ¹yu; ¹nnü ¹nä ¹ō (43) has also a different meaning (*vide* ³Ch'ou ¹gv); ²mbö = divide is not written (*see* rubric three, of page 2), neither ²ch'i = this, ²lä = then, ³mä = want, desire.

The next symbol is a rat's head and as such is read ³ffŭ, here it is read ³k'v = year, years, because the 12 animal year cycle is headed by the rat, the symbol is also read ³k'v (*see* my The Romance of ²K'a–

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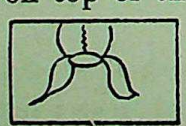
²mä–¹gyu–³mi–²gkyi in *B.E.F.E-O.*, t. XXXIX, pp. 54–55); a diagonal line extends from the rat head upwards, it has many short crosslines, this symbol is read ²szĭ = generation, it has been explained in rubric three of page 1; ²mbö = divide, and the remaining symbols are not written, however a man and a woman with uplifted hands are seen kneeling, and while these symbols represent the rest of the phrase, also indicate the pleading for division of years and many generations, that is they are begging the Nāgarāja Ratnachūḍa to divide with them his possessions, also his long life etc. ¹Chwuà = the male (man) ²yu = is, ³lv–²bpŭ = prostrated (on the ground) he performs the kowtow, ³dzü–¹dzü = to bow, ¹ch'ou–¹niu = here, ²dtü = knock, that is the head on the ground while kowtowing, above the two kneeling figures is a ²ggŏ–¹baw character read ¹ddü = one, it has been erroneously used for ²dtü, it should be ²dtü; ²mbbŭe = female, ²yu = is, ²ndaw–¹k'o = knee, ³dzü–¹dzü = bend, bow, ¹ch'ou–¹niu = here, ³ts'u = kneel; all that is indicated by the kneeling man and woman.

Rubr. 6:

The first symbol has been explained in rubric two of page twelve, *q. v.*, this is followed by the negation ²muàn = not and ¹ngu = hurt, ache, (*see* rubric eleven of page 2), and ²ts'ä = salt, here it stands for ²ts'ĕr = hot; there is no symbol for this latter syllable and so ²ts'ä is used, when read ²ts'ĕr it is usually associated with the syllable ¹ngu, ¹ngu is then a noun and means illness, with the adjective hot, the two mean fever or hot illness, but here another negation is read before ²ts'ĕr thus the meaning is no pain, no heat. The words ²muàn ³t'khi = not cold, ²muàn ¹mbö ³ho = no danger desire, are not written, the symbol ³gkyi a pair of shears, is here wrongly used, it stands for ³t'khi = cold, this adjective or noun is usually in fact always represented by the symbol for spine, thorn = ²t'khi, *see* rubric four of page 8. The next symbol is a man with a wavy line on the top of his head, the latter indicates long life and is read ²szĭ ¹shĕr ³haw ²yi and means long life, increase long life, ³ho = desire, it is the Chinese 延年益壽.

The last symbol represents a pair of ears with a wavy line in the center and on top of the symbol ²k'o which is wedged in between the ears thus:  ²k'o stands here for sound, voice, message, ¹yu = receive, ²hä = ear(s), ¹ḳhü = peaceful and ³ho = desire.

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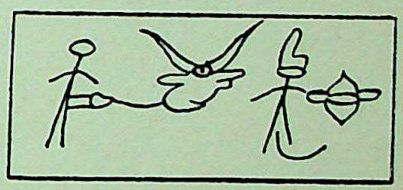
Rubr. 7:

The first two symbols represent water being added to a pond, the lower is read ^{3}ḳhü if there are no dots within the symbol, the dots indicate the ground showing here and there, hence ^{2}ndĕr = a pond of which parts of the bottom are visible, ^{1}gyi ^{2}yi = water have, ^{2}ndĕr = pond or pool, ^{3}shĕr = full, ^{3}ho = desire. The meaning is that they shall have plenty, shall lack nothing, that their water supply shall be plentiful. Some of the ^{1}Na–^{2}khi live in the mountains or on steep slopes were there are no streams, they are dependant on rain water which they store for the winter, hence the phrase let our ponds be full. The next two symbols are a sheep here read ^{1}nnü = domestic animals and ^{1}ō = precious object (*see* rubric five of this page), this is a very peculiar phrase and can have two meanings as already stated, namely livestock and precious objects, and male fertile semen and vaginas or wombs with fertile secretions or ova. It always has the latter meaning especially at the end of a book as they are always desirous of plenty of offspring especially sons. In a book of the ^{3}Ch'ou ^{1}na ^{1}gv ceremony *q. v.*, this is depicted thus:



it shows the ejaculation of the semen ^{1}nnü, in the male, and the discharge in the female from the vagina = ^{1}ō. The above is read as follows: ^{2}Ä–^{1}ssi ^{1}nnü ^{2}mbĕr ^{2}zhi, ^{1}Ä–^{2}mä ^{1}ō ^{1}zaw ^{2}zhi father semen come forth road, mother ^{1}ō descend road.

The next two symbols are read ^{1}ḳhü and ^{1}ō = grains but they represent both grain boxes full to overflowing, the ^{1}ō symbol here also stands for the name ^{1}Ō–^{2}mä–^{1}hä = the god of the grain, the ^{1}Na–^{2}khi god of wealth. Both are usually read ^{1}ḳhü ^{1}nä ^{2}ndsa = riches and abundance. The next symbol has been explained in the previous rubric; here in addition ^{2}haw = food, a pot with food in it and the wavy line ^{2}szĭ on top of it is written, and stands for ^{3}haw = length of time, duration, ^{2}yi = have. The last two symbols are read ^{2}gv and ^{2}k'u, egg and gate respectively, here they stand for ^{2}gv = good, and ^{3}hu = let it be so, may it be so, respectively; the word ^{2}gv here has actually the meaning of well being, the word ^{2}bä = do is not written. As there is no symbol for ^{3}hu (^{3}hu and ^{3}ho are interchangeable), the symbol ^{2}k'u is always used; most books end with this phrase.

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(780) It occurs in Schiefner, Das Bonpo Sūtra, p. 82, first line, where it is called dbang-po-lag, note 1; he states that in Kowalewski's *Mongol Dictionary*, p. 267 it is given as *erketu jin ġar* and identified as *Acchis conopsea*, which is an entirely different

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plant. Laufer in his Translation of Klu hbum bsdus pai snying po, p. 29 refers to it by the Tibetan name without identification, it is cited as a medicine for injured hands and feet of frogs.

Miss M. Lalou, Le Culte des Nāga et la Thérapeutique in *Journal Asiatique*, January-March 1938, p. 16, calls it *Mandragore* (*Mandragora officinarum*) but this is a European solanaceous herb with narcotic properties. Laufer calls it Handwurzel (Handroot). The root has thick finger like divisions and resembles a hand, that is the root of *Gymnadenia orchidis*, and it is because of its shape that it is used as a remedy for injuries of the hands and legs of frogs and apparently also for anthropomorphic Nāgas. ^{2}Ō–^{2}mbu is not translatable but ^{1}la–^{3}bpa means hand in ^{1}Na–^{2}khi, the first two syllables are apparently borrowed from the Tibetan dbang–po pronounced wang–po. Jaeschke in his *Tibetan–English Dictionary*, p. 387*b* states that " it is a medicine, said to be prepared from a viscid, aromatic root, shaped like a hand ".

Sarat Chandra Das in his *Tibetan–English Dictionary*, p. 908*b* calls it " dwang–pohi lag–pa = the arm of Indra; a plant, the viscid aromatic root of which resembles the human arm in shape ", but hand is also called lag–pa, and hand is the proper translation here, and not arm.

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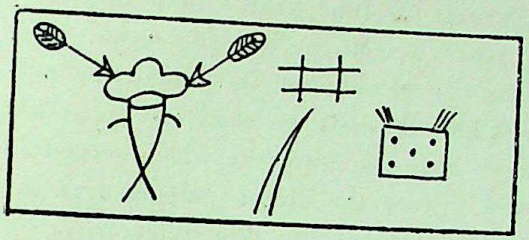

^{1}NGU ^{2}T'KHI
^{2}LLÜ–^{2}SSI ^{3}SSU or
Illness pain arrow pull out

Explanation of symbols in the title:

The first symbol is not read; without the two arrows the symbol represents a ^{2}haw–^{2}khi ^{2}dto–^{2}ma (20). A ^{2}dto–^{2}ma is made in the shape of a man and arrows = ^{2}llü–^{2}ssi are stuck into the particular part of the anatomy in which the person, who is having the ceremony performed, experiences pain; while this books is chanted the arrows are pulled out one by one, thus removing also the pain and curing the person; or they are inserted (usually needles are used) into the ^{2}dto–^{2}ma and the pain is thus transfered to the ^{2}dto–^{2}ma, this latter is the better explanation, as the ^{2}dto–^{2}ma is then thrown out and with it the transfered illness. The third upper symbol represents a grain box = ^{1}ngu, here it stands phonetically for ^{1}Ngu = illness; below it is a spine or thorn = ^{2}t'khi, here it indicates ^{2}t'khi = pain, as a spine will also incur pain. The third symbol is a compound one, without the short six lines on the top it represents a die such as is used in gambling or casting horoscopes, as such it is read ^{1}ssu, with the lines on top it represents a species of grass read in the third tone, thus ^{3}ssu has been selected for ^{3}ssu = to pull out. On the first page is a line drawing of ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo, in the ' Witness " mudra.

This is a very rare manuscript. It was the only one acquired during all the years spent in Li–chiang, until recently in 1947, when an old volume bearing the above title was presented to me for sale. It is now in the authors collection. *Ms.*, no. 1014 is from the village of ^{2}Ghügh–^{1}k'o where so many other rare *mss.*, were secured. This *ms.*, is in the Library of Harvard–Yenching and is here translated.

Translation of text:

Page 1: At the time of the appearance of heaven and earth. In the beginning when the arrow had not yet been pulled out, the illness had not been cured; unless its origin is related one should not speak about it.

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At the time when ²Mùan̲–³llü–¹ddu–²ndzĭ (10) appeared (was born in that generation) he and his wife ³Ts'u–³chwua–²gyi–²mun̲ dwelled as one family and all went well. Then at the time when ²Mùan̲–³llü–¹ssu–²ndzĭ appeared he shot off an arrov at ²Mùan̲–³llü–¹ddu–²ndzĭ. The latter's family called ¹Yi–³shi–¹ō–²zo (377) to chant in their home, he pulled out the arrow = (the ¹Ngu–²t'khi–²llü–²ssi), he made a ²Haw–²khi ²dto–²ma (20) and stuck the arrow into the ²dto–²ma which served as substitute for ¹Ddu–²ndzĭ (159), and chased the illness passing over the ²dto–²ma into the realm of his enemy. ²Mùan̲–³llü–¹ddu–²ndzĭ

Page 2: thereupon had no more illness nor fever. One day the ¹Ssu Nāga demons and ²Nyi Nāga demons shot an arrow striking the man, with an arrow able to give illness. They sent a fleet-footed boy to a ²Bpö–¹mbö with power (here it says ³Shi–²lo), to chant in the home, he pulled out the arrow, made a ²Haw ²khi ²dto–²ma and stuck the arrow in the ²dto–²ma substitute, and transferred the illness to the ²dto–²ma, and sent the illness to the realm of their enemy over the ²dto–²ma.

The entire story is repeated for the various ancient families as: ³Dta–³ts'an̲–²ts'o–¹zaw who was shot by his enemy demon ²Llü–³mi–²ngv–²szĭ, the

Page 3: ²dto–¹mba ¹Gyu–²bbŭ–²t'u–²ch'i pulled out the arrow, made a ²Haw–²khi ²dto–²ma and stuck the arrow in the ²dto–²ma and transfered the illness to the ²dto–²ma, etc.; then follows again the family.

Page 4: The ²dto–¹mba of the gods ¹La–²bbŭ–²t'o–³gko (158) who was shot by the ¹Ddv (33) demon, the ²dto–¹mba ²Ss–²bpa ²bpö–¹mbö pulled out the arrow etc. Then follows the family.

Page 5: ¹Ssä–³ssä–²zhou–¹p'ĕr who was shot by his enemy ³P'ü–³chĕr–³chung ¹ts'u; the ²dto–¹mba ²Ss–²bpa pulled out the arrow, made a ²Haw ²khi ²dto–²ma etc., then follows the family.

Page 6: Then ²Ss–²bpa–²gyi–²bbŭ ¹Ndu (211) who was shot by his demon ¹Dtĕr–²nyi–²k'o–¹ma, then the ²Ss–²bpa ²bpö–¹mbö pulled out the arrow etc. Then follows the family.

Page 7: ²Ss–²bpa–²gyi–²mun̲ ¹Ssä (211), the ¹Dtĕr (781) and ¹Dsä (39) demons shot off an arrow, the ²dto–¹mba ²Ss–²bpa–²t'u–³gko pulled out the arrow, etc. Then follows the family. ¹Gv–¹ggü–³ssä–²ngv–²ch'i.

Page 8: who was shot by ²Ts'u–²bbŭ–¹lo–²bpa, then the ²Ss–²bpa ²bpö–¹mbö pulled out the arrow, etc. Then follows the family.

¹Hä–²ggŏ–²mbĕr–¹p'ĕr = the white yak of the gods was shot by ¹Ts'u–²ggŏ ²mbĕr–¹na = the black yak of the demons, the ²Ss–²bpa ²bpö–¹mbö pulled out the arrow, etc. This is followed by the family.

Page 9: ²Nyi–²dzhi–²gko–¹p'ĕr who was shot by his enemy ²Mun̲–³llü–²nyi–²dzhi demon, the ²Ss–²bpa ²dto–¹mba pulled out the arrow, etc. Then follows the family.

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Page 10: The generation ^{2}Dso–^{2}zo–^{2}dso–^{2}bbŭ–^{2}dso–^{2}shi, at the time of their appearance, the mountain demons shot an arrow at ^{2}Dso–^{3}bbŭ–^{2}dso–^{2}shi (this is as the name appears in another book with the addition of: ^{2}ngv–^{2}szĭ = the ninth generation) the ^{2}Ss–^{2}bpa ^{2}bpö–^{1}mbö pulled out the arrow of illness, and stuck it into the ^{2}haw–^{2}khi ^{2}dto–^{2}ma and chased the illness across the ^{2}dto–^{2}ma into the realm of his enemy. Now follows the family, etc. At the time of ^{1}Zhou–^{2}mbĕr–^{1}dtv–^{2}mi the demon ^{2}Ssu–^{1}dtĕr–^{2}ngv–^{1}yu shot off an arrow, ^{2}Ss–^{2}bpa ^{2}bpö–^{1}mbö pulled it out, etc.;

Page 11: at the time of ^{1}Gyu–^{2}shi–^{2}ngv–^{2}mbu the ^{1}Dtĕr demon shot an arrow at him, and the illness spread by the ^{1}Dtĕr demons is swept out = (^{1}b'a = to sweep, actually written with the symbol for broom = ^{2}mb'a–^{1}gkv); the illness arrow is stuck in the ^{2}dto–^{2}ma, etc.

The ghost gives illness to the teeth and mouth, by shooting off the arrow, the ^{2}dto ^{1}mba pulls out the arrow, etc.; the terrestrial ^{1}Ssaw–^{3}ndaw ^{1}ts'u = demon, gives illness to the body, by shooting off the arrow into the body, the ^{2}dto–^{1}mba pulls it out, etc.; the ^{1}Ssu–^{1}ts'u ^{4}Nyi–^{1}ts'u give illness to the feet and head, etc.

Page 12: The ^{1}Ssu ^{1}ts'u give the leprosy illness etc.; the ^{1}Ssu ^{1}ts'u give the illness to the hand and feet. Then follow the various illnesses without giving the names of the demons or ^{2}dto–^{1}mbas. The ear disease caused by the illness arrow, then the head, eye, teeth, tongue, throat, heart, liver, stomach, intestines, bones, flesh, the illness arrow is withdrawn from the respective organs (when this is chanted the arrow is pulled out once and stuck again into the ^{2}haw–^{2}khi ^{2}dto–^{2}ma). Dysentery is also mentioned and figured thus: . Then follow the illness of the penis and kidneys; the arrow is pulled out, and the illness sent to the realm of the enemy by the ^{2}dto–^{2}ma and there thrown out.

Page 13: The family having a hot illness, bad thoughts in the daytime, bad dreams at night, places all the evils on the ^{2}dto–^{2}ma, and sends them to the realm of their enemy, like the dust by the wind and swept clean.

The ^{2}dto–^{1}mba ^{3}Shi–^{2}lo makes a ^{2}haw–^{2}khi ^{2}dto–^{2}ma and sends the nine types of evil origin demons = ^{1}Ts'u ^{2}ō ^{2}ngv–^{1}ssü to the realm of the demons and to dwell there, the ^{2}haw–^{2}khi ^{2}dto–^{2}ma carries the demons, like the wind the dust and the rain to the realm of where the owls sit in great numbers and call, and to go to the black cliffs and black juni-

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pers to dwell there. To the west where the black owls fill the houses and where the black eagles dwell. To the east where the Chinese dwell ²Ss–²ggo–¹ho ¹nä–²hä = the wood element ¹Ho and ²Hä two kinds of tribes (974); to go where the horses are fleet and courageous people dwell, where there are plenty of valuables;

Page 14: all the evil is put on the ²dto–²ma and sent to the realm of the enemy. Grains are put in a bag and given to the ²haw–²khi ²dto–²ma and sent to the north where 9 kinds of ²Mun–¹ts'u (47) dwell, and the innumerable tribes of demons (¹ts'u–²ō = tribes of demons) dwell, to the realm of the enemy there to dwell; there to become a great chief, to go to become a great chief between heaven and earth. The ²dto–¹mba chases the ²dto–²ma to the realm of the enemy. The family is now separated from the ²dto–²ma which has been thrown out (=²t'khi) to the land of the demons; the ²dto–¹mba gives the ²dto–²ma all valuable objects an (basket full) enclosure full, if the demons with the black bones are desirous, they are given the same. The ²dto–²ma is sent to the realm of the ¹ddv demons (39)

Page 15: to guard the precious objects of the ¹ddv; go and listen to the barking of the black dog of the ¹ddv demons. The ²dto–¹mba tells the ²dto–²ma you are given precious objects, take them away, given a great piece of meat, listen to me what I say, I give you a yellow dress, but illness you must not again liberate.

The ¹ddv demons are searching for you, go to see them. Go to where there are thousands of female ghosts (²Ss–²p'u–¹ts'u = ghost demoness), thousands of ¹ddv demons and the daughters of ¹ddv demons, go to see the ¹Ts'u–²ō, the tribes of demons. All the precious objects given, the ²dto–²ma gives to the demons; gold, silver, cornelian and turquoise, tiger and leopard skins, hemp cloth

Page 16: and satin considered the possession of the gods are given the ²dto–²ma; gods do not give illness to the people.

The ³T'i–²lua (81) demons are not to give illness; to the ³T'i–²lua demons dwelling on the cliffs are given three kinds of black birds, the eagle, crane and owl, through the ²dto–²ma, but the ³T'i–²lua must not give illness.

To the ¹Dtĕr and ¹Dsä demons are given three kinds of antlers, of the stag, of the ²Yi (275) and of the ¹Ssä (395) but they must not give illness. To the ¹Dtĕr demons who cause fathers to kill their

Page 17: sons are given sheep, ²Yi (275) and yak (594); these ¹Dtĕr ¹ts'u must be taken away by the ²haw–²khi ²dto–²ma.

To the ¹Dtĕr ¹ts'u are given broken arrows, spears, and bows, considered precious objects. To the terrestrial demons or earth demons are

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given human, horse, sheep and mule bones, they are carried away by the ²dto–²ma.

To the demons whose intestines ache are given an ass, a camel and a mule.

Page 18: To the ¹Mbbŭe ¹ts'u are given yak, halfbreed yak and mule, but the ¹Mbbŭe ¹ts'u (783) must not give illness. To the ²K'o–²ngv–¹ts'u demoness (784) is given a woolen thread spindle, the ²dto–²ma carries them off.

To the ²Mi–¹k'o ¹ts'u (785) is given garlic, wheat = ²dze, ¹dzü (786) and salt. The ²dto–²ma carries them off.

To the ³Ts'u–²ssi (787) are given a wild dog (788) ³Khyü–²k'ö, a ³ffŭ–²la = rat tiger (789) and bat (790) = ²nyi–²hä. The ²dto–²ma carries them off.

Page 19: To the ²Ō ¹ts'u ²ngv–³gkv (514) are given a monkey, porcupine and a bat. The ²Mi ¹ts'u (791) ³Ch'ou ¹ts'u (543) are carried off by the ²dto–²ma; a dog, fox, and a pig are given to the demon of slander and the ²dto–²ma carries them off. They are not to give illness.

The family is not to be given illness, let us have no more illness; let our ponds be full, let our ears hear good tidings, let that be so.

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(781) The ¹Dtĕr are headless demons and are equivalent to the Tibetan Da-ra ད་རེ, headless demons or headless ghosts. Anyone who has died a violent death, either by drowning, killed in battle, by choking, eating poison, by falling trees or rocks, killed by falling from cliffs, falling from horses, devoured by wild animals, burnt by fire, horned by yak or oxen. etc., all become ¹dtĕr demons. There is a special ceremony for the propitiation of such demons, who, after having been feasted, are driven out. The ceremony is called ¹Dtĕr ¹ts'u ³t'u = Dtĕr demons chase, also ¹Dtĕr ¹bpö or ¹Dtĕr ceremony. There is also a larger ceremony called ¹Dtĕr ²la–¹llü ³k'ö when a chicken is substituted for the person who died a violent death, and whose breath was therefore not taken. The meaning of the "taking of the last breath" of a dying person is, that in the case of a man nine grains of rice and a little silver are placed under the tongue of a dying person, just before his last breath escapes, and in the case of a woman seven grains of rice and some silver are placed under the tongue. The ¹Na–²khi believe that unless this is done, such a person as dies unattended becomes a roving demon, and ²Khi ³nv can never be performed for him or her, that is escorted to the realm of the ancestors. Thus at the ¹Dtĕr ³nv, a ¹Dtĕr funerary ceremony, or at ¹Dtĕr ²la–¹llü ³k'ö, a live chicken, rooster in case of a man, a hen in case of a woman, is used. The chicken is smothered with flour and thus hung up by the neck; at the end of the ceremony the chicken is washed and cleaned as a corpse would be, and then placed in a miniature coffin and taken out with the rest of the paraphernalia used at the ceremony.

In a *ms.*, no. 1370 of ¹Dtĕr ¹ts'u ³t'u ceremony, entitled ¹Dtĕr ²t'u ¹Dtĕr ³bbŭe or the origin of the ¹Dtĕr demons, it is related who the parents of the ¹Dtĕr demons are and how they came into being, on page 4, rubric one *et sequ.*, as follows: ²Mùan̲–³llü–¹ddu–²ndzĭ quarrelled with his enemy ²Mùan̲–³llü–¹ssu–²ndzĭ, the former

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then killed ¹Ssu–²zo–²mi–²ssä–²n̄go–¹wu the son of ²Mùan̲–³llü–¹ssu–²ndzĭ, the son of ¹Ssu (= ¹Ssu–²zo). He cremated him at the foot of a white cliff, and from the rising flames and smoke there was born ²Ĕrh–¹p'ĕr ¹Dtĕr ²ä–¹ssĭ the father of the ¹Dtĕr demons, and ¹Shu–¹p'ĕr ¹Dtĕr ¹ä–²mä the mother of the ¹Dtĕr demons. (*See* Plate 46, no. 10). Another father who came forth at the same time was ²Haw–¹la–³ch i–³mbbŭ, and another mother ¹Gyu–³mi–²gko–¹ma. On Plate 46, ³k'o–¹byu no. 7, she is called ¹Mi–³ma–¹yu–²gko–¹ngyü. On ³K'o–¹byu 11 and 12 are people who were killed by terrestrial explosions and by lightning respectively. ³K'o–¹byu no. 13, represents all people whose ³ssaw = breath has not been taken, this is called ³ssaw ²ssaw ³k'ö.

The *ms.*, further states that the head of ¹Ssu–²zo–mi–²ssä–²n̄go–¹wu changed into the celestial ¹Dtĕr demon, his skin to the terrestrial ¹Dtĕr demon, his lung to the sun ³Dtĕr demon, his liver changed into the moon ¹Dtĕr demon, his bones to the rock ¹Dtĕr, and his flesh to the earth Dtĕr demons, his blood changed to the ¹Dtĕr of the water, and his intestines to the ¹Dtĕr demons of the road; there also came forth ¹Dtĕr–²dta–²ngv–²gu, *see* Plate 47, ³K'o–¹byu 16, a ¹Dtĕr demon with nine heads and eighteen arms; he is the enemy of Hä–²yü–¹gkü–³k'u *q.v.*, (Plate 34) note 114.

There also came forth leopard-headed, tiger-headed, stag, serow, bear, boar, crane, eagle, owl, hawk, deer, muskdeer, cat, fox, ox, horse, yak, and halfbreed yak-headed ¹Dtĕr demons, also goat, sheep, dog and chicken-headed ¹Dtĕr demons. They each ride the animal whose head they possess. There also came forth the ¹Dtĕr demons riding mules, and red cows, and ²K'ö–¹ndsu–²dtĕr–¹yu and ¹N̄gan̲–²zhi–²dso–¹bu, these two last demons were the underlings of ²Mùan̲–³llü–¹ssu–²ndzĭ, *q.v.*

Besides these there are also the four regional ¹Dtĕr demons, their names are: the eastern one is ²K'aw–²ts'ä–¹la–³wu, he is tiger-headed; the southern one is ¹Lv–²ndshwua–²gyu–³wu he is dragon-headed, the western one is ¹Ma–²de–²bpa–³wu, he is frog-headed, and the northern one is ²Nyi–²ssä–²gv–³k'o a fish-headed one; they are figured on ³K'o–¹byus 18, 14, 15 and 17 respectively. The central one between heaven and earth is father of the ¹Dtĕr ¹La or ¹Dtĕr ¹ts'u ¹La ¹ts'u little is known about the latter; they are represented by a tiger's head. There are also two prominent ¹Dtĕr demons, figured on ³K'o–¹byu, *see* Plate 46, nos. 8 and 9; they are ¹Dtĕr ¹ts'u ²khi–¹shi ²la–²gkv–¹dzu or the tiger-headed ¹Dtĕr demon of the dead (²khi = man, ¹shi = dead), and the ¹Dtĕr ¹ts'u ³gko–²gkv ¹dzu the ¹Dtĕr demon born with an eagle's head or eagle-headed, both are winged and have a tiger's tail.

They also represent the five elements by which men can be killed and become ¹Dtĕr demons. The eastern is the wood element, people are struck by falling trees, the southern killed by fire, the western by iron, *i.e.*, weapons, the northern killed by water, *i.e.*, drowning. There is also a ²Wùa–¹ma–dtĕr–¹ts'u and many others, all of whom are able to give illness to the people, cause hail and rainstorm, and give diseases to the grain. In all the *mss.*, it is related that there are 360 ¹Dtĕr demons.

It may be of interest to relate that when ¹Dtĕr ¹ts'u ³t'u is performed, *i.e.*, when ¹Dtĕr demons are evicted, the ceremony takes place at night, and the *mss.*, used are black, and the text is written in white. No lights are permitted and to enable the ²dto–¹mbas to read a kind of white ink is used in writing the texts.

In 1947 I acquired a set of beautifully illuminated ¹Na–²khi *mss.*, which belong to the ¹Dtĕr ¹bpö ceremony. They came from the village of ²Gkv–¹na–²wùa to the west of the Li-chiang Snow range in the Yangtze valley, but the ²dto–¹mba from whom I bought them was not the original owner.

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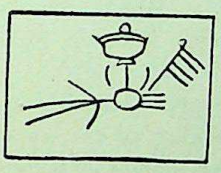
In one of these *mss.*, no. 6093, are enumerated on page 4, rubric six to page 7 rubric one, inclusive, the different types of ¹Dtĕr demons of thirteen each. The first are those who cause people to be struck by lightning, they ride dragons and the white wind; those who cause people to be killed by earthquakes ride elephants; those who cause people to be drowned ride otters and water buffalos; those who cause people to die by fire, ride red ants and stags; those who cause people to die by falling rocks, ride white ants who dwell under rocks and black ants; those who cause people to commit suicide by hanging ride the white wind and the flashes of lightning; those who cause people to be devoured by tigers ride tigers; those who cause people to die by being gored by cattle, ride tiger-striped oxen and yak; those ¹Dtĕr who cause people to be killed by the Nāgas on the high mountain, ride the ²Hoa-¹p'ĕr (288) Tibetan eared pheasant; those who cause people to be killed by poison, ride tigers and bears, those who cause people to die by falling from cliffs ride owls and leopards. Those who cause people to die from choking on a piece of meat ride porcupines; those from being killed by falling trees ride green branches; those who cause people to die by ²haw ²nnü ²ho ²lä ²shi = food it choke cause death, this is written by a compound symbol a prostrate figure turned demon as can be seen by the three long lines on the top of the head, with the symbol of ²haw food in the open mouth; the word ²ho = to choke is written with the symbol ¹ho for ribs to the right of the food symbol. These 13 ¹Dtĕr demons ride swords with arms and legs; those who cause women to die in child birth, or give birth to dead children and are thus ³ch'ou, or give birth to a ³ch'ou (*see* ³Ch'ou ¹na ¹gv ceremony) ride ²Ngaw-¹bpa-¹nas (*see* note 129); those who cause the people to be killed by the sword, those 13 ¹Dtĕr demons ride monkeys; those who cause people to die by being thrown from horses ride the ¹Ŏ-¹hăr ³gkye-(³tgkye-)²bbū = the cuckoo and horses; those who cause people to die of ³ch'ou (436) ride the unicorn, and those who cause people to die by being killed by bears ride wild boars. Of each of these there are 13 ¹Dtĕr demons, all these lead the 360 ¹Dtĕr demon soldiers. All these ¹Dtĕr demons have their ears or one ear exagerated and with a line extending from them, meaning ²mi = to listen to the chanting of the ²dto-¹mba performig ¹Dtĕr ¹bpö. The ²dto-¹mba able to suppress the ¹Dtĕr demons is called ¹Dtĕr-¹wu-²sso-¹gyi.



(782) A camel in ¹Na-²khi is ²n̄go-²mun̲, in Tibetan it is rnga-bong རྔ་བོང་ in western Tibet, and rnga-mong རྔ་མོང་ in Tibet in general. Camels occur in their texts, but the ¹Na-²khi had never seen camels, and for animals and objects they have never seen they have no names for them in ¹Na-²khi. This would indicate that camels came into their texts while they were living in the northern grasslands where Mongol nomads bring their camels to graze during the summer time, as the camels of the north can only be used in the winter months.

(783) ¹Mbbŭe demons are demons of sterility, from ²mbbŭe = female, they are depicted as a menstruating woman, one whose menstruation never stops hence can never bear children. There is a ceremony called ¹Mbbŭe ¹bpö performed when a family has died out. Few people are willing to take over a house and fields which belonged to a ¹mbbŭe family, *i.e.*, one which has died out. Before anyone will take over such property, a small piece of field which belonged to the extinct family is set aside, and parts of their agricultural instruments, etc., are taken out to that field

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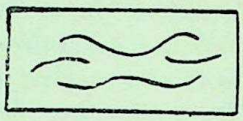
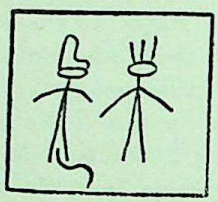
and left there; these former belongings, and the field are then considered as having been given to the spirits of the former members of the extinct family, and no one will either use the implements, or cultivate the field set aside for them. It is feared that should this not be done, the family taking over the place would suffer the same fate and become extinct. [1]Mbbŭe also means to interrupt, to sever, to sunder; the symbol for the verb is written with a conventional penis  with the spermatic cord broken destroyed, hence there is no posterity. The term [1]Mbbŭe [1]ts'u is written thus:  . It depicts a menstruating woman, the other symbol is that of a demon in general. There is also a [1]Mbbŭe [2]la–[1]llü [3]k'ö ceremony for a suicide who was the last member of a family. *Ms.*, no. 1776 called [1]Mbbŭe [2]t'u–[3]bbŭe tells of the origin of these demo ns.

However a family is considered extinct only if there are no male descendants, female offspring does not count, they are not considered as belonging to the home as they are given in marriage, sold to another household. Married daughters if they return to their former home for a visit, and during this stay with their parents become ill or seriously ill which may prevent their going back to their husband's home, are put outside the house to die; they are not permitted to die in their old home as they do not belong to it.

(784) The [2]K'o–[2]ngv–[1]ts'u or nine [2]K'o demons, they are propitiated at a special ceremony called [2]K'o–[2]ngv–[1]ts'u [3]t'u or the driving out of the [2]K'o–[2]ngv–[1]ts'u. The main *ms.*, chanted at the latter is [2]K'o–[2]ngv–[1]ts'u [2]t'u–[3]bbŭe or the origin of the [2]K'o–[2]ngv–[1]ts'u demons, it is *ms.*, no. 1252. The [2]K'o–[2]ngv–[1]ts'u trouble people at night and keep the dogs barking.

(785) The [2]Mi–[1]k'o–[1]ts'u are demons of [2]mi–[1]k'o = sins of commissions and omissions of [2]dto–[1]mbas who were lax in performing ceremonies, these sins become personified demons who cause the [2]dto–[1]mbas to suffer torment after their demise. There is even a ceremony called [2]Mi–[1]k'o [1]bpö during which the [2]dto–[1]mbas free themselves of such sins. This ceremony is now no more performed and the books are very rare indeed. However at the end of a large ceremony like [2]Hăr–[2]la– [1]llü [3]k'ö for instance, a book called [2]k'aw–[3]lv [2]dto–[2]ma[3] p'i *ms.*, no. 1165, also at the end of the [3]Dto [1]na [3]kö and [3]Shi–[2]lo [3]nv ceremonies *mss.*, bearing the same title, *mss.*, nos. 3089 and 2116 respectively are chanted, the meaning of the title is " Throw out the [2]K'âw [3]lv [2]dto–[2]ma "; [2]K'aw–[3]lv may be translated as loaf of bitterness. The [2]dto–[2]ma consists of a central triangular pyramid made of barley flou r and butter, attached on the three sides are a monkey, a bat, and a dog made also of the same material. It is believed that on account of negligence, omitting the chanting of books, not making proper offerings, etc., the officiating [2]dto–[1]mbas have incurred sins called [2]Mi–[1]k'o, and by chanting the above mentioned book, the sins or crimes committed are heaped upon the [2]K'aw–[3]lv [2]dto–[2]ma which is then thrown out, and with it all the sins. In [2]K'aw–[3]lv [2]dto–[2]ma [3]p'i it is related that " before man had appeared there was [2]Ha–[1]shi–[1]yü–[1]shi (346) the golden monkey, [1]Ō–[1]hăr–[3]dzĭ–[1]boa the turquoise blue bat, and [2]Ddv–

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¹p'ĕr ²k'ö–¹p'ö = the wild dog as white as the conch ". These three form the ²dto–²ma. Offerings of wine, tea, a bowl of grain, cooked food and a raw egg are made to it. A piece of pork fat is burnt on live charcoals on an inverted tile, the ²dto–²ma delighting in the odor.

In ³Shi–²lo ²t'u–³bbŭe we read: " His sins and crimes they placed upon the monkey, dog and bat, they divested themselves of all their guilt; the ²dto–¹mbas gave the three animals a bit of the tongue of the ²ds–¹lĕr (49), and a bit of the strap of the ²ndaw–¹k'o (408). *See* also The Birth and Origin of ²Dto–¹mba ³Shi–²lo in *B.E.F.E-O.*, t. XXXVII, p. 35.

The ²K'aw–³lv ²dto–²ma as used at the ³Shi–²lo ³nv funeral ceremony.

(786) ¹Dzü are the spicy seeds of a spiny small tree belonging to the Rutaceae or orange family, it is *Zanthoxylum piperitum*. It grows on the lower slopes of the mountains between 8,000–10,000 ft., along ditches and in gullies. The ¹Na–²khi use the seeds as a condiment. If the seeds are put on the tongue they cause a sizzling pungent sensation which persists for quite a while.

(787) The ³Ts'u–²ssi is the Tibetan chhu–srin ཆུ་སྲིན་, and Sanskrit Makara. According to a ¹Na–²khi *ms.*, no. 6094, entitled ³Ts'u–²ssi–³ts'u–¹yu ³p'i belonging to the ³Dto ¹na ³k'ö ceremony (*see* also *mss.*, nos. 954 and 2662) the origin of the ³Ts'u–²ssi is related. The ¹Na–²khi also call the demon Makara ³Ts'u–²ssi–²na–¹bpu the black ³Ts'u–²ssi. On page one of *ms.*, no. 6094 we are told that before there was any heaven, earth, stars, planets, and land, before the mountains, valleys, trees, rocks and streams had come forth there appeared a brilliant white (egg) body, and a brilliant black (egg) body, these two had intercourse or caused a magic and there came forth white wind and black wind respectively. The white wind caused a magic and there came forth the ¹T'khyu–³ts'aw of the gods (it is now not known what ¹t'khyu–³ts'aw is nor what ¹t'khyu–²ch'i stands for); the black wind caused a magic and there came forth the ¹T'khyu–²ch'i of the demons. The black wind caused a magic and there came forth a black cloud, the latter caused a magic and there was born black rain (it may also be read three black dew drops), from the latter appeared ³t'khi–²ss–¹na = black mist, from the water of the black mist came forth a black egg, this caused a magic and there were born ²Mùan̲–³llü–¹ssu–²ndzĭ and ¹Muàn̲–³dtaw–²gkü–¹zaw–¹na–²mun̲, these two had sexual intercourse and there were born the father and the mother of the ¹Ndo demons (775). These two had intercourse and there appeared a ³Ts'u–²ssi demon with a red mouth. The latter and ¹Ō–²hä–¹lĕr–³gkv–²muàn̲ had intercourse and there were born a ³Ts'u–²ssi demon with broken bones, and a female with a large tit (breast), the two had intercourse and there were born a red copper jackal and an iron ³khyü–²k'ö = wolf, these two had intercourse and there were born a ³Ts'u–²ssi with a red back, and one with a black back, these two became one family and gave birth to nine ³Ts'u–²ssi.

In a *ms.*, called ³Ts'u–²ssi ²ndaw ³ndzĕr ²t'u–³bbŭe or the origin of the spiny tree (in hell) of ³Ts'u–²ssi of the ¹Hä–²zhi ¹p'i books (*see The Na-khi Hä zhi p'i l. c.*, p. 65) we are told that ³Ts'u–²ssi lived in the Lake Raksasa; the tree is equivalent to the Tibetan lchags–kyi–shal–ma–li ལྕགས་ཀྱི་ཤལ་མ་ལི་, and grows from the mouth

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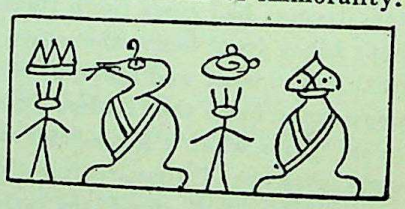
of ³Ts'u–²ssi (*see l.c.*, Plate 22, fig. 1). There are two ³Ts'u–²ssi mentioned in ¹Na–²khi books, one is the ³Ts'u–²ssi of the gods who lives in Lake Manasarowar, he seems to be identical with Chhu-bsun-gdong-chan ཆུ་བསུན་གདོང་ཅན་ who leads dPal-ldan-lha-mo's དཔལ་ལྡན་ལྷ་མོ་ mule, the other is the ³Ts'u–²ssi ²na–¹bpŭ the Tibetan ཆུ་སྲིན་ནག་པོ་ who lives in ²Mùan̲–³llü–¹ssu–²gyi ³ḳhü or Lake Rakṣasa. In a ³Dso–²la *ms.*, book of divination in which the origin of heaven, earth, the water and that of the Nāgas is related, it tells also of the origin of ³Ts'u–²ssi. ²Mi–¹ma–¹ssä–²ddo (333) the enemy of ¹Ssaw–²yi–²wùa–²de had two underlings one of whom was ²K'ö–¹ndsu–²dtĕr–¹yu. The latter was killed with a sword and his body was cut in half, both halves fell into a lake; from the upper part came forth ³Ts'u–²ssi–²na–¹bpŭ.

(778) The ³Khyü–²k'ö is really the Chinese wolf, although the ¹Na–²khi call it a wild dog. It is written with the symbol for dog = ²k'ö superimposed by that for juniper = ³khyü used as a phonetic.

(789) The ³Ffŭ–²la is not really a rat, but a weasel which eats rats and chickens; it is called the King–rat, and a translation of the name is rat tiger.

(790) Here the bat is called ²nyi–²hä; the colloquial is ²bi–¹boa. *See* also note 403.

(791) The ²Mi–¹ts'u are the demons of fire and are always associated with the ³Ch'ou ¹ts'u or demons of impurity. The former are figured with snake heads and the latter with frog heads. The ²Mi–¹ts'u ¹zhi–²gkv ¹dzu = fire demon born with a snake head and ³Ch'ou–¹ts'u ²bpa–²gkv ¹dzu = foul demon born with a frog head, were the offspring of ²Mi–¹ma–¹ssä–²ddo and ²Gkü–¹zaw–¹na–²mun̲ (33). The two former had intercourse (incest) and there were born all the demons of immorality. They are figured thus: The ²Mi–¹ts'u are suppressed in a ceremony called ²Mi ¹szĕr ¹bpö = fire suppress ceremony. The only book chanted at that ceremony is *ms.*, no. 1921, called ²Mi ¹szĕr, ³ch'ou ¹szĕr.



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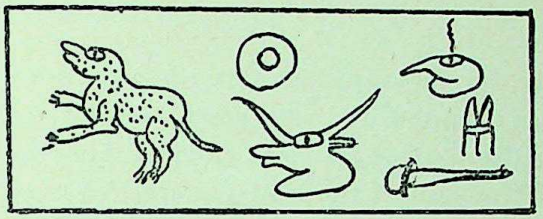

²DSO–²MA ¹YÜ ²DSU,
²GKV–³CHUNG or
To invite the ancestors of the
²Dso–²ma, first volume

Explanation of symbols in the title:

The first symbol read ²dso is a pictograph and represents a lizard = ¹dso, here it is a phonetic in the name ²dso–²ma; the second syllable of that name is represented by the two circles one within the other which is also a pictograph and represents a loaf of butter, ¹ma = butter, such as the ¹Na–²khi and Tibetan use, wrapped either, in the stomach lining of an animal, or in birch bark. Below is a sheep's head, sheep, a pictograph, is ¹yü, here it is phonetically used for ¹yü = ancestor, if the reading of the title is correct. The bird with the wavy line on top of its head is ³dsu the grebe or Chinese shui–hu–lu 水葫蘆, here it stands for ²dsu = to invite or rather to go out and meet someone. For ¹yü ancestor usually the symbol for monkey = ¹yü is used and rarely ¹yü = sheep, which make me suspect that ¹yü here is part of a name, hence to meet the ²Dso–²ma–¹yü, but the ²dto–¹mba may be correct.

There are three parts to this title, a ²gkv–³chung, ³lü–³chung, and ³man–³chung. These *mss.*, are exceedingly rare and are in fact the only ones I have ever come across. They were purchased from a ²dto–¹mba called Yang Fu–kuang 楊福光, who inherited them from his father a very learned ²dto–¹mba by name of ³Ä–²dzhi, they were written during the third part of the 19th century about 1870 or earlier. He lived in the village of ²Ghügh–¹ko, to the west of Li–chiang. They are of interest because they contain long lists of Nāgas. An other volume entitled ¹Ssaw–³ndaw ¹yü–²dsu, the syllable ¹yü is written with the head of a monkey, so apparently, ¹yü does stand for ancestor; the ¹Ssaw–³ndaw are terrestrial Nāga, but not one ²dto–¹mba of the many I consulted could give me the meaning of ²Dso–²ma and or what type of Nāga they represent.

²Dso–²ma ¹yü ²dsu is apparently equivalent to the seventh section of the Bonpo Sūtra translated by Schiefner, fol. 75–82 inclusive, or pp. 39–45 of the Memoires.

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The *ms.*, here translated is no. 1903, and is in the Library of Harvard–Yenching Institute, as are vol. 2, no. 999, and vol. 3, no. 1904.

Translation of text:

Page 1: One day the family, on an auspicious day when the stars were propitious and the grass had sprouted and was green, on the day when the sun rose on the left, and the moon on the right, the first thing the [1]Ssu are invited; the people and [3]Ssu–[1]ssü of the land perform [3]ch'ung–[2]bpa ([2]bä) to the [1]Ssu Nāgarāja holding a [1]k'o–[3]lo in his hand, and who dwells in his own land. From generation to generation the [1]Ssu protect the family. In the east the [1]Ssu Nāgarāja gives protection, and [1]Gyu–[2]ggŏ–[2]lü–[1]mbbŭe–[1]bbĕr–[3]gko dwelling in his own land surrounded by all the Nāgas, protects the family as is the custom. In the south, the [1]Ssu Nāgarāja [1]Ma–[1]ddu–

Page 2: [1]bbĕr–[2]ddü dwells in his own land surrounded by all the smaller Nāgas, and protects the family as is the custom. In the west the [1]Ssu Nāgarāja [2]Zo–[3]mi–[2]lu–[2]mbbŭe–[1]bbĕr–[3]gko dwells in his own land surrounded by smaller Nāgas, and protects the family as is the custom. In the north the Ssu Nāgarāja [2]Ō–[1]ndo–[3]ä–[2]lü–[2]mbbŭe–[1]bbĕr–[3]aw dwells in his own land surrounded by smaller Nāgas, and protects the family as is the custom. In the southeast the Ssu Nāgarāja [3]Gko–[1]na–[1]ddo–[2]ggü–[1]gko–[2]lü–[2]mbbŭe dwells in his own land surrounded by smaller Nāgas, and protects the family as is the custom.

Page 3: In the southwest the [1]Ssu Nāgarāja [2]Dto–[3]dgyu (343) [2]lü–[2]mbbŭe–[1]bbĕr dwells in his own land surrounded by smaller Nāgas; (and protects the family as is the custom, is not written, but the [2]dto–[1]mba said must be read). In the northwest the [1]Ssu Nāgarāja [1]Bbĕr–[2]ä–[1]ma–[2]gka–[2]bbu–[2]lü–[2]mbbŭe–[1]bbĕr dwells in his own land surrounded by smaller Nāgas, and protects the family as is the custom. In the northeast the [1]Ssu Nāgarāja dwells in his own land surrounded by smaller Nāgas, may he protect us as is the custom. In the center (the intermediate space) between heaven and earth (17), the [1]Ssu Nāgarāja [2]Dzĭ–[1]ma–[3]t'a–[2]mä dwells in his own land surrounded by smaller Nāgas. The [2]Nyi Nāgarāja dwells on trees, the [2]Dtü Nāgarāja dwells on cliffs, the [1]Ssu Nāgarāja in the water of their own land surrounded by smaller Nāgas.

Page 4: The family performs [3]Ch'ung–[2]bpa ([2]bä) may he protect us as is the custom. In the center (17) the [1]Ssu Nāgarāja who holds a (Yung–drung) Swastika [1]K'o–[3]lo, to him the family performs [3]Ch'ung–[2]bpa ([2]bä) and invites him to descend. In the East the [1]Ssu Nāgarāja [3]Gko–[2]bbŭ–[2]lü–[2]mbbŭe dwells in his own land, and protects the family as is the custom. In the south the [1]Ssu Nāgarāja [1]Ma–[2]ddu dwells in

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his own land surrounded by minor Nāgas, and protects the family as is the custom; in the west the [1]Ssu Nāgarāja [2]Zo–[3]mi–[2]lü–[2]mbbŭe dwells in his own land surrounded by minor Nāgas. In the north the [1]Ssu Nāgarāja [2]Ō–[1]ndo–[1]za–[2]lü–[2]mbbŭe [1]bbĕr ([3]gko) dwells in his own land surrounded by smaller Nāgas,

Page 5: and protects the family as is the custom. In the southeast, the [1]Ssu Nāgarāja [3]Gko–[1]na–[1]ddo–[2]ggü–[1]gko–[2]lü–[2]mbbŭe dwells in his own land surrounded by minor Nāgas, and protects the family as is the custom.

In the southwest the [1]Ssu Nāgarāja [1]Dto–[1]dgyu–[2]lü–[2]mbbŭe dwells in his own land, surrounded by smaller Nāgas and protects the family as is the custom. In the northwest the [1]Ssu Nāgarāja [2]Zo–[2]mi–[1]ddo–[2]lü–[2]mbbŭe dwells in his own land surrounded by smaller Nāgas. In the northeast the [1]Ssu Nāgarāja [1]Ts'o–[2]ch'i–[2]lü–[2]mbbŭe, surrounded by Nāgas dwells in his own land, and protects the family as is the custom. To the [1]Ssu Nāgarājas

Page 6: all of them, where they dwell between heaven and earth, on whatever mountains, lakes, rocks and trees, we perform [3]Ch'ung–[2]bpa ([2]bä) and repay them. [2]Ō [3]p'ü [2]t'v [2]yi [2]sso–[1]wuà–[2]haw, [1]na [1]ma [2]bpa [2]gyi [2]nyi [2]t'ä [4]khi [2]sso–[1]wuà–[2]haw, [2]t'ä [2]bpa [3]khi [1]la [2]mi [1]khi [2]sso–[1]wuà–[2]haw. The [1]Ssu Nāgarāja holding a turquoise [1]k'o–[3]lo in his hand is surrounded by Nāgas, he protects the family as is the custom. In the east the [1]Ssu Nāgarāja [1]Ngu–[2]lü–[3]gko–[2]bbŭ–[2]lü–[2]mbbŭe is surrounded by Nāgas, and dwells in our land surrounded by smaller Nāgas and protects the family

Page 7: as is the custom. In the south the [1]Ssu Nāgaraja [1]Ma–[2]ddu [2]lü–[2]mbbŭe surrounded by Nāgas dwells in our land surrounded by minor Nāgas, and protects the family as is the custom. In the west the [1]Ssu Nāgarāja [2]Mi–[2]zo–[2]lü–[2]mbbŭe surrounded by Nāgas, dwells in our land surrounded by minor Nāgas, and protects the family as is the custom. In the north [2]O–[1]za–[1]ndo–[2]lü–[2]mbbŭe surrounded by Nāgas, dwells in our land.

In the southeast the [1]Ssu Nāgarāja [3]Gko–[1]na–[1]ddo–[2]ggü–[1]gko–[2]lü–[2]mbbŭe surrounded by Nāgas dwells in our land, protects the family as is the custom. In the southwest the [1]Ssu Nāgarāja [1]Ts'o–[2]ch'i–[2]lü–[2]mbbŭe

Page 8: surrounded by Nāgas dwells in our land (the text is not very clear, the word [3]gkyi between the Nāga sitting, and the symbol for land = [1]dü, may mean smaller or minor Nāgas, or it can also mean respected, by the Nāgas of our land), he protects the family as is the custom. The [1]Ssu Nāgarājas who can never be counted (792), all of them, wherever they dwell between heaven and earth, on the top of Mt. Kailas, in Manasarowar lake, on trees, cliffs and mountains, they are surrounded

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by Nāgas of our land as is the custom. The [1]Ssu dwelling in intermediate space and holding a [2]ghügh–[2]ddo [1]k'o–[3]lo (Swastika wheel), to him (them) the family performs [3]Ch'ung–[2]bpa ([2]bä) with five to ten different kinds of precious objects. In the East to the [1]Ssu Nāgarāja [1]Ngu–[2]lü–[2]lü–[2]mbbŭe who dwells on a lotus turf surrounded by Nāgas, protects the family who performs [3]Ch'ung–[2]bpa ([2]bä) with five to ten precious objects, he protects as is the custom. In the South on a lotus turf, the [1]SSu Nāgarāja [1]Ma–[2]ddu is surrounded by Nāgas

Page 9: to him the family performs [3]Ch'ung–[2]bpa ([2]bä) with 5 to 10 kinds of precious objects, he protects as is the custom. In the West on a lotus turf the [1]Ssu Nāgarāja [2]Llü–[2]mbbŭe–[1]gyi is surrounded by Nāgas, to him the family performs [3]Ch'ung–[2]bpa ([2]bä) with five to ten kinds of precious objects, and he protects as is the custom. In the southwest on a lotus turf sits [1]Ma–[2]ddu–[3]gko [2]bbu [1]Ssu Nāgarāja surrounded by Nāgas, to him the family performs [3]Ch'ung–[2]bpa ([2]bä) with five to ten kinds of precious objects, and he protects as is the custom. In the northeast on a lotus turf

Page 10: [3]Chung–[2]ch'i dwells surrounded by Nāgas, to him the family performs [3]Ch'ung–[2]bpa ([2]bä) with five kinds of precious objects and he protects us below. In the intermediate space the Nāgas dwelling on the large and small lake shores, on the small and large waters, large and small trees we invite, also all those which cannot be counted, the family performs [3]Ch'ung–[2]bpa ([2]bä) with nine to ten precious objects and they protect us as is the custom. (This is followed by a [3]Hoa–[2]lü (= Dhāraṇī) [2]Ō [1]lo [2]ch'i [3]bpiu [4]shu [2]lä [2]dzĭ and with five kinds of precious objects we perform [3]Ch'ung–[2]bpa ([2]bä).... (these phrases are no more understood).

Page 11: We perform [3]Ch'ung–[2]bpa ([2]bä) and repay them as is the custom. [2]Ō [1]na [2]ngaw [2]bä [4]lĕr [2]ndi [2]bpä [2]sso–[1]wuà–[2]haw, ... to all the [1]Ssu Nāgarājas we perform [3]Ch'ung [2]bpa ([2]bä) and we repay them as is the custom. [2]Ō [1]na [2]ngaw [1]ssä [2]bä [1]gko [4]ssaw [2]yi [4]sso [1]nv [4]sso [1]wu [2]sso–[1]wuà–[2]haw.... to the [1]Ssu Nāgarājas we have performed [3]Ch'ung–[2]bpa ([2]bä), and the [1]Ssu Nāgarājas have again been repaid. [2]Ō [1]na [2]ngaw [1]ssä [2]ba [4]shi [1]yi [2]sso–[1]wuà–[2]haw....

Page 12: ....his body is brilliant like the lotus, to [2]Ch'i–[1]gv–[3]ssu–[1]miu Nāgarāja we perform [3]Ch'ung–[2]bpa ([2]bä), and repay the [1]Ssu Nāgarāja as is the custom. [2]Ō [1]na [2]ngaw [1]ssä [2]dtü [4]sso [1]wu [2]sso–[1]wuà–[1]haw, [1]lo [2]ch'i [2]ggŏ [2]haw [1]lü [1]wuà [3]ssü [2]t'u [2]mä [1]shu [1]ssä [3]gko [2]dzĭ [2]mä (?), is like Mount Kailas and his body is as brilliant as the [2]dto–[2]ma. To the [1]Ssu Nāgarāja we perform [3]Ch'ung–[2]bpa ([2]bä) and repay him. [2]Ō [1]nnü [4]ma [1]yi [1]lo–[1]zhi [2]ch'i [2]haw [1]ndu (?).

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In the beginning the great Nāga(s) dwelt within the house; in the intermediate space between heaven and earth the 1Ssu Nāgarāja 2Mba–1k'o with a white shining body

Page 13: sits on a dragon throne with a 2bpö–1mba (38) in his hand, to him we perform 3Ch'ung–2bpa (2bä). In the East the 1Ssu Nāgarāja 1Ts'o–2ch'i sits on a flower design carpet on a 1k'o–3lo, holding a conch 1k'o–3lo in his hand, his body is brilliant and scintillating, to him we perform 3Ch'ung–2bpa (2bä). In the South, on a flower design carpet sits the 1Ssu Nāgarāja 2Ō–2mbbŭe his body scintillating and of the color of turquoise, holding in the hand a turquoise, to him we perform 3Ch'ung–2bpa (2bä). In the West on a flower design carpet sits the 1Ssu Nāgarāja 1Ggŏ–1wu–3gko, his body is red glittering and holding in his hand a green branch, we perform 3Ch'ung–2bpa (2bä). In the North on a flower design carpet sits the 1Ssu Nāgarāja 2Dto–3mi, his body is white and he holds in his hand a 2ddv–2ds 2bpö–2mba (38) to him we perform 3Ch'ung–2bpa (2bä). In the southeast on a flower design carpet sits the 1Ssu Nāgarāja 1Ch'ung–2ch'i, his body is white and glittering, and in his hand he holds a blue flower,

Page 14: to him we perform 3Ch'ung–2bpa (2bä). In the southwest on a flower design carpet sits the 1Ssu Nāgarāja 1Wu–2nyi his body is white and glittering, in his hand he holds a black flower, to him we perform 3Ch'ung–2bpa (2bä). In the northwest on a flower design carpet sits the 1Ssu Nāgarāja 1Ts'o–2mi, his body is blue and glittering, he holds in his hand a 3Ssä–1la–2wùa–2yi = ?, to him we perform 3Ch'ung–2bpa (2bä). In the northeast, on a flower design carpet sits the 1Ssu Nāgarāja 1Ts'o–2ch'i, his body is red, and in his hand he holds a 1lĕr–2mbu–1ch'i (*q. v.*) to him we perform 3Ch'ung–2bpa (2bä). In the southeast, on a flower design carpet sits 1Ssu–2chwua–2mun̲ 1Wu–2de, his body is brilliant, and in his hand he holds a green juniper twig, to him we perform 3Ch'ung–2bpa (2bä). In the southwest on a flower design carpet, sits 1Ssu–2chwua–2mun̲ 1Wu–2zo–2muàn̲, his body is red,

Page 15: and he holds in his hand an incense stick, to him we perform 3Ch'ung–2bpa (2bä). In the northeast on a flower design carpet sits 1Ssu–2chwua–2mun̲ 1Ndo–2de, his body is brilliant, and he holds in his hand a green juniper twig, to him we perform 3Ch'ung–2bpa (2bä). 2Ō 1na 1na 2ngaw 3ds'ĭ 2bä 1ts'aw 3ds'ĭ 2sso–1wuà–2haw, 2Ō 2mun̲ 1na 2ngaw 3ds'ĭ 2bä 2bpa 1lĕr 2sso–1wuà–2haw, 2Ō 1na 2ngaw 3ds'ĭ 2bä 1bpö 1gv 2chung 2sso–1wuà–2haw, 2Ō 1na 2ngaw 3ds'ĭ 2bä 2bpa 1lĕr 1na 4gkaw 1nä 2sso–1wuà–2haw, 2Ō 1na 2ngaw 4lĕr 2lĕr 1na 2ngaw 4nä 2sso–1wuà–2haw, 2Ō 1na

Page 16: 2ngaw 4k'aw 2k'aw 1na 2ngaw 4nä 2sso–1wuà–2haw, 2Ō 1na 2ngaw 4nä 1gko 2ndaw 1na 2ngaw 1szĕr 2sso–1wuà–2haw. Let the family

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have ¹nnü and ¹ō (43), riches and abundance, no more illness, let our pond be full, let us hear only good tidings let that be so.

It may be remarked that as this type of *mss.*, is very rare and represents a remainder of the dim past, and furthermore is no more chanted, not all of its passages are now understood. It was copied from an old manuscript, now lost by an old ²dto–¹mba by the name of ³Ä–²dzhi who lived about 1870 in La–sha 刺沙鄉 west of Li–chiang.

All three volumes come from his library which I bought some twenty years ago from his son who, although a ²dto–¹mba himself, knew little or nothing about ²dto–¹mba books and no more practiced his religion.

As has been remarked in the introduction to this particular *ms.*, it, and the other two of the same title, are equivalent to part of the seventh section of the Bonpo Sūtra, beginning with folio 75 (page 39) and continued to the end of folio 82 (page 45), where we read that to the various regional Nāgas reposing on carpets, with bodies of various colors, glittering, etc., and holding various objects in their hands, offerings are presented. This definitely shows the Bönpo origin of the ¹Na–²khi Nāga cult.

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(792) This is expressed by count finish not able = ²dzï ²lä ²muàn̲ ³t'a. The symbol ²dzï = count is an interesting one as it represents a string with a knot in it.

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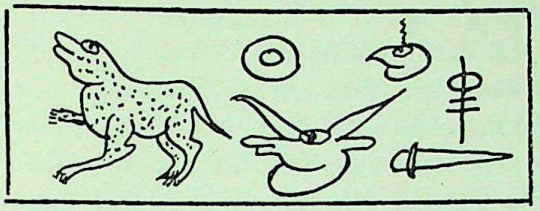

²DSO–²MA ¹YÜ ²DSU,
³LÜ–³CHUNG or
Inviting the ancestors of the
²Dso–²ma, second volume

Explanation of symbols in the title:

All these symbols have been explained, *see* first volume. There is only one volume in the collection it is *ms.*, no. 999 in the Library of Harvard–Yenching Institute, like the first it is a ²Ghügh–¹k'o *ms.* On the first page is a drawing of four emblems, they are the ¹non–²bü or jewel, the ²ddv–¹p'ĕr or conch, the ¹ler–²mbu–¹ch'i or sacred knot, *q. v.* and the ²bpö–¹mba or Amṛta vase. These emblems are also painted on the ³K'o–¹byu no. 6 of Plate 9, and which at the end of the ceremony is given to the party (landlord) who has the ceremony performed. On the ³K'o–¹byu, besides the above are also the ¹K'o–³lo or wheel, and the ²Khyo–¹lo or red coral branch. *Ms.*, no. 999 is here translated.

Translation of text:

Page 1: One day! In the southwest there dwells of all the Nāgas the greatest called ³Dsaw–³bpu (283), also the Nāgarāja ²Ddv–¹dgyu (267), his body is white, he sits on a golden frog throne, he holds in his hand a ²gyi–²ts'ä (793), and to them we perform ³Ch'ung–²bpa (²bä). In the East sits on a flower rug the Nāgarāja ²Mi–²dtv–²dto, his body is white, he holds a ²nyi–¹zhi (= eel) in his hand, to him we perform ³Ch'ung–²bpa (²bä). In the South sits on a flower rug the Nāgarāja ²Dto–²bä, his body is blue, he holds in his hand a ²dta....?, to him we perform ³Ch'ung–²bpa (²bä). In the West, on a flower rug sits

Page 2: the Nāgarāja ¹Na–³bpu (794), his body is red, to him we perform ³Ch'ung–²bpa (²bä). In the North sits the Nāgarāja ³Dta–²ch'i his body is blue (green) scintillating, he holds in his hand a turquoise rock, to him we perform ³Ch'ung–²bpa (²bä). The southeastern Nāgarāja ¹Ndaw–²k'aw sits on a flower rug, and holds in his hand a golden (yellow) snake, to him we perform ³Ch'ung–²bpa (²bä). In the southwest sit on flower carpets the Nāgarājas ³Gko–²shi–¹ma–²dto–²mbbŭe, his body is red, and ³Gko–²bbŭ, his body is white, he holds in his hand a white steel sword, to them we perform ³Ch'ung–²bpa (²bä). In the southwest on a flower

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rug sits the Nāgarāja ^{3}Gko–^{2}shi he holds in his hand a ^{2}ha–^{1}shi ^{3}ch'ou–^{1}ndü (= a golden measuring rod), to him we perform ^{3}Ch'ung–^{2}bpa (^{2}bä). In the northeast on a flower rug sits the Nāgarāja

Page 3: ^{1}Lo–^{2}zo, his body is red, he holds in his hand a ^{1}K'o–^{3}lo (=wheel), to him we perform ^{3}Ch'ung–^{2}bpa (^{2}bä). In the southeast sits on a flower rug the Nāgarāja ^{1}Ssu–^{2}chwua–^{2}mun̲ ^{2}Bä–^{2}muàn̲–^{2}dta, he holds in his hand a ^{1}Lĕr–^{2}mbbŭ–^{1}ch'i (*q. v.*), to him we perform ^{3}Ch'ung–^{2}bpa (^{2}bä). In the southwest on a flower rug sits the Nāgarāja ^{1}Ssu–^{2}chwua–^{2}mun̲ ^{1}Gkyi–^{2}yi–^{1}yu–muàn̲, he holds in his hand a turquoise rosary, to him we perform ^{3}Ch'ung–^{2}bpa (^{2}bä). In the northwest on a flower rug sits the Nāgarāja ^{1}Ddv–^{3}gkü–^{1}ndo–^{2}muàn̲–^{2}aw–^{2}de, his body is white and he holds in his hand a white conch, to him we perform ^{3}Ch'ung–^{2}bpa (^{2}bä). In the northeast on a flower rug sits the Nāgarāja ^{1}Ssu–^{2}chwua–^{2}mun̲ ^{1}Nv–^{2}ssä– ^{2}muàn̲, his body is blue (green), and he holds in his hand a branch of red coral, to him we perform ^{3}Ch'ung–^{2}bpa (^{2}bä). (Here follow now ^{3}Hoa–^{2}lü or Dhāraṇī)

Page 4: ^{4}Ō ^{2}bpa ^{2}dze ^{1}na ^{2}ngaw ^{1}bpö ^{1}na ^{4}dz ^{2}yi ^{2}sso–^{1}wuà–^{2}haw, ^{4}Ō ^{2}bpa ^{2}dze ^{1}na ^{2}ngaw ^{1}ssaw ^{1}lu ^{2}sso ^{3}gko, ^{4}Ō ^{1}mbaw ^{1}na ^{2}bä ^{2}ngaw ^{1}na ^{2}sso–^{1}wuà–^{2}haw, ^{4}Ō ^{1}na ^{2}ngaw ^{1}lĕr ^{1}dz ^{2}sso–^{1}wuà–^{2}haw, ^{4}Ō ^{1}na ^{2}ngaw ^{2}bä ^{1}dz ^{2}ndaw ^{2}sso–^{1}wuà–^{2}haw, ^{4}Ō ^{1}na ^{2}ngaw ^{1}k'aw ^{1}lĕr ^{2}sso ^{3}gko, ^{4}Ō ^{1}na ^{2}ngaw ^{1}k'aw ^{1}na ^{2}t'ä ^{2}gkaw ^{4}wùa ^{2}yi ^{2}sso–^{1}wuà–^{2}haw, ^{4}Ō–^{1}na ^{2}ngaw ^{1}k'aw ^{4}dz ^{2}yi ^{2}sso–^{1}wuà–^{2}haw, ^{4}Ō ^{1}na ^{2}ngaw ^{2}yi ^{4}bä ^{2}bbū ^{2}sso–^{1}wuà ^{2}haw. In the northwest in the center of the land sits the great Nāgarāja ^{3}Dta–^{2}muàn̲ on a green snake throne,

Page 5: his body is blue and he holds in his hand a rice stalk, to him we perform ^{3}Ch'ung–^{2}bpa (^{2}bä). In the East dwells the Nāga ^{2}Gko–^{1}p'ĕr–^{1}gyi–^{1}p'a–^{1}la–^{2}de, his body is white and he holds in his hand an incense pot, to him we perform ^{3}Ch'ung–^{2}bpa (^{2}bä). In the South on a flower rug sits the Nāga ^{1}Khi–^{2}lü–^{2}gkaw, his body is scintillating, he holds in his hand a ^{2}gyi–^{1}bbĕr ?, to him we perform ^{3}Ch'ung–^{2}bpa (^{2}bä). In the West on a flower rug sits the Nāgarāja ^{3}Ts'ĕr–^{2}de, his body is white and he holds a juniper branch in his hand, to him we perform ^{3}Ch'ung–^{2}bpa (^{2}bä). In the North on a flower rug sits the Nāgarāja ^{2}Ō–^{2}dta, his body is blue, scintillating, he holds in his hand a book, to him we perform ^{3}Ch'ung–^{2}bpa (^{2}bä). In the southeast dwells the Nāgarāja ^{1}Ddv–^{2}dto–^{2}a–^{3}chung, his body is yellow, scintillating, and he holds in his hand a ^{2}bpö–^{1}mba (= Amṛta vase), to him we perform ^{3}Ch'ung–^{2}bpa (^{2}bä). In the northwest

Page 6: on a flower rug sits the Nāgarāja ^{1}N̄ga–^{1}ssi–^{2}t'u–^{2}lĕr, his body is brilliant and he holds in his hand a ^{2}t'u–^{3}dta ?, to him we perform ^{3}Ch'ung–^{2}bpa (^{2}bä). In the northeast on a flower rug sits the Nāgarāja

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[1]Lo–[2]mbbŭ–[3]ch'i, his body is red, and he holds in his hand a [1]zhi–[2]bbĕr?, to him we perform [3]Ch'ung–[2]bpa ([2]bä). In the southwest dwells on a flower rug the Nāga [1]Ssu–[2]chwua–[2]mun̲ [1]Wu–[2]mbe–[3]gko–[1]ssi, his body is red, and he holds in his hand a coral [1]K'o–[3]lo (= wheel), to him we perform [3]Ch'ung–[2]bpa ([2]bä). In the southeast on a flower rug dwells the Nāga [1]Ssu–[2]chwua–[2]mun̲ [1]Wu–[3]gko–[2]ndzĭ, his body is white and he holds in his hand a red coral branch, to him we perform [3]Ch'ung–[2]bpa ([2]bä). In the northwest on a flower rug sits the Nāgarāja [1]Ssu–[2]chwua–[2]mun̲ [2]Wu–[2]zä–[2]ndzĭ, his body is brilliant blue (green)

Page 7: and he holds in his hand a golden [1]K'o–[3]lo, to him we perform [3]Ch'ung–[2]bpa ([2]bä). (Now follows a [3]Hoa–[2]lü = Dhāraṇī) [4]Ō [2]mun̲–[4]na [2]ngaw [2]bpa [4]na [2]yi [2]sso–[1]wuà–[2]haw, [4]Ō [1]na [2]ngaw [2]bä [2]sso–[1]wuà–[2]haw, [4]Ō [1]na [2]ngaw [2]bpa [3]ds'ĭ [2]bpa [1]dz [2]sso–[1]wuà–[2]haw, [4]Ō [1]na [2]ss [2]ngaw [2]bpa [1]dz [2]sso–[1]wuà–[2]haw, [4]Ō [1]na [1]k'aw [2]gko [3]dta [2]bpa [1]dz [2]sso–[1]wuà–[2]haw, [4]Ō [1]na [2]ngaw [2]bä [2]bpa [1]dz [2]sso–[3]gko.

In the southwest of all the Nāgarājas the greatest is [1]Ts'o–[2]ch'i, he sits on a red duck throne, his body is brilliant, yellow (gold), he holds in his hand a green branch, to him we perform [3]Ch'ung–[2]bpa ([2]bä). In the East on a flower [1]K'o–[3]lo rug sits the Nāgarāja (no name given), he holds in his hand a brilliant silver jewel, to him we perform [3]Ch'ung–[2]bpa ([2]bä). In the South on a flower rug sits

Page 8: the [1]Ts'o–[2]gkv–[1]dzu [1]Ssu Nāga (= elephant headed [1]Ssu clan Nāga), his body is as brilliant as a mirror, and in his hand he holds a blue flower, to him we perform [3]Ch'ung–[2]bpa ([2]bä). In the West on a flower rug sits the [2]Ghügh–[1]yü [2]gkv–[1]dzu Nāga (excellent or swastika sheep-headed Nāga), his body is red, and in his hand he holds the medicine [1]Ō–[2]mbu–[1]la–[3]bpa [(599)], to him we perform [3]Ch'ung–[2]bpa ([2]bä). In the North on a flower rug sits the Nāgarāja [2]Ndzĭ–[3]t'a–[1]yu–[2]bpa, his body is brilliant, and he holds in his hand a [2]gyi–[1]bbĕr ?, to him we perform [3]Ch'ung–[2]bpa ([2]bä). In the southeast on a flower rug sits the Nāgarāja [2]Wu–[1']a–[2]ssu–[2]nan̲–[2]gko–[1]ssu, his body is like a mirror, and he holds in his hand a snake, to him we perform [3]Ch'ung–[2]bpa ([2]bä). In the southwest on a flower rug sits the Nāgarāja [2]La–[1]ḳhü, his body is red, he holds in his hand a [2]dta–[1]la–[2]muàn̲ ?, to him we perform [3]Ch'ung–[2]bpa ([2]bä). In the northwest on a flower rug sits the Nāgarāja [2]Gko–[1]ch'ung, he holds in his hand a [2]gyi–[1]bbĕr ?, to him we perform [3]Ch'ung–[2]bpa ([2]bä). In the northeast dwells on a flower rug

Page 9: the Nāgarāja [2]Szĭ–[2]de, his body is white, and he holds dew drops in his hand, to him we perform [3]Ch'ung–[2]bpa ([2]bä). In the northeast on a flower carpet... [4]Ō [1]na [3]ssaw [2]ngaw [2]muàn̲ [1]yu [2]sso–[1]wuà–[2]haw, [4]Ō [1]na [2]ngaw [2]bpa [1]lĕr [2]bä [2]sso–[1]wuà–[2]haw, [4]Ō [1]na [2]ngaw [3]ssaw [2]bpa [1]yu

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²lu ²sso–¹wuà–²haw, ⁴Ō ¹na ²ngaw ¹bpö ¹lĕr ²bä ⁴dsaw ²lu ²dsaw ¹lu, ⁴Ō ¹na ²de ²ngaw ³ds'ĭ ²sso ³gko. ⁴Ō ¹na ²ngaw ²bbŭ ³k'aw–²k'aw ⁴lĕr–¹ler ²sso–¹wuà–²haw. ⁴Ō ¹na ³dti ²dta ⁴gko ¹lu ²k'v ²bä ¹lu ²sso ¹wu ³gko. ⁴Ō ¹na ²ngaw ²dsaw ⁴lü ¹lü ²ggü ¹ggü ²sso ¹hoa, ³Ō ¹na ²bä ¹la ²bä ¹la ²lu ²sso–¹wuà–²haw, ⁴Ō ²mun̲

Page 10: ⁴na ²ngaw ¹na ²ngaw ⁴sso ²lü ³sso ¹lü ²sso–¹wuà–²haw. Let the family hear only good tidings, and let our pond be full.

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(793) A prayer wheel is called ²gyu–²ts'ä (*see* note 553), ²gyi–²ts'ä is another way of writing it. In our text no actual prayer-wheel is figured but only phonetically used symbols as ¹gyi = water, and ²ts'ä = salt.

(794) The Nāgarāja ¹Na–³bpŭ is identical with the Tibetan klui rgyal-po nag-po གླུའི་རྒྱལ་པོ་ནག་པོ. The Sanskrit Kāla. He is mentioned in Laufer's translation of the white Hundred thousand Nāgas, *l. c.*, pp. 17, 53, 110.

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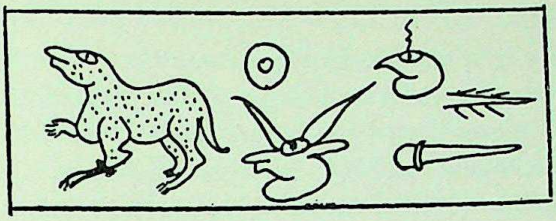

²DSO–²MA ¹YÜ ²DSU,
³MAN–³CHUNG or
Inviting the ancestors of the
²Dso–²ma, third volume

Explanation of symbols in the title:

This is the third volume or ³man–³chung and originated from the same ²dto–¹mba as the two others. It is *ms.*, no. 1904 and is in the Library of Harvard–Yenching Institute of Cambridge, Massachusetts. Like the other two it is unique. On the inside cover is a drawing of ²T'u–²ch'i ²Yu–¹ma riding a tiger (123).

Translation of text:

Page 1: Of all the ²Llü–²mun in the land (the following) is the (largest) greatest. He is the Nāgarāja of the ¹Ssu or ⁴Ssu ²ggŏ ²swue–²p'ä ¹Ngu–²lü–³gko–¹p'ĕr–³bpŭ, his body is white, sits on a frog throne, holds a white ¹K'o–³lo, the family performs ³Ch'ung–²bpa (²bä).

In the East on a flower–design carpet sits the ¹Ssu Nāgarāja ³T'a–²ndzi–²ggŏ–¹wu his body is white, and glittering, etc., in the South on a flower carpet sits the Nāgarāja ²Ggŏ–²wu his body is green, he holds ²gyi–¹bbĕr = ? in his hand. In the West on a flower carpet sits the Nāgarāja ³Ch'ĕr–¹la his body is fire red, he holds a butter lamp, etc. In the North on a flower carpet sits the Nāgarāja ²Mi–²dta (260) his body is green he holds a ³Gkü–²dzĭ–¹ssä–²shi = ? in his hand etc. In the southeast on a flower carpet sits the Nāgarāja ³Dsaw–²bbŭ–¹ggŏ–²wu, his body is green he holds a ³gko–²dzĭ = ? in his hand,

Page 2: and the family performs ³Ch'ung ²bpa (²bä). In the southwest on a flower carpet sits the Nāgarāja ²Nyi–²ggŏ–²wu his body is yellow, he holds ? and the family performs ³Ch'ung ²bpa (²bä). In the northwest on a flower carpet sits the Nāgarāja ¹Ddo–²ndzĭ he holds a juniper branch in his hand. In the northeast on a flower carpet sits the Nāgarāja ¹Gyu–²wùa–¹nun–²gyi his body is green he holds a ¹Lĕr–²mbu–¹ch'i in his hand. In the southeast on a flower carpet sits the Nāgarāja ¹Ssu ²chwua–²mun ¹Dtĕr–²bö his body is white, he holds in his hand a ¹Ddv–³dzĭ–²dtü–²mba = ? and the family performs ³Ch'ung–²bpa (²bä). In the southwest on a flower carpet sits the Nāgarāja ²Chwua–²mun–

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²ggü–²ggŏ–²mùan (²mun̲) his body is green, holds a medicine cup in his hand. In the northwest on a flower carpet sits the Nāgarāja ²Chwua–²mun̲–²ddv–²ds, his body is red;

Page 3: he holds a ²bpö–¹mba in his hand. In the northeast on a flower carpet sits the Nāgarāja ¹Ssu–²chwua–²mun̲ he holds a golden measuring rod, and the family performs ³Ch'ung–²bpa (²bä) before him. (Now follow ³Hoa–²lü): ²Ō ¹mba ¹dze ¹na ²ngaw ²bä ³ds'ĭ ²yi ²sso–¹wuà–²haw, ²Ō ¹na ²ngaw ¹ssä ¹na ²yi ²sso–¹wuà–²haw, ²Ō ¹na ²ngaw ⁴ddv ²sso–¹wuà–²haw, ²Ō ¹na ²ngaw ²k'aw ⁴gko ¹gko ⁴lĕr ²sso–¹wuà–²haw, ²Ō ¹na ²ngaw ²k'aw ³ds'ĭ ²yi ²sso–¹wuà–²haw, ²Ō ¹na ²ngaw ³ds'ĭ ²bä ²gkaw ³ds'ĭ ²yi ²sso–¹wuà–²haw.

Of all the terrestrial ⁴Ssu ²ggŏ ²swue ²p'ä is ²Muàn̲–³dta–¹ddu

Page 4: his body is white, the family with 5 kinds of juniper performs ³Ch'ung–²bpa (²bä). In the East dwells ⁴Ssu ²ggŏ ²swue–²p'ä ³Dgyu–²yi–¹gkwuà–²de–³llü, his body is green, etc. In the South on a flower carpet sits ²Khi–²lü–²szi–²gkaw–²ch'i his body is red, he holds a ³dta–¹'a = ? in his hand, and the family performs ³Ch'ung–²bpa (²bä) before him. In the West on a flower carpet sits the Nāgarāja (no name is given); in the North on a flower carper sits the Nāgarāja ²Ggŏ–²nyi–²wu–¹mbbŭe–¹ddv, his body is green, he holds a sharp sword in his hand. In the southeast on a flower-design carpet sits the ⁴Ssu ²ggŏ ³swue–²p'ä ¹Ndo–²de–³haw–²yi, he holds a frog and snake in his hand, and the family performs ³Ch'ung–²bpa (²bä) before him.

Page 5: In the southwest on a flower carpet sits the Nāgarāja ²Ō–¹dtv his body is yellow, he holds a green branch in his hand, etc. In the northwest on a flower carpet sits the Nāgarāja ²Dta–²mbe–¹yü, his body is green he holds a coral branch in his hand, etc. In the northeast on a flower carpet sits the Nāgarāja ³Ch'ĕr–²ch'ĕr–²dtü–²dto, his body is red, he holds a ⁴dta–yi = ? in his hand, and the family performs ³Ch'ung–²bpa (²bä). ³Hoa–²lü: ²Ō ²ndzĭ ¹na ²ngaw ⁴lĕr ⁴ssü ²sso–¹wuà–²haw, ²Ō ¹na ²lü– ⁴ssü ⁴dta ²yi ²sso–¹wuà–²haw, ²Ō ¹na ²ngaw ⁴dtan̲ ²yi ²sso–¹wuà–²haw, ²Ō ²yi ³gkyi ⁴dtan̲ ²yi ²sso–¹wuà–²haw,

Page 6: ²Ō ¹na ²ngaw ²bpa ¹daw ¹lĕr ⁴dta ²yi ²sso–¹wuà–²haw, ²Ō ¹na ²ngaw ⁴ndi ²wùa ⁴dta ²yi ²sso–¹wuà–²haw, ²Ō ¹na ²ngaw ⁴gko ¹gko ¹mun̲ ⁴dta ²yi ²sso–¹wuà–²haw, ²Ō ¹na ²ngaw ²bpa ¹lĕr ¹na ⁴yi ²sso–¹wuà–²haw, ²Ō ¹na ²ngaw ³khi ¹mun̲ ²wùa ⁴dta ²yi ²sso– ¹wuà–²haw. In the West: of all the terrestrial Nāgarājas he counts the greatest ¹Ssü–³mi–²zo, his body is red, he sits on a green snake throne, holds white metal ²bpö–¹mba in his hand, the family performs ³Ch'ung–²bpa (²bä) before him. In the East dwells the terrestrial Nāgarāja ³Ch'ĕr–²gkyi his body is white, holds a ²shi–³mi–²ddo = ? in his hand, and the family performs ³Ch'ung–²bpa (²bä) before him.

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Page 7: In the South dwells the terrestrial Nāgarāja ^{2}Dta–^{2}lĕr, his body is green, he holds a swastika in his hand etc.; in the West dwells the terrestrial Nāgarāja ^{2}Zo–^{3}llü, his body is red, he holds a bow and arrow in his hand, etc. In the North dwells the Nāgarāja ^{3}Llü–^{2}zo, he holds? in his hand, etc. In the southeast dwells the Nāgarāja ^{2}Bpä–^{2}ma (264) he holds ^{2}ch'ĕr–^{1}baw = medicinal flower in his hand. In the southwest dwells the Nāgarāja ^{1}Wu–^{1}zaw, he holds a yellow cane in his hand, etc. In the northwest dwells the Nāgarāja ^{2}Zo–^{2}ddo, his body is red, he holds a dragon prayer wheel (553) in his hand, etc. In the northeast dwells the Nāgarāja ^{2}Wuà–^{1}wùa, his body is red, he holds an eel (795) in his hand, and the family performs ^{3}Ch'ung–^{2}bpa (^{2}bä) before him.

Page 8: In the southeast dwells on a flower carpet the Nāgarāja ^{1}Gyu–^{2}chwua–^{2}mun̲ ^{2}Dta–^{2}muàn̲–^{2}ndzĭ–^{3}gko–^{2}aw, his body is green, he holds a medicinal flower, etc. In the southwest sits on a flower carpet the Nāgarāja ^{1}Gyu–^{2}chwua–^{2}mun̲ ^{2}Dta–^{2}muàn̲–^{2}ndzĭ–^{3}gko–^{2}gko, he holds a yellow wooden cane, etc. In the northwest on a flower carpet sits the Nāgarāja ^{1}Gyu–^{2}chwua–^{2}mun̲ ^{2}Dta–^{2}muàn̲–^{1}wu, his body is green, he holds a green medicinal flower in his hand, etc. In the northeast on a flower carpet sits the Nāgarāja ^{1}Gyu–^{2}chwua–^{2}mun̲ ^{2}Dta–^{2}muàn̲–^{1}ddo–^{2}muàn̲, his body is green, he holds a green medicinal flower in his hand, etc. (^{3}Hoa–^{2}lü): ^{2}Ō ^{1}na ^{2}ngaw ^{1}gko ^{1}gkü ^{2}wùa ^{3}chung ^{2}ssä ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{1}na ^{2}ngaw ^{1}dso ^{2}gkaw ^{3}dsaw ^{4}ssä ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{1}na ^{2}ngaw ^{3}bpŭ ^{3}dsaw ^{2}mbö ^{3}dsaw ^{4}ssä ^{2}sso–^{1}wuà–^{2}haw;

Page 9: ^{2}Ō ^{1}na ^{2}ngaw ^{2}bpa ^{1}lĕr ^{2}bä ^{1}mbö ^{1}ssi ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{1}na ^{2}ngaw ^{2}k'aw ^{2}yi ^{2}k'aw ^{2}sso–^{1}wuà–^{2}haw. In the North of all the terrestrial ^{1}Ssu he is the greatest, the Nāgarāja ^{2}Ō–^{2}bpä–^{1}ndi–^{1}ndo he sits on a golden throne, and holds a ^{2}bpö–^{1}mba in his hand, etc. In the East dwells the Nāgarāja ^{1}Lv–^{2}ggŏ, he holds a flower in his hand, etc. In the South dwells the Nāgarāja ^{2}Lv–^{2}ndzĭ, his body is green, he holds a ^{3}Dta–^{2}muän̲ = ? in his hand, etc. In the West dwells the terrestrial Nāgarāja ^{1}Ssü–^{1}baw–^{2}ndü, his body is red, he holds a ^{1}Lĕr–^{2}mbu–^{1}ch'i in his hand, etc. In the North dwells the Nāgarāja ^{3}Gkü–^{2}la–^{2}yi, etc. In the southeast dwells the Nāgarāja ^{1}Dtĕr–^{2}mi, his body is green, he holds a green branch in his hand, etc. In the southwest dwells the Nāgarāja ^{1}Na–^{2}ggü

Page 10: his body is yellow, he holds a ^{2}T'i–^{1}la–^{2}ggü–^{1}gko = ? in his hands, etc. In the northwest dwells the Nāgarāja ^{2}Zo–^{1}ddo, his body is red, he holds a dragon-headed maṇi (prayer-wheel = ^{2}gyu–^{2}ts'ä) (here a ^{2}Mùan̲–^{2}ndshĕr ^{2}gyu–^{2}ts'ä) in his hand, etc. In the northeast dwells the Nāgarāja ^{1}Dtv–^{2}dto–^{2}de, he holds a ^{2}t'i–^{2}ggü–^{1}gko ? in his hand, etc. In the southeast dwells on a flower carpet the Nāgarāja ^{1}Gyu–^{2}chwua–^{2}mun̲ ^{2}Muàn̲–^{2}dzĭ, his body is yellow, he holds a ^{1}non̲–^{2}bü = jewel in his

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hand, and the family performs ^{3}Ch'ung–^{2}bpa (^{2}bä) before him. In the southwest sits on a flower carpet the Nāgarāja ^{2}Dta–^{2}chwua–^{2}mun̲ ^{2}Ndzĭ–^{2}dta–^{1}ma, his body is white, he holds a ^{1}non̲–^{2}bü = jewel in his hand, etc. In the northeast sits on a flower carpet the Nāgarāja ^{2}Bpä–^{2}chwua–^{2}mun̲ ^{2}Ndzĭ–^{2}haw, his body is green, he holds a white pagoda in his hand, etc. In the northeast sits on a flower carpet the ^{1}Ssu Nāgarāja ^{1}Ssu–^{2}chwua–^{2}mun̲ ^{1}Szŭ–wu–^{2}bbŭ, his body is green, scintillating, he holds a white silver ^{2}bpö–^{1}mba in his hand, and the family performs ^{3}Ch'ung–^{2}bpa (^{2}bä) before him. (^{3}Hoa–^{2}lü): ^{2}Ō ^{2}dze ^{2}bpa

Page 11: ^{2}aw ^{2}ngaw ^{4}dta ^{4}yi ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{2}bpa ^{2}dze ^{1}na ^{2}bpa ^{2}ngaw ^{2}ngaw ^{2}mbö ^{1}dtĕr ^{2}dtan̲ ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{2}bpä ^{2}dze ^{1}na ^{2}ngaw ^{1}gko ^{2}wùa ^{1}dtĕr ^{2}yi ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{1}na ^{2}ngaw ^{2}k'aw–^{2}k'aw ^{4}lĕr ^{4}lĕr ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{2}aw ^{2}ngaw ^{1}ndi ^{4}dtan̲ ^{2}yi ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{1}na ^{2}ngaw ^{3}dsaw ^{4}dtan̲ ^{4}yi ^{2}sso–^{1}wuà–^{2}haw. In the southeast of all the terrestrial ^{1}Ssu the greatest is the ^{4}Ssu ^{2}ggŏ ^{2}swue–^{2}p'ä Nāgarāja ^{1}Gko–^{2}aw–^{1}ddo–^{2}ggü–^{1}gko–^{2}wùa, his body is yellow, he sits on a golden snake throne, and holds a ^{1}Ssu–^{2}ch'i = ? in his hand, etc. In the East sits on a flower carpet the ^{1}Ssu Nāgarāja ^{1}Lĕr–^{3}ch'i–^{2}mbe–^{2}wùa, his body is white, he holds a green branch in his hand, etc. In the South sits on a flower carpet the ^{1}Ssu Nāgarāja ^{1}Gv–^{2}t'ä–^{3}gko–^{2}mbe, his body is green, he holds ^{1}dtĕr– ? in his hand, etc. In the West sits on a flower carpet the ^{1}Ssu Nāgarāja ^{1}Dso–^{2}aw–^{1}szŭ–^{2}bbŭ–^{2}mbe–

Page 12: ^{2}wùa–^{1}mbbŭe, his body is red, he holds a swastika in his hand, etc. In the North sits on a flower carpet the ^{1}Ssu Nāgarāja ^{2}Ghügh–^{2}de, his body is green and he holds a ^{3}dta–^{2}muàn̲ = ? in his hand, etc. In the southeast sits on a flower carpet the ^{1}Ssu Nāgarāja ^{1}Ggŏ–^{2}lo–^{2}dzhi, his body is white, he holds a ^{1}Na–^{1}yü–^{3}dta–^{2}muàn̲ = ? in his hand, etc. In the southwest sits on a flower carpet the ^{1}Ssu Nāgarāja ^{2}Lv–^{3}ssä–^{2}ngyi–^{2}lv, his body is yellow, and he holds a snake in his hand, etc. In the northeast sits on a flower carpet the ^{1}Ssu Nāgarāja ^{1}Ssu–^{2}chwua–^{2}mun̲ ^{2}Haw–^{3}dta–^{2}muàn̲ his body is green, he holds a ^{2}t'i–^{1}gko–^{3}dzĭ = ? in his hand, and the family performs ^{3}Ch'ung ^{2}bpa (^{2}bä) before him. (^{3}Hoa–^{2}lü): ^{2}Ō ^{1}ngaw ^{3}chung ^{2}yu ^{2}wùa ^{2}shi ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{1}na ^{2}ngaw ^{2}yi ^{1}ssä ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{1}na ^{2}ngaw ^{1}bpö ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{1}na ^{2}ngaw ^{3}chung ^{2}wùa ^{2}yi ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{1}na ^{2}mùan̲ ^{2}ngaw ^{2}bä ^{2}dtü ^{1}lĕr ^{2}bpa ^{4}yi ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{2}aw ^{2}ō ^{3}dsaw ^{2}ō ^{3}dsaw ^{2}sso ^{2}haw ^{4}yi ^{2}sso ^{4}yi ^{2}sso–^{1}wuà–^{2}haw.

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(795) ^{2}Nyi–^{1}zhi is an eel in Na-khi, the symbols used here for denoting eel are ^{2}nyi = fish, and ^{1}zhi = snake.

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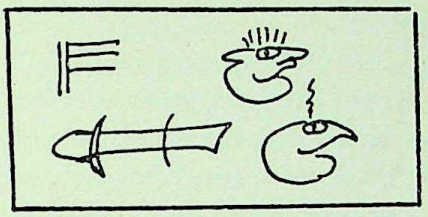

^{1}SSAW–^{3}NDAW ^{1}YÜ ^{2}DSU or
Inviting the ancestors of the
^{1}Ssaw–^{3}ndaw (Nāgas)

Explanation of symbols in the title:

The first symbol is read ^{1}ssaw it stands for breath, air = ^{3}ssaw, here it is read in the first tone, it forms the first syllable in the name of a clan of Nāgas; the second symbol is read ^{3}ndaw, it indicates ^{3}ndaw = to cut, to chop, here it is a phonetic. The ^{1}Ssaw–^{3}ndaw are terrestrial Nāgas who dwell on the land, on the soil, not on cliffs or trees or in water as the other clans do. The last two symbols have already been explained. A sword is called ^{1}ng'a, the line across the sword indicates chopping, cutting. This is a continuation of the ^{2}Dso–^{2}ma ^{1}yü ^{2}dsu *mss.*, but the Nāgas invited or rather met, belong to the ^{1}Ssu Nāga clan. There are no similar books for the ^{2}Nyi and ^{2}Dtü clans, it is possible that there may have existed some in ancient days, but all the ^{2}dto–^{1}mbas I have asked had never heard of such *mss.* This and the three foregoing *mss.*, are very rare. With the exception of two *mss.*, I acquired in 1947 which belong here, no others have I come across. They are equivalent to Section 7, of the Bonpo Sūtra translated by Schiefner.

This, like the three preceeding *mss.*, belonged to the ^{2}dto–^{1}mba Yang Fu–kuang's father. On the last page of the *ms.*, occurs the following data written in simple pictographic symbols: " ^{2}Mbu–^{1}t'o $^{(531)}$ tiger year (A. D. 1866), in the sixth moon, on the 16th day, on that day was the sheep day when this book was written at the foot of ^{2}Ghügh–^{1}k'o ^{2}A–^{1}na–^{1}ngyu (長水馬鞍山) by the ^{2}Llü–^{1}bu ^{2}Dto ^{2}Dzhi (he was both a ^{2}Llü–^{1}bu $^{(58)}$ and a ^{2}dto–^{1}mba, his Na–khi name was ^{2}Ä–^{2}dzhi), written without mistake. When this book is to be chanted, those who are able to chant it (will) chant it, they will pronounce it a good book, is it not so ? Those who are unable to chant it will say it is a bad book, this is what they will say, is it not so ? ".

This *ms.*, is no. 1020 and is now in the Library of Harvard–Yenching Institute of Cambridge, Massachusetts.

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On the first page are two Nāgas rising from a lake both hold jewels in their hands, on their heads they also wear jewels, and snakes repose on their heads.

In many instances throughout the text, the names of Nāgas written in pictographs are again given in ^{2}ggŏ–^{1}baw or syllabic script immediately above the pictographic symbols, this makes the deciphering of the names less difficult, as all syllables are written. If this had been done in *mss.*, with difficult texts, errors in interpreting texts could never have arisen. As has already been stated elsewhere, these omissions of syllables in names have acted as a boomerang, (it was mostly done to prevent ordinary people from being able to read), for many of the ^{2}dto–^{1}mbas of to-day especially the less intelligent ones have forgotten what syllables must be read. Thus in a few more years, the texts will become unintelligible, as the new generation of ^{2}dto–^{1}mbas is no more interested to follow in the footsteps of its fathers.

Translation of text:

Page 1: In the large house of the ^{1}Ssu, in the central region between heaven and earth a ^{1}Ssu dwells at each of the eight regions of the compass[796]. At one region sits the ^{1}Ssu king = ^{2}gyi–(^{1}bpŭ–) ^{2}bbŭ ^{1}K'o–^{2}lv–^{2}dsho, his body is white and shining (scintillating), he sits on a lion throne and holds a ^{2}bpö–^{1}mba [38] in his hand; ^{3}Ch'ung–^{2}bpa (^{2}bä) ^{2}mbö is performed to him by the landlord (who has ^{2}Ssu ^{1}gv performed),

Page 2: and prostrates before him. In the East on a lotus carpet placed, there sits ^{4}Ssu ^{2}ggŏ ^{2}gyi–^{2}bbŭ ^{1}Ts'o–^{2}ch'i, his body is white and scintillating, he holds a ^{1}K'o–^{3}lo in his hand; the landlord prostrates and performs ^{3}Ch'ung–^{2}bpa (^{2}bä).

In the South on a lotus ^{1}K'o–^{3}lo sits the ^{4}Ssu ^{2}ggŏ ^{2}gyi–^{2}bbŭ ^{2}Ō–^{2}mbu, his body is green and scintillating, he holds in his hand a green (blue ?) rope, etc. In the West on a lotus ^{1}K'o–^{3}lo sits the ^{4}Ssu–^{2}ggŏ ^{2}gyi–^{2}bbŭ ^{1}Ggŏ–^{2}wu–^{3}dsho, his body is red and scintillating, he holds a green branch in his hand, etc.

Page 3: In the North on a lotus ^{1}K'o–^{3}lo sits the ^{4}Ssu–^{2}ggŏ ^{2}gyi–^{2}bbŭ ^{2}Dto–^{3}mi his body is white and scintillating, he holds in his hand a ^{2}bpö–^{1}mba, etc. In the southeast on a lotus ^{1}K'o–^{3}lo sits the ^{4}Ssu–^{2}ggŏ ^{2}gyi–^{2}bbŭ ^{1}Ch'ung–^{3}ch'i, his body is white, he holds in his hand a lotus[797], the family performs ^{3}Ch'ung–^{2}bpa (^{2}bä) and prostrates before him. In the southwest on a lotus ^{1}K'o–^{3}lo sits the ^{4}Ssu ^{2}ggŏ ^{2}gyi–^{2}bbŭ ^{2}Nyi–^{2}ggŏ–^{1}wu his body is white scintillating, he holds a ^{2}Bpä–^{2}ma (lotus) in his hand, the family performs ^{3}Ch'ung–^{2}bpa (^{2}bä) and prostrates before him.

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Page 4: In the northwest on a lotus ^{1}K'o–^{3}lo sits the ^{4}Ssu–^{2}ggŏ ^{2}gyi–^{2}bbŭ ^{1}Ts'o–^{2}mä, his body is of the color of the bamboo (green), and in his hand he holds a ^{1}lĕr–^{2}wu=?, the family performs ^{3}Ch'ung–^{2}bpa (^{2}bä) and prostrates before him. In the northeast on a lotus ^{1}K'o–^{3}lo sits the ^{4}Ssu ^{2}ggŏ ^{2}gyi–^{2}bbŭ ^{1}Ts'o–^{2}ch'i, his body is fire red and scintillating, in his hand he holds a ^{1}Lĕr–^{2}mbu–^{1}ch'i, the family performs ^{3}Ch'ung–^{2}bpa (^{2}bä) and prostrates before him. In the southeast on a lotus ^{1}K'o–^{3}lo sits the ^{2}Lü–^{2}chwua–^{2}muàn̲ ^{2}Wu–^{2}de–(^{1}ma) ^{2}nyi(798), his body is white scintillating, his hand

Page 5: holds an Amṛta cup (in ^{2}ggŏ–^{1}baw letters it says incense bowl) etc. In the southwest on a lotus ^{1}K'o–^{3}lo sits the ^{2}Lü–^{2}chwua–^{2}mùan̲ ^{2}Ndzĭ–^{2}de–^{1}ma his body is green and scintillating, in his hand he holds an incense stick, etc. In the northwest on a lotus ^{1}K'o–^{3}lo, sits the ^{2}Lü–^{2}chwua–^{2}mùan̲ ^{1}Wu–^{2}p'u–^{1}ma(799), his body is red scintillating and he holds in his hand an incense stick, the family performs ^{3}Ch'ung–^{2}bpa (^{2}bä) and prostrates before him. In the northeast on a lotus ^{1}K'o–^{3}lo sits ^{2}Lü–^{2}chwua–^{2}mùan̲ ^{1}Ndo–^{2}de–^{1}ma

Page 6: his body is green scintillating, he holds in his hand a juniper twig, etc. (Now follows the ^{3}Hoa–^{2}lü): ^{2}Ō ^{1}na ^{2}ggŏ ^{1}lĕr ^{3}dsaw, ^{2}Ō ^{1}na ^{2}ggŏ ^{1}lĕr ^{3}dsaw ^{1}nä ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{1}na ^{2}ggŏ ^{1}lĕr ^{3}dsaw ^{2}mba ^{2}lĕr ^{1}na ^{2}yi ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{1}na ^{2}ggŏ ^{1}lĕr ^{3}dsaw ^{1}bpö ^{2}dti ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō

Page 7: ^{1}na ^{2}ggŏ ^{1}lĕr ^{3}dsaw ^{2}mba ^{2}lĕr ^{1}na ^{2}gkaw ^{4}nä ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{1}na ^{2}ggŏ ^{4}lĕr ^{1}lĕr ^{1}na ^{2}ggŏ ^{4}nä ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{1}na ^{2}ggŏ ^{2}ggü ^{1}gko ^{2}ggü ^{1}gko ^{4}lĕr ^{1}lĕr ^{1}na ^{4}nä ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{1}na ^{2}ggo ^{2}dzĭ ^{1}na ^{1}ddaw ^{1}na ^{2}ggŏ ^{4}nä ^{2}sso–^{1}wuà–^{2}haw.

Page 8: All the vegetation that is born on the land is due to the Nāga who is the greatest of all, the ^{4}Ssu ^{2}ggŏ ^{2}gyi–^{2}bbŭ ^{2}Ngv–^{2}lü ^{1}p'ĕr–^{3}gko–^{3}bpŭ, his body is white and scintillating, he sits on a white frog throne, and he holds in his hand a ^{1}K'o–^{3}lo, etc. In the East all the vegetation of the land is due to ^{1}Ndshĕr–^{2}ggŏ–^{1}wu–^{2}lv, his body is white scintillating, he holds in his hand ^{2}Ō–^{2}ts'ä–^{1}p'ĕr (probably a prayer wheel) etc. In the South on a lotus ^{1}K'o–^{3}lo sits the ^{4}Ssu ^{2}ggŏ ^{2}gyi–^{2}bbŭ ^{2}Ngyi–^{1}ggŏ–^{1}wu,

Page 9: his body is green scintillating, he holds in his hand a ^{1}ō ^{1}hăr ^{2}gyi ^{1}bbĕr = ?, the family performs ^{3}Ch'ung–^{2}bpa (^{2}bä) and prostrates before him. In the West on a lotus ^{1}K'o–^{3}lo sits the ^{4}Ssu ^{2}ggŏ ^{2}gyi–^{2}bbŭ ^{1}Dsu–^{2}la his body is red and scintillating, in his hand he holds a ^{2}mi–^{2}ngv ^{2}de–^{1}ma = ? etc. In the North on a lotus ^{1}K'o–^{3}lo sits the ^{4}Ssu ^{2}ggŏ ^{2}gyu–^{2}bbŭ ^{2}Mi–^{2}dta (260) his body is green scintillating, he holds in his hand a ^{1}chĕr–^{3}ssaw–^{2}t'u–^{2}ssä = ? etc. In the southeast, on a lotus ^{1}K'o–^{3}lo sits

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Page 10: ²Lü–²chwua–²mùa̲n ²Ggü–²mua̲n–²nä, his body is green scintillating, he holds in his hand a cup of Amṛta, etc. In the northwest on a lotus ¹K'o–³lo sits the ²Lü ²chwua–²mùa̲n ²Ddv–²ds–¹ndü–³ts'u, his body is red scintillating, he holds in his hand a ²Bpö–¹mba, etc. In the northeast on a lotus ¹K'o–³lo sits the ²Lü–²chwua–²mun̲ ¹Wu–¹zä–¹ma, his body is white and scintillating, he holds in his hand a book, the family performs ³Ch'ung–²bpa (²bä) and prostrates before him.

Page 11: ²Ō ¹ddv ¹na ²ggŏ ³dsaw ²yi ²sso–¹wuà–²haw, ²Ō ¹na ²ggŏ ²bpa ¹lĕr ¹na ²yi ²sso–¹wuà–²haw, ²Ō ¹na ²ggŏ ²bpa ¹lĕr ²yi ²sso–wuà–²haw, ²Ō ¹na ²ggŏ ²yi ²sso–¹wuà–²haw, ²Ō ¹na ²ggŏ ¹lĕr ³dta ²ssu ²sso–¹wuà–²haw, ²Ō ²ggŏ ²ddv ²sso–¹wuà–²haw, ²Ō

Page 12: ¹na ²ggŏ ²ggü ¹k'o ²ggü ¹k'o ²lv ²yi ²sso–¹wuà–²haw, ²Ō ¹na ²ggŏ ²lv ²k'o ²ggü ²yi ²sso–¹wuà–²haw, ²Ō ¹na ²ggŏ ¹lĕr ³dsaw ²gkaw ²yi ²sso–¹wùa–²haw. In South of all the ⁴Ssu ²ggŏ ²swue–²p'ä the greatest is ²Gyi–²bpŭ–¹ma–¹dgyu, his body is green, scintillating, he sits on a green ox throne, and holds in his hand a flag.

Page 13: The family performs ³Ch'ung–²bpa (²bä) and prostrates before him. In the East on a lotus ¹K'o–³lo sits the ⁴Ssu ²ggŏ ²gyi–²bbŭ ¹Gyu–³llü, his body is white scintillating, he holds in his hand an ¹ō–¹hăr–²gyi–²bbĕr = turquoise rope ? etc. In the South on a lotus ¹K'o–³lo sits the ⁴Ssu ²ggŏ ²gyi–²bbŭ ²Mbe–³ndaw, his body is red and scintillating, he holds in his hand a ⁴Khyu–²bpä–²gyu–²ts'ä (a type of prayer wheel). In the West on a lotus ¹K'o–³lo sits the ¹Ssu King ²Khi–²lü–²gkaw, his body is red scintillating, he holds in his hand a lotus.

Page 14: The family performs ³Ch'ung–²bpa (²bä) and prostrates before him. In the North on a lotus ¹K'o–³lo sits the ¹Ssu King ²Nyi–²ggŏ–¹wu, his body is green and scintillating, he holds in his hand a sharp sword, etc. In the southeast on a lotus ¹K'o–³lo sits the ¹Ssu King ²Ō–¹dtv, his body is yellow and scintillating, he holds in his hand a green branch, etc. In the southwest on a lotus ¹K'o–³lo sits the ¹Ssu King ²Bpä–²mbe, his body is green and scintillating, he holds in his hand

Page 15: nine arrows, etc. In the northwest on a lotus ¹K'o–³lo sits the ¹Ssu King ²Bpä–²mbe ?, his body is green and scintillating, he holds in his hand a juniper branch, etc. In the northeast on a lotus ¹K'o–³lo sits the ¹Ssu King ³Ch'ĕr–²dto, his body is red and scintillating, he holds in his hand a ⁴dta–²yi–²la–²gyi ? (= a head of a ²yi = serow), etc. In the southeast on a lotus ¹K'o–³lo sits the ²Lü–²chwua–²mùa̲n ³Ssä–¹gkyi–¹ndo–²de–¹ma, his body is green and scintillating,

Page 16: he holds in his hand a golden yellow lotus, etc. In the southwest on a lotus ¹K'o–³lo sits a ²Lü–²chwua–²mùa̲n ¹Ō–²yi–¹ndo–³gko, his body is green and scintillating, in his hand he holds a blue lotus, etc.

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In the northwest on a lotus ¹K'o–³lo sits ²Lü–²chwua–²mùan̲ ¹Ddv–²nggü–¹ndo–²de–¹ma his body is ²ddv–¹p'ĕr = white scintillating, he holds in his hand a ²Ddv–¹p'ĕr = conch lotus, etc. In the northeast, on a lotus ¹K'o–³lo sits

Page 17: the ²Lü–²chwua–²mùan̲ ¹Nv–²gkyi–¹ndo–²de–¹ma, his body is green and scintillating, he holds in his hand a silver–white flower, etc. ²Ō ²mun̲ ¹ddv ²ndzĭ ¹na ²ggŏ ¹ssü ²yi ²sso–¹wuà–²haw, ²Ō ²ndzĭ ¹na ²ggŏ ²dta ²yi ²sso–¹wuà–²haw, ²Ō ¹na ²ggŏ ¹lĕr ¹dta ²yi ²sso–²wuà–²haw, ²Ō ¹na ²ggŏ ³bpu

Page 18: ¹dta ²yi ²sso–¹wuà–²haw,

²Ō ¹na ²ggŏ ¹dtan̲ ²yi ²sso–¹wuà–²haw, ²Ō ¹na ²ggŏ ²mun̲ ²bpa ¹dta ²yi ²sso–¹wuà–²haw, ²Ō ²dti ²wùa ¹dtan̲ ²yi ²sso–¹wuà–²haw, ²Ō ¹na ²ggŏ ²bpa ¹lĕr ¹na ²sso–¹wuà–²haw, ²Ō ¹na ²ggŏ ²k'o ¹dtan̲ ²k'o ²yi

Page 19: ²sso–¹wuà–²haw. In the West sits on a lotus ³K'o–¹lo the greatest of all Nāga ²Swue–²p'äs to whom is due the vegetation that is born on the land, the ¹Ssu King ¹Khyu–³mi–²ddo ? –³ssä–²zo, his body is red scintillating, he sits on a blue snake throne, and holds in his hand a white metal ²bpö–¹mba, etc. In the East the terrestrial ¹Ssu King ³Ch'ĕr–¹gkyi, his body is white and scintillating, in his hand he holds a ²Lv–¹ddo = ?, etc. In the South dwells the terrestrial

Page 20: ¹Ssu King ²Dta–¹lĕr, his body is green and scintillating, he holds in his hand a ²ghügh–²ddo = a swastika, etc. In the West dwells the terrestrial ¹Ssu King ²Zo–³llü his body is red, he holds in his hand an arrow and bow, etc. In the North dwells the terrestrial ¹Ssu King ³Llü–²zo, his body is green and scintillating he holds in his hand a ³chĕr–²dti = ?, etc. In the southeast dwells the terrestrial ¹Ssu King ²Bpä–²ma, his body is white and scintillating,

Page 21: he holds in his hand a lotus, etc. In the southwest dwells the terrestrial ¹Ssu King ¹Zaw–²wu, his body is white scintillating, he holds in his hand a ²Mbbŭ–¹shi (800), etc. In the northwest dwells the terrestrial ¹Ssu King ²Zo–¹ddo, his body is red, he holds in his hand a snake etc. In the northeast the ¹Ssu terrestrial King ²Wuà–²wùa (801), his body is red and scintillating, he holds in his hand an eel = ²nyi–¹zhi, etc. In the southeast

Page 22: sits on a lotus ¹K'o–³lo the ²Lü–²chwua–²mùan̲ ²Bpä–²ma–¹ssü–³dsho, his body is green and scintillating, he holds in his hand a lotus, etc. In the southwest sits on a lotus ¹K'o–³lo the ²Lü–²chwua–²mùan̲ ²Bpä–²ma–³dsho, his body is yellow scintillating, he holds a yellow lotus in his hand, etc. In the northwest on a lotus ¹K'o–³lo sits the ²Lü–²chwua–²mùan ²Bpä–¹wu–³dsho, his body is green scintillating, he holds in his hand a blue lotus,

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Page 23: the family performs ^{3}Ch'ung–^{2}bpa (^{2}bä). In the northeast sits on a lotus ^{1}K'o–^{3}lo the ^{2}Lü–^{2}chwua–^{2},mùan̲ ^{2}Bpä–^{2}ma–^{1}ddo ^{2}t'khye his body is green and scintillating, he holds in his hand a lotus, etc. ^{2}Ō ^{1}na ^{2}ggŏ ^{2}dti ^{2}wùa ^{2}yi ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{1}na ^{2}ggŏ ^{1}bpö ^{2}k'o ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{1}na ^{2}ggŏ ^{2}yi ^{2}dso ^{2}yi ^{2}sso–^{1}wuà–^{2}haw, Ō ^{1}na ^{1}lĕr

Page 24: ^{3}bpu ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{1}na ^{1}lĕr ^{2}ggü ^{2}ggü ^{1}lĕr ^{1}lĕr ^{2}yi ^{2}sso–^{1}wuà–^{2}haw. In the North the greatest of all the Nāgarājas dwelling in the land is the ^{1}Ssu King ^{2}Ō–^{2}bpä–^{1}nddü his body is yellow scintillating, he sits on a golden throne and holds in his hand a ^{2}bpö–^{1}mba, etc. In the East the terrestrial ^{1}Ssu King ^{1}Lv–^{2}ndzhwua ^{2}gyi–^{2}bbŭ (802) (the ^{2}dto–^{1}mba calls him ^{2}gyi–^{2}bbŭ ^{2}Lv–^{1}p'ĕr), his body is white and scintillating (he holds in his hand a lotus) the family performs ^{3}Ch'ung–^{2}bpa (^{2}bä).

Page 25: In the South, the terrestrial ^{1}Ssu King ^{2}Lv–^{2}ndzĭ his body is green scintillating, he holds in his hand a lotus, etc. In the West on a lotus ^{1}K'o–^{3}lo sits the ^{1}Ssu King ^{1}Ssü–^{1}ndv, his body is red, scintillating, he holds in his hand a ^{1}Lĕr–^{2}mbu–^{1}ch'i, etc. In the North dwells the terrestrial ^{1}Ssu King ^{1}Ndü–^{2}llü–^{2}ndv, his body is green and scintillating, he holds in his hand a ^{1}ggü–^{1}ssä = ?, etc. In the southeast sits on a lotus ^{1}K'o–^{3}lo the Nāgarāja ^{2}Dtü–(^{1}dtĕr)–^{2}mi (803)

Page 26: his body is green and scintillating, he holds in his hand a green branch, etc. In the southwest sits on a lotus ^{1}K'o–^{3}lo the ^{1}Ssu King ^{2}Muàn̲–^{1}ggü, his body is yellow scintillating, he holds in his hand a ^{2}t'i–^{3}dzĭ = ?, etc. In the northwest on a lotus K'o– lo sits the ^{1}Ssu ^{2}Zo–^{1}ddo, his body is red scintillating, he holds in his hand a ^{1}lv–^{3}dgyu ^{2}gyu–^{2}ts'ä (804), the family performs ^{3}Ch'ung–^{2}bpa (^{2}bä) and prostrate before him. In the northeast on a lotus ^{1}K'o–^{3}lo sits the ^{1}Ssu Nāga ^{1}Dtv–^{2}de, his body is red and scintillating, he holds in his hand a ^{2}t'i–^{3}dzĭ = ?, etc. In the southeast

Page 27: sits on a flower ^{1}K'o–^{3}lo the ^{2}Lü–^{2}chwua–^{2}mùan̲ ^{1}Ndv–^{2}ngv–^{1}ma, his body is yellow and scintillating, he holds in his hand a ^{3}t'a–^{2}t'u–^{2}dzĭ = ?, etc. In the southwest on a lotus ^{1}K'o–^{3}lo sits the ^{2}Lü–^{2}chwua–^{2}mùan̲ ^{2}Ndzĭ–^{3}p'ü–^{1}ma his body is white and scintillating he holds in his hand a flaming jewel, etc. In the northwest sits on a lotus ^{1}K'o–^{3}lo ^{2}Lü–^{2}chwua–^{2}mùan̲ ^{2}Ndzĭ–^{2}wu–^{2}de–^{1}ma his body is green and scintillating, he holds in his hand a ^{2}p'ö–^{2}bö = ghost dagger, etc.

Page 28: In the northeast on a lotus ^{1}K'o–^{3}lo sits the ^{2}Lü–^{2}chwua–^{2}mùan̲ ^{1}Na–^{2}ghügh–^{1}bbĕr–^{1}zaw–^{2}wu, his body is green and scintillating, he holds in his hand a ^{2}Bpö–^{1}mba, etc. (^{3}Hoa–^{2}lü): ^{2}Ō ^{1}ddv ^{1}na ^{2}ggŏ ^{1}dta ^{2}yi ^{2}sso–^{2}wuà–^{2}haw, ^{2}Ō ^{1}ddv ^{1}na ^{2}ggŏ ^{2}bpa ^{1}dta ^{2}yi ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{1}na ^{2}ggŏ ^{2}yi ^{1}dta ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{1}ddv ^{1}na ^{2}ggŏ ^{2}bpa

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Page 29: ^{2}ghügh ^{1}dta ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{1}ddv ^{1}na ^{2}ggŏ ^{2}ghügh ^{1}lĕr ^{2}yi ^{2}sso–^{1}wuà ^{2}haw, ^{2}Ō ^{1}ddv ^{1}na ^{2}ggŏ ^{1}ggü ^{1}ggü ^{1}lĕr ^{1}lĕr ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{1}ddv ^{1}na ^{2}ggŏ ^{1}nddü ^{2}wùa ^{2}dtü ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{1}na ^{2}ggŏ ^{2}k'aw ^{2}k'aw ^{1}lĕr ^{1}lĕr ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{1}na ^{2}ggo ^{1}gko ^{1}dta

Page 30: ^{2}sso–^{1}wuà–^{2}haw, ^{2}Ō ^{1}na ^{2}ggŏ ^{2}dsaw ^{1}dta ^{2}sso–^{1}wuà–^{2}haw. In the southeast of all the ^{4}Ssu ^{2}ggŏ ^{2}swue–^{2}p'ä the terrestrial ^{1}Ssu ^{1}Gko–^{2}na–^{1}ddo–^{1}gkü–^{1}gko–^{2}wùa is the greatest, his body is yellow, he sits on a golden yellow snake, throne, he holds in his hand a ^{1}gyu–^{2}ch'i = ?, etc. In the East on a lotus ^{1}K'o–^{3}lo sits the ^{1}Ssu King ^{1}Lĕr–^{2}ch'i–^{2}mbe–wùa

Pagre 31: his body is white and scintillating, he holds in his hand a green branch, etc. In the South, on a lotus ^{1}K'o–^{3}lo sits the ^{1}Ssu King ^{2}Ndshi–^{2}dti–^{3}gko–^{2}bpa, his body is green and scintillating, he holds in his hand a sword, etc. In the West on a lotus ^{1}K'o–^{3}lo sits the ^{1}Ssu King ^{2}Dso–^{1}na–^{1}bbĕr–^{2}mbe–^{2}wùa, his body is white and scintillating, he holds a swastika in his hand, etc.

In the North, on a lotus ^{1}K'o–^{3}lo sits the ^{1}Ssu King ^{1}Nun̲–^{2}de

Page 32: his body is green and scintillating, he holds a lotus in his hand, etc. In the southeast on a lotus ^{1}K'o–^{3}lo sits the ^{1}Ssu King ^{1}Ssä–^{2}lv, his body is scintillating like gold, he holds in his hand a green snake, etc. In the northwest on a lotus ^{1}K'o–^{3}lo sits the ^{1}Ssu King ^{2}Ndshi–^{2}mi–^{1}k'o–^{2}mä, his body is white scintillating he holds in his hand a ^{1}p'ä–^{3}ssä = ?, etc. In the northeast on a lotus ^{1}K'o–^{3}lo sits the ^{1}Ssu King ^{2}Dtan̲–^{2}yi, his body is red and scintillating like fire

Page 33: he holds in his hand a golden fish, etc. In the southeast on a lotus ^{1}K'o–^{3}lo sits the ^{2}Lü–^{2}chwua–^{2}mùan̲ ^{1}Wu–^{2}p'u–^{1}ma, his body is white and scintillating, he holds in his hand a ^{2}ddv–^{1}p'ĕr (= white conch) ^{1}gkü–^{3}dzĭ = ? In the southwest on a lotus ^{1}K'o–^{3}lo sits the ^{2}Lü–^{2}chwua–^{2}mùan̲ ^{2}Ddü–^{1}gko–^{1}ndv–^{1}ndv–^{1}ma, his body is red and scintillating he holds in his hand a ^{2}Ha–^{1}shi ^{1}gko–^{3}dzĭ = ?, etc. In the northwest sits on a lotus ^{1}K'o–^{3}lo the ^{2}Lü–^{2}chwua–^{2}mùan̲ ^{1}Wu–^{1}ssü–^{1}ma, his body is red and scintillating,

Page 34: he holds in his hand a ^{2}Ha–^{1}shi–^{2}yi–^{1}gko–^{3}t'a–^{2}gkyi = ? the family performs ^{3}Ch'ung–^{2}bpa (^{2}bä) and prostrates before him.

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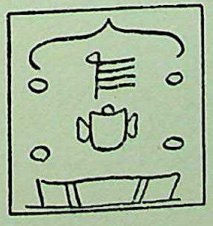
(796) This is the first time that I have encountered this compound symbol expressing the eight cardinal and subcardinal regions; the basic symbol is that expressing the central region or ^{2}Mùan̲ ^{1}nä ^{1}dü ^{3}lü–^{2}gv = heaven and earth center (17). The four small circular symbols stand for the four cardinal regions, that eight are really to be read is indicated by the upper symbol ^{1}ho = ribs which is here used phonetically for ^{3}ho = eight. Below it is the symbol for face = ^{2}p'a here the eight sides are meant.



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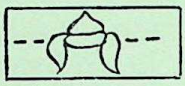
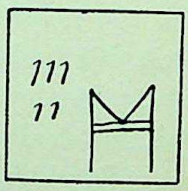
(797) Instead of drawing a lotus flower as occurs further on in the text the ²dto–¹mba here put two phonetics ²bpä and ²ma in a cup which the Nāga holds. This would indicate that the ²dto–¹mba was unaware that ²bpä–²ma is equal to the Tibetan pe–ma, written pad–ma = lotus. ²Bpä is the residue of distilled liquor (mash), and ¹ma is butter.

(798) The name is undoubtedly ²Wu–²de–¹ma but the ²dto–¹mba wrote ²nyi = sun instead of ¹ma = butter, both symbols are circles with a smaller circle in the center, only the sun symbol has four wavy spokes connecting the two circles.

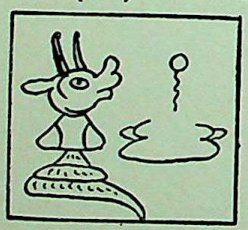
(799) This is a very peculiar symbol  read ¹wu, it represents a head with enlarged ears, the two lines on each side indicate ringing in the ears, the phonetic character ¹wu appears above as do the other syllables in the name.

(800) ²Mbu–¹shi means amber, but here it stands for a branch of a tree of the color of amber, a yellowish–brown piece of wood. ²Mbu–¹shi are also the disks made of yellow wood, which separate every ten beads of a ²bbŭe–¹ddü = rosary, actually a necklace of conch beads as worn by the ²dto–¹mbas during a ceremony, only a full fletched ²dto–¹mba who has attained his 61st year and has been initiated, corresponding to our ordination of a preacher, is allowed to wear them.

The ¹Na–²khi ²bbŭe–¹ddü consists of beads made of the body of the white conch *Turbinella pyrum* L. like the Lamaist rosary it has 108 beads but is only worn around the neck. It is however used in calling on the names of the Nāgas in the morning when ³Ch'ung–²bpa ³ngyi is performed.

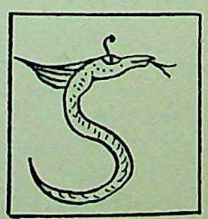
(801) ²Wuà–²wùa, the name of this Nāga king is written thus  ²wuà = five, and ²wùa = house, in the first word the accent is on the à, on the second on the ù.

(802) ¹Lv–²ndzhwua ²gyi–²bbŭ = a Nāga king whose name appears thus in ¹Na–²khi *mss.*, dwells on the top of Mount Kailas, where he also died. His ²dto–¹mba was ²T'u–²t'u–¹gko–³wuà.



(803) The name of the Nāgarāja according to the syllabic text is ²Dtü–³mi, but according to the pictographic it is ¹dtĕr–³mi.

(804) As has been remarked in note 553, ²gyu–²ts'ä is a hand prayer wheel such as the lamas use; this is one crowned by a ¹lv–³dgyu, also called ¹Wùa–²ggŏ–³lv–(³gyu) (603), a mythical snake–like animal with wings which lives on the top of Mt. Kailas.



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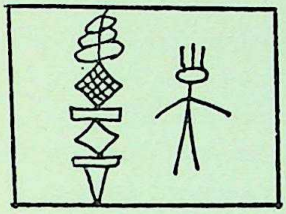

[3]KHYÜ–[3]T'A [3]TS'U or

To erect a Juniper pagoda.

Explanation of symbols in the title:

The first symbol represents a [3]t'a or pagoda, on the top of it is the symbol [3]Khyü = juniper, hence a [3]khyü–[3]t'a or juniper pagoda; pagoda is not the right word for it, as it is a solid trunk of a juniper tree; for description of the [3]t'a *see* below. The next symbol is that of a demon = [1]ts'u, here it is used phonetically for [3]ts'u = to erect.

There is only one *ms.*, by that title in the collection it is no. 1532, and is in the Library of Harvard–Yenching Institute of Cambridge, Massachusetts, and is here translated. It was bought by me many years ago from a [2]dto–[1]mba in Li–chiang. Another *ms.*, no. 2100 is no more in my collection.

A juniper tree is cut and the trunk is trimmed, six feet high, it is squared and then chipped into 9–13 sections like a [3]t'a resembling a Chinese pagoda also called t'a 塔, a tower–like structure. The top of the [3]t'a is cut to a four–sided point. That part of the tree facing east in the place where it is growing, is marked, for when it is stuck into the ground near a spring, that side must also face east. In the center of the tree trunk a hole is made and the following objects are inserted into the hole, five kinds of grain, strings of five different colors representing the five elements, a little silver, gold (a tiny grain) a small piece of turquoise and red coral or cornelian, this is considered the heart of the [2]t'a. The hole is closed with a piece of Ailanthus wood called [2]Gko–[1]ni in [1]Na–[2]khi, it is the Chinese Hsiang–ch'un 香椿. It is then stuck into the ground near a spring or where [3]Ch'ung [2]bpa [3]ngyi is performed, but it must be inserted in the ground the same way as it grew in the forest, with the top facing the sky. On the four slanting sides on the top are painted the following, on one side the Tibetan syllables OM A HUM ཨོཾ་ཨཱ་ཧཱུྃ, on one the Garuḍa, on one the lion, and on the fourth the dragon. On the other sections the following is written:

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on the east face the symbols for ^{2}Nyi–^{2}mä–^{2}t'u = East, ^{1}K'o–^{3}ts'ä–^{2}ts'ä–^{2}mbu (167), ^{1}Ssu–^{1}p'ĕr ^{2}Lv–^{1}p'ĕr (173), a tiger's head, ^{3}Ch'ĕr–^{3}t'a–^{1}gyu–^{3}wu (338), the great god of the wood element, and the symbol for ^{1}nv = silver. On the section facing south are written: ^{3}Ssä–^{2}zhi–^{1}ma–^{3}ngu (167), ^{1}Ssu–^{1}hăr ^{2}Lv–^{1}hăr (173), ^{2}Yi–^{2}mbĕr–^{1}ho–^{3}mun̲ (341), the cuckoo, ^{1}ō–^{1}hăr = turquoise, and the fire element great god. On the section facing west: ^{3}Na–^{2}ssä–^{1}ch'ung–^{3}lu (167), ^{1}Ssu–^{1}na ^{2}Lv–^{1}na (173), ^{1}Mi–^{3}yu–^{1}ma–^{2}mbbŭ (342), an elephant head = ^{1}Ch'ung–^{3}na–^{1}ts'o–^{3}ndzĭ, the iron element great god, and the symbol for ^{1}Ch'ung–^{3}na = cornelian. On the section facing north: ^{2}Gv–^{3}ssä–^{2}k'o–^{1}mba (167), ^{1}Ssu–^{1}shi ^{2}Lv–^{1}shi (173), the symbol for gold = ^{1}ha, the head of peacock, ^{1}Lĕr–^{2}mbö–^{1}gyi–^{3}wu (805), and the water element great god.

On the sections at the base is written: ^{3}K'v ^{2}mbö, ^{2}szĭ ^{2}mbö = years divide, long life divide, *i. e.*, the Nāgas are beseeched to divide with the people their years and their longevity; ^{1}Nnü ^{2}mbö ^{1}ō ^{2}mbö ^{1}Nnü and ^{1}ō (43) divide, ^{2}ch'i ^{2}lä ^{3}mä = this is wanted; ^{1}Ḳhü ^{2}mbö, ^{2}ndza ^{2}mbö = riches divide, abundance divide. At the very base around the ^{3}t'a, a dragon is painted and below the dragon a lake.

Translation of text:

Page 1: In the heavens the stars have appeared, the time is propitious, on the land the green grass has appeared, to-day is propitious; to the left the sun rises and he is hot, to the right the moon's rays have appeared, and she is bright. In the north the Tibetan casts the horoscope of the year well; in the south the ^{2}Lä–^{2}bbŭ (363) casts the horoscope for the month well, in the center the ^{1}Na–^{2}khi cast horoscopes for the night (day) well. When the stars, sun, moon and ^{1}Zü (91) are propitious; ^{3}Ssä–^{2}ssä–^{2}zhou–^{1}p'ĕr (806) had no sons, neither had he daughters as numerous as a tree has branches. He took gold, silver, turquoise and coral and erected a 9-story ^{3}t'a for the ^{1}Ssu = Nāgas and placed

Page 2: the ^{3}t'a where the ^{1}Ssu and ^{2}Lv dwell, and performed ^{3}Ch'ung–^{2}bpa (^{2}bä) with wine, yak and sheep, meat, fat = (^{1}bu–^{1}ch'ĕr (687)) and butter; he was desirous of riches and abundance from the ^{2}Ngaw and ^{1}Wu (41) so he performed ^{3}Ch'ung ^{2}bpa to them; he was desirous of long life from the ^{2}Ō and ^{1}Hä (42) and (so) performed ^{3}Ch'ung–^{2}bpa (^{2}bä) to them. He was desirous of ^{1}Nnü ^{1}nä ^{1}Ō (43) from the ^{1}Ssu and ^{2}Lv=Nāgas and dragons so he performed ^{3}Ch'ung–^{2}bpa (^{2}bä) to ^{2}Na–^{2}t'o–^{2}ssä (464) (154) for he was desirous of much grain; he was desirous of courage and agility so he performed ^{3}Ch'ung–^{2}bpa (^{2}bä) to the ^{1}Dto and ^{1}Wu (149). Before the rains have come the tent must be put up, windbrakes must be erected before the wind comes, bridges must be built before the water comes.

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He built a fine ^{3}t'a on a high spur, and where there was a valley, he built a bridge; where the land was fruitful (good) he built a white ^{3}t'a;

Page 3: ^{3}Ssä–^{2}ssä ^{2}zhou–^{1}p'ĕr who dwelt below heaven had 9 sons, they possessed ^{1}nnü and ^{1}ō (13) whereupon their wives had many sons; they had good news, and their pond was full. At the time of ^{3}Ssä–^{2}ssä–^{2}zhou–^{1}p'ĕr and his son ^{2}Gv–^{3}ssä–^{2}t'u–^{2}dshi (350) they erected a ^{3}Khyü ^{3}t'a to the ^{1}Ssu ^{1}nä ^{2}lv where they dwelt, and performed ^{3}Ch'ung–^{2}bpa (^{2}bä) before them. They had plenty of ^{1}nnü and ^{1}ō, white hair and long teeth, saw three generations under one roof, grain, plenty of semen, people, and sheep, and ^{3}non̲ (210), let us have sons as numerous as the stars in heaven, and daughters as numerous as grass on the land.

In the East he built a ^{3}Khyü–^{3}t'a on ^{2}Ddv–^{1}p'ĕr ^{1}ngyu ^{1}shwua = on a conch–white high mountain

Page 4: afterwards he invited ^{1}K'o–^{3}ts'ä–^{2}ts'ä–^{2}mbu (167) riding the red tiger, leading the ^{1}Ssu ^{1}p'ĕr ^{2}Lv–^{1}p'ĕr (173) behind him, built a 9–story ^{3}t'a where the ^{1}Ssu and ^{2}Lv dwelt and performed ^{3}Ch'ung–^{2}bpa (^{2}bä) before them, they then protected his family. In the South he erected a ^{3}Khyü–^{2}t'a on a green high mountain, invited ^{3}Ssä–^{2}zhi–^{1}ma–^{3}ngu (167) riding the dragon, where the ^{1}Ssu ^{1}hăr ^{2}Lv ^{1}hăr dwelt; he performed ^{3}Ch'ung–^{2}bpa (^{2}bä) with yak, sheep, wine and food to them and they protected the family. In the West on a ^{1}Ch'ung–^{3}na ^{1}ngyu ^{1}shwua = black high mountain he erected a ^{3}Khyü–^{3}t'a

Page 5: he invited ^{3}Na–^{2}ssä–^{1}ch'ung–^{3}lu (167) riding the elephant, and leading the ^{1}Ssu ^{1}na ^{2}Lv ^{1}na, he performed ^{3}Ch'ung–^{2}bpa (bä), etc. In the North he erected a ^{3}t'a on a yellow high mountain, he invited ^{2}Gv–^{3}ssä–^{2}k'o–^{1}mba (167) riding a porcupine, leading the ^{1}Ssu ^{1}shi ^{2}Lv ^{1}shi, he performed Ch'ung–^{2}bpa (^{2}bä) before them, etc., after which they protected the family. In the center he erected a ^{3}t'a on a ^{1}ch'ung–^{1}ndz'a high mountain and invited ^{2}Sso–^{1}yu–^{3}dzɪ–^{2}gv (167) riding the Garuḍa, and leading the ^{1}Ssu ^{1}ndz'a ^{2}Lv ^{1}ndz'a

Page 6: he performed ^{3}Ch'ung–^{2}bpa (^{2}bä) before them and the ^{2}Ō ^{1}Hä, ^{1}P'ĕr ^{1}Ssan̲ ^{2}Ngaw ^{1}Wu and ^{2}P'u–^{1}la, the ^{1}Ssu and ^{2}Lv protected them and they had ^{1}nnü and ^{1}ō and riches. Mùan̲–^{3}llü–^{1}ddu–^{2}ndzĭ in his generation sent a fleet–footed ^{1}Na–^{2}khi boy to his ^{2}dto–^{1}mba ^{1}Yi–^{3}shi–^{1}ō–^{2}zo (807) (377, 404) to erect a ^{1}Ssu–^{2}wùa ^{2}ngv–^{2}wùa *q. v.*, white ^{3}K'o–^{1}byu 700, tall ^{3}K'o–^{1}byu 500, and erect a ^{1}Ssu ^{3}t'a of nine storeys, whereupon the Nāgarāja ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i divided with him his long life, and ^{1}nnü and ^{1}ō. He gave him the long life of ^{1}Ngyu–^{3}na–^{3}shi–^{2}lo ^{1}Ngyu (770), of ^{1}Ha–^{2}yi–^{2}boa–^{1}daw ^{1}ndzĕr (772), ^{2}Mùan̲–^{3}llü–^{2}ndaw–^{1}gyi ^{3}Ḳhü (771), ^{3}Dsä–^{2}dsä–^{1}ha–^{2}lv–^{2}mä (250) (when the earth was spread out by the ^{1}Ssan̲–^{3}mi–^{2}shĕr–^{3}gkv (40) there was not enough so they filled the void with the golden rocks,

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others say they placed the golden rocks to steady the earth and keep it from moving),

Page 7: and of the snow mountains and the long life of ^{2}Yi–^{1}bi = Yangtze, all this ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i gave him. Because ^{1}Ddu (159) had early erected a 9 storey juniper ^{3}t'a he had nine sons who filled nine houses and 9 daughters who spread over 9 lands. ^{2}Gko–^{1}p'ĕr–^{2}zo–^{3}gkyi sent a fleet-footed boy to the celestial ^{2}bpö–^{1}mbö ^{3}Na–^{2}bbŭ–^{2}ssä–^{3}ngu (155) who did like ^{1}Ddu' ^{2}bpö–^{1}mbö ^{1}Yi–^{3}shi–^{1}ō–^{2}zo (all is again repeated as on page 6).

Page 8: ^{1}Yu–^{4}la–^{2}di–^{2}ddo sent for ^{2}T'u–^{2}t'u–^{1}gko–^{3}wuà to erect a ^{1}Ssu–^{2}wùa ^{2}ngv–^{2}wùa ^{3}K'o–^{1}byu etc., and a nine storey ^{3}t'a, whereupon ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i divided with him his years, ^{1}nnü and ^{1}ō, riches and abundance.

Page 9: Then follows ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh (147) who sent for ^{1}Gyu–^{2}bbŭ–^{2}t'u–^{2}ch'i (160) who did likewise.

Page 10: Then ^{2}Ss–^{2}bpa–^{2}gyi–^{2}bbŭ ^{1}Ndu (552) who sent to ^{1}La–^{2}bbŭ–^{2}t'o–^{3}gko (158) and did likewise.

Page 11: Then ^{2}Gkaw–^{1}lä–^{3}ts'ü (148) who sent for ^{2}Dzī–^{2}ghügh–^{3}shi–^{2}lo (160) who did likewise. The family (of to-day) did like the foregoing (their ancestors), they send (like them) (the ancestors enumerated begin with ^{3}Ssä–^{2}ssä–^{2}zhou–^{1}p'ĕr who was the father of the ^{2}Dzī and ^{1}Ts'o (806)) then follow: ^{2}Mùan–^{3}llü–^{1}ddu–^{2}ndzĭ, ^{2}Gko–^{1}p'ĕr–^{2}zo–^{3}gkyi, ^{1}Yu–^{4}la–^{2}di–^{2}ddo (145)

Page 12: ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh, ^{2}Ssu–^{2}bpa–^{2}gyi–^{2}bbŭ ^{1}Ndu (552), ^{2}Gkaw–^{1}lä–^{3}ts'ü a child to ^{3}Llü–^{3}gkv ^{2}bpö–^{1}mbö (16) (a ^{2}bpö–^{1}mbö who is able) to erect ^{1}Zhi ^{2}lv ^{1}dtü (84), they gave him silver, gold, turquoise and cornelian, and he erected a juniper ^{3}t'a of 9 storeys to the ^{1}Ssu, (the juniper came from ^{1}Ō–^{3}yü ^{2}hä–^{1}gyi (293) (808) but they also gave them golden and blue flowers, and performed ^{2}dzhu–^{1}zhwua (278) with various animals as stag, ^{2}yi (275), leopard and tiger, deer and muskdeer, pig and bear, Stone pheasant and Amherst pheasant (276) snake and frog (809), wood and rocks. The snow peak is repaid with silver, the Yangtze with gold, the ^{2}Hoa–^{1}p'ĕr (288) who was not shot on the tree with a ^{2}Hoa–^{1}p'ĕr, for the snake on the tree which has not been killed (the ^{1}Ssu are repaid) with a snake.

Page 13: The frog on the rock which was not killed, the trees not cut on 9 mountains, the rocks which had not been dug in the valley the ^{1}Ssu are repaid; for the son of the family a ^{3}Gkyi–^{1}ḳhü (= a bird, perhaps a small Amherst pheasant) is used to repay the Nāgas, and for the daughter a ^{2}Hăr–^{1}na–^{2}boa–^{2}bpa (672), for a murdered person life money is paid (297); for wild animals killed, a ^{3}K'o–^{1}byu is given. With yak, sheep,

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wine, food, meat and fat, juniper and butter they perform ^{3}Ch'ung–^{2}bpa (^{2}bä) to the ^{1}Ssu and ^{2}Lv, ^{1}P'ĕr ^{1}Ssan̲ (40) ^{2}Ngaw ^{1}Wu (41), and ^{2}Ō and ^{1}Hä (42).

The ^{1}Ssu are repaid with ^{2}Hö–^{2}lü–^{1}mbbŭ (21), and medicine is given to the ^{1}Ssu and ^{2}Lv. A 9–storey ^{3}t'a is erected and ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i gave them of his years, of his longevity, riches and abundance, also of his ^{1}nnü and ^{1}ō (43).

Page 14: (Now follows the erection of the five regional ^{3}Khyü–^{3}t'a). In the East white rocks are piled up and the ^{3}t'a is embedded and given to the ^{1}Ssu ^{1}p'ĕr ^{2}Lv ^{1}p'er and the Nāgarāja ^{1}Ssaw–^{3}ndaw ^{3}T'a–^{2}yu (282) and the Nāgarāja ^{1}Ssaw–^{3}ndaw ^{1}Dso–^{3}gkv, the family performs ^{3}Ch'ung–^{2}bpa (^{2}bä) as before. After having placed the ^{3}Khyü–^{3}t'a the ^{1}Ssu ^{1}p'ĕr ^{2}Lv ^{1}p'ĕr give the family riches, abundance, long life, etc. In the South the ^{1}Ssu ^{1}hăr ^{2}Lv ^{1}hăr

Page 15: are given a ^{3}Khyü–^{3}t'a, also to the Nāgarāja ^{3}Dsa–^{3}bpŭ (233) and to the Nāgarāja ^{1}Ssaw–^{3}ndaw ^{1}Na–^{2}ch'i where dwells the Nāgarāja ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i. The family performs ^{3}Ch'ung–^{2}bpa (^{2}bä) to the all ^{1}Ssu ^{1}hăr ^{2}Lv ^{1}hăr, and medicine is given them, and a 9–storey ^{3}Khyü–^{3}t'a, whereupon they divide their long life, riches, ^{1}nnü and ^{1}ō with the family. In the West to the ^{1}Ssu ^{1}na ^{2}Lv ^{1}na a ^{1}Ch'ung–^{3}na ^{3}t'a (a black juniper pagoda) is erected to where they dwell, also to the Nāgarāja ^{2}Bpä–^{2}ma–^{3}ch'i–^{3}mbbŭ and to the Nāgarāja ^{1}Ssaw–^{3}ndaw ^{1}La–^{3}dsho (the remainder is the same).

Page 16: In the North a yellow ^{3}Khyü–^{3}t'a is erected to the ^{1}Ssu ^{1}shi ^{2}Lv ^{1}shi and to the Nāgarāja ^{2}Dto–^{3}dgyu (343) and to the Nāgarāja ^{1}Ssaw–^{3}ndaw ^{1}Haw–^{2}t'khi and also to the ^{2}Ha–^{1}shi ^{3}bpa–^{2}mä and ^{2}Ha–^{1}shi–^{2}muàn̲–^{2}yu yellow frog and yellow peacock, (the remainder is the same).

Page 17: In the center a ^{1}Ch'ung–^{1}ndz'a ^{3}Khyü–^{3}t'a is erected to where dwell the ^{1}Ssu ^{1}ndz'a ^{2}Lv ^{1}ndz'a (226,173) and to the Nāgarāja ^{2}Bpa–^{2}lĕr–^{1}na and to ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i (*q. v.*), also to the ^{2}Mùan̲ ^{2}ggŏ ^{4}Nyi–^{2}ggŏ–^{2}dti–^{2}wùa (174) and the terrestrial ^{3}Nyi–^{2}ssä–^{2}khyo–^{1}lo (125), to the ^{4}Nyi ^{2}ggŏ Nāgarāja 25.000 (347), and to the 99 ^{1}Ssaw–^{3}ndaw Nāgarājas a ^{3}Khyü–^{3}t'a is erected before them where they dwell. The remainder is the same.

Page 18: The family constructs a ^{3}Khyü–^{3}t'a using silver, gold, turquois, cornelian and conch, 5 kinds of grain, 5 kinds of flowers, 5 kinds of colored cloth, a bell and jewel (these are put inside the ^{3}t'a). In the East this 9–storey ^{3}t'a is erected to ^{3}Shou–^{3}dta–^{1}dgyu–^{3}wu Nāgarāja and to the ^{4}Ssu ^{2}ggŏ ^{2}swue–^{2}p'ä ^{1}Gyu–^{2}bbŭ and to ^{2}Yi–^{2}k'o–^{2}sso–^{3}dzĭ (76), in the East to the Nāgarāja ^{2}Khi–^{2}gkv and to the Nāgarāja ^{2}Gyi–^{2}bbŭ–^{3}ch'i ^{3}mbbŭ

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Page 19: (and to) ^{1}P'a–^{3}gkyi–^{2}bpu (77) holding a flaming sword. In the West a ^{3}Khyü–^{3}t'a is erected to the Nāgarāja ^{2}Dze–^{3}k'o, and to the Nāgarāja ^{1}Ssä–^{3}mi–^{2}zo (78) holding a snake (he is the king of the (snakes) Nāgas). In the North a ^{3}Khyü–^{3}t'a is erected to the Nāgarāja ^{3}Gkyi–^{3}chĕr–^{1}mba and to the ^{4}Ssu ^{2}ggŏ ^{2}swue–^{2}p'ä ^{2}Na–^{2}t'o–^{2}ssä (79) holding a yellow ^{3}t'a. To all the Nāgarājas ^{3}Ch'ung–^{2}bpa (^{2}bä) is performed and they give to the family long life, ^{1}nnü and ^{1}ō, riches, abundance, and long life.

Page 20: East of the ^{3}Khyü–^{3}t'a, ^{1}K'o–^{3}ts'ä–^{2}tsä–mbbŭ (167) guards, and with the white – as – conch ^{3}Khyü–^{3}t'a he suppresses the nine white demons; South of the ^{3}t'a, ^{3}Ssä–^{2}zhi–^{1}ma–^{3}ngu (167) guards, and suppresses the green nine demons with a green ^{3}Khyü–^{3}t'a. To the West of the ^{3}t'a, ^{3}Na–^{2}ssä–^{1}ch'ung–^{3}lu (167) guards, and suppresses the nine black demons with the black ^{3}Khyü–^{3}t'a. To the North of the ^{3}t'a, ^{2}Gv–^{3}ssä–^{2}k'o–^{1}mba guards, and with a yellow ^{3}t'a he suppresses the nine yellow demons. In the center ^{2}Sso–^{1}yu–^{3}dzī–^{2}gv guards, and with the silver ^{3}t'a he suppresses the nine varicolored demons. On the top of the ^{3}t'a

Page 21: the ^{2}Ngaw–^{1}la ^{1}mbĕr ^{2}t'khyu ^{2}ssi ^{2}sso (214) guard; half way on the ^{3}t'a all the ^{1}Ssu ^{1}nä ^{2}Lv Nāgarājas guard. At the foot of the ^{3}t'a, ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i and all the ^{1}Ssu Nāgarājas guard. In the three spring months the wind is not allowed to upset the ^{3}t'a, in the three summer months the foot of the ^{3}t'a must not be inundated, in the three autumn months the foot of the ^{3}'t'a must not be covered by grass and flowers; in the three winter months it must not be buried in snow. The family performs ^{3}Ch'ung–^{2}bpa (^{2}bä) to all the ^{1}Ssu and ^{2}Lv Nāgarājas with yak, sheep, tea, food, lean and fat meat, juniper and butter.

Page 22: The family is desirous of long life etc., from the ^{1}P'ĕr ^{1}Ssan̲ ^{2}Ngaw ^{1}Wu, ^{2}Ō ^{1}Hä (40–42) also riches, abundance, etc. Let us obtain all these things. (Now follow the various families who erected ^{3}T'as to suppress their enemies), let them have ^{1}nnü and ^{1}ō and thousand million ^{1}P'ĕr sons. The ^{1}P'ĕr ^{2}zo ^{2}ngv–^{3}gkv who suppress the nine ^{1}Ddv demons, the nine ^{1}Ssan̲ ^{2}zo ^{2}ngv–^{3}gkv suppress the nine ^{2}Mun̲ (47) demons with a golden ^{3}t'a. Let there be born innumerable ^{1}Ssan̲ sons and daughters.

Page 23: ^{2}Mùan̲–^{3}llü–^{1}ddu–^{2}ndzĭ (10) and ^{1}Ddu–^{2}zo–^{2}ngv–^{3}gkv (his nine sons) erected a ^{3}Khyü–^{3}t'a before the ^{1}Ssu and with it they suppressed the nine ^{2}Mùan̲–^{3}llü–^{1}ssu–^{1}ts'u (= the nine sons of ^{2}Mùan̲–^{2}llü–^{1}ssu–^{2}ndzĭ), let them have nine sons and nine daughters and ^{1}nnü and ^{1}ō. In the first generation of ^{1}Hä–^{2}zo–^{2}ngv–^{3}gkv they erected a ^{2}Ddv–^{1}p'ĕr ^{3}khyü–^{3}t'a (conch ^{3}t'a) of nine storeys before the ^{1}Ssu, and with it he suppressed the nine clans of black demons. Let them have innumerable sons and daughters and ^{1}nnü and ^{1}o. In the first generation *i. e.*, at the time

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of [1]Ts'o–[2]zä–[3]llü–[2]ghügh he erected a [1]Ch'ung–[3]na [3]Khyü–[3]t'a before the [1]Ssu and with it he suppressed his enemy [2]Nd'a–[2]mä–[2]gyu–[1]bpa (383). He had three sons [2]Ghügh–[1]khü–[1]ssu–[2]zo–[2]yi, [1]nnü and [1]ō, long life, etc. At the time of [2]Gkaw–[1]lä–[3]ts'ü he erected a white silver [3]Khyü–[3]t'a before the [1]Ssu,

Page 24: and suppressed with it his enemy [1]Ddv–[2]p'u–[1]lo–([2]nyu–)[3]niu, whereupon he had four sons [3]Ts'ü–[2]zo–[3]lu–[2]szĭ let them have long life, etc. One day the family, they used the usual objects and erected a [3]Khyü–[3]t'a before the [1]Ssu and [2]Lv, also a [1]Ssu–[2]wùa [2]ngv–[2]wùa the various [3]K'o–[1]byu, etc.; and suppressed the 360 clans of black demons, the [1]Ddv and [1]Dsä (39) and the [2]Mun and [1]Ghügh (47), the [2]Ts'u [1]ts'u [1]Yu [1]ts'u (810) the

Page 25: [3]Ch'ou [1]ts'u (543) and [2]Ndshi [1]ts'u (513) and the [1]Dtĕr [1]ts'u (781) [2]La [1]ts'u (781) innumerable. The family erects a silver [3]K'o–[1]byu on a mountain, a golden [3]K'o–[1]byu on a spur, a turquoise [3]K'o on a mountain, and a black [3]K'o on a spur. The [1]Ssu are (sad) lonely but when a [3]K'o has been planted they are no more lonely, like the horse of the [2]Boa when it has eaten grass is no more unruly. The [1]Ssu and [2]Lv are pleased and laugh, good thoughts to send on high, bad thoughts to be chased below (actually [2]p'i = thrown out). In the morning when the crow calls three times it is telling the [1]Ssu that they have been treated well by the people (that is the idea of the phrase). When at night the bat calls, the [1]Ndu and [1]Ssä pass (211) on good tidings to the [1]Ssu (Nāgas).

Page 26: The family performs [3]Ch'ung–[2]bpa ([2]bä) using the previously described objects and give medicine to the [1]Ssu and [2]Lv, also to the [1]P'ĕr [1]Ssan [2]Ngaw [1]Wu, [2]Ō [1]Hä; also to the [2]Dtĕr–[1]gko (130), [2]Yu–[1]ma 360 (123). The family is desirous of long life, [1]nnü and [1]ō (43), riches and abundance.

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(805) The Nāgas mentioned under notes 338, 341, and 342 belong with [1]Lĕr–[2]mbö ([2]bpa) [1]gyu–[3]wu Nāga, from these four originated the four great waters, each one of these Nāgas sits at his respective quarter of the compass. [3]Ch'ĕr–[3]t'a–[1]gyu–[3]wu has a tiger's head, he is the eastern one; [2]Yi–[2]mbĕr–[1]ho–[3]mun has a dragon head he is the southern one, [1]Mi–[3]yu–[1]ma–[2]mbu has a peacock head he is the western one, and [1]Lĕr–[2]mbö–[1]gyu [3]wu has a frog head, he is the northern one. The Tibetans have a belief that the waters of Lake Manasarowar had their origin from four Nāgas with similar animal heads sitting in the four quarters of the compass. They are also mentioned in [1]Bpö [2]lü [2]k'u of this ceremony, and also in [3]Bpö–[1]mba [2]t'u or the origin of the Amṛta vase, the Tibetan bum-pa, where it is related that [2]Dto–[1]mba [3]Shi–[2]lo took the four great waters issuing from the mouths of these four Nāgas and put them in the [2]bpö–[1]mba. In the notes to [1]Bpö [2]lü [2]k'u of this ceremony the fourth Nāga

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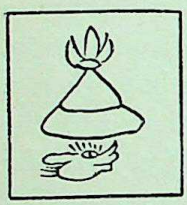
was omitted by an oversight although he occurs in the text. *See* the ³Ch'ou ¹na ¹gv ceremony. How these four waters originated is told in *ms.*, no. 1315, ²Bpö–¹mba ²t'u, *q. v.*

(806) ³Ssä–²ssä–²zhou–¹p'ĕr in some ¹Na–²khi *mss.*, is considered the father of the human (¹Na–²khi) race. He had two wives one became the mother of the Nāgas and the other the mother of the ²Bä–¹ds'ĭ–²szĭ, *i. e.*, the people, not ²Dzī and ¹Ts'o (19) although they are identical, with perhaps the difference that the ²Bä–¹ds'ĭ–²szĭ may be looked upon as not descendants of ²Dzī–²zä and ¹Ts'o–²zä (87), but as the predecessors of the latter, and that of the aboriginal ancestors or forefathers who had one progenitor in common with the Nāgas, namely ³Ssä–²ssä–²zhou–¹p'ĕr, *see:* ¹Khyu–³t'khyu ¹Ssu ¹'a, also ² K'ö–¹ddv–²gv–²ssu ²mä, of this ceremony. Further on in the *ms.*, he is however called the father of the ²Dzī and ¹Ts'o which he of course indirectly is.

(807) ¹Yi–³shi–¹ō–²zo has been mentioned previously in two notes (377 and 404) but it remains to explain the ¹bu = pig symbol which always occurs below that of a ²dto–¹mba thus:



This symbol always identifies him, he could never be mistaken for another ²dto–¹mba. The explanation given me was that he was also a ²Llü–¹bu or ²Ssan̲–¹nyi–¹p'a (58) besides being a ²dto–¹mba, a pig is called in ¹Na–²khi ¹bu and in Tibetan phag ཕག, both of which syllables occur in the term for sorcerer.

(808) As has been remarked under note 293, the ¹Na–²khi never had any temples and their ceremonies were always performed either in the home (originally tent) or out in the open, yet in their *mss.*, we find the mention of ²hä–¹gyi = god house, but this ²hä–¹gyi is nearly always mentioned in connection with a place called ¹Ō–³yü which is however not in ¹Na–²khi land. It is true the ¹Na–²khi had a temple for their patron saint and protector, the present mountain god of the Li–chiang Snow range, who in ancient times was actually their chief; he may have been a mythological character, he is none other than ²Ssan̲–²ddo (137), and his temple, built between 784–785 A.D. by I–mou–hsün King of Nan–chao 異牟尋南詔王, stands near the village of ¹Dü–²gkv or Yü– lung ts'un 玉龍村 at the foot of the Snow range (477). ²Ssan̲–²ddo does however not enter into the religious cult practiced by the ²Dto–¹mbas but into religious practices of the ²Llü–¹bu. *See: The Ancient Na–khi Kingdom*, etc., Vol. I, pp. 191–200, Plates 61, 62.

During the early Ming dynasty or even earlier, the ¹Na–²khi kings kept ¹Na–²khi soldiers stationed at ¹Ō–³yü, the Chinese Wo–ya 窩亞, a village and district on the Zho Chhu (River), *l. c.*, p. 403, now in Mu–li 木裏, Hsi–k'ang 西康, the descendants of these ¹Na–²khi soldiers are still living there in the midsts of non–¹Na–²khi tribes, and it is possible that they built themselves a temple to their patron deity ²Ssan̲–²ddo; of course the Li–chiang ¹Dü–²gkv temple could be meant, the only aboriginal temple which is typically ¹Na–²khi. There are of course lamaseries around Li–chiang but they are a much later introduction and have nothing in common with the ¹Na–²khi religion, the lamaseries belonging to the Karma–pa sect.

However the name ¹Ō–³yü is ¹Na–²khi, while the local name for the place is Nye–mi–hlä which is a Mo–so name, it is therefore possible that the place was originally inhabited by Mo–so and not ¹Na–²khi.

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(809) While snakes and frogs are painted on ³K'o–¹byu, *see* Plate 10, no. 11, the ²dto–¹mbas also make tiny snakes and frogs out of dough and dry them, put them in a bowl and offer them to the Nāgas; these wheat–flour snakes and frogs are called ²dze–²ndshĕr ²zhi ²bpa and are placed on the table on which the Maṇḍala and the ¹Ssu–²wùa ²ngv–²wùa repose.

(810) The ²Ts'u ¹ts'u are demons of suicide by hanging and the ¹Yu ¹ts'u the demons of suicide couples, lovers who have gone up the snow mountain to kill themselves either by taking poison or the oil in which the root of a species of aconite (*Aconitum volubile*) has been boiled; (in more modern times opium has taken its place) or by other methods. Such suicides are said to have committed ¹Yu–²vu, the word ¹yu meaning decayed, rotten, because bodies of such suicides are often found only long after their disappearance, and because they select usually remote places on the snow range difficult of access. *See: The Romance of ²K'a–²mä–¹gyu–³mi–²gkyi* in *B.E.F.E–O.*, t. XXXIX, pp. 1–152, Plates I–XXXVII.

For the propitiation of the ²Ts'u ¹ts'u ¹Yu ¹ts'u a special ceremony, often lasting from three to five days, is performed (*see* Plates 52, 53). In *ms.*, ¹Bpö ²lü ²k'u of the ²Hăr–²la–¹llü ³k'ö ceremony, no. 719, on page 19, the origin of the ¹Yu–¹ts'u is related: " From the top of Kailas there came fort ¹Yu–²ndzĭ–¹ä–²dzĭ and ³Gko–²t'u–²ssä ¹kwuo these two had intercourse and there were born ¹Yu–²zo ²k'ö–¹shĕr = (also called ¹Yu–²zo ²khi–¹na ¹yu–³gkaw) the ¹Yu boy with the long legs, and the ¹Yu–³mi ²t'khye–¹shĕr = the ¹Yu girl with the long neck, they are the first pair of suicides, and hence the first ¹Yu ¹ts'u or ¹Yu demons. Then there came forth ²Ndzĭ–²bö–¹yü–¹lä–¹p'ĕr and ²K'a–²mä–¹gyu–³mi–²gkyi they are the suicides by hanging and from them originated the ²Ts'u ¹ts'u or ²Ts'u demons. Besides those there are also the ¹Yu ¹ts'u queens, five regional ones, these lead all ²Ts'u and ¹Yu demons of suicide, also those of the wind, cloud, ¹zaw, stars and all the 360 demons. The key book to the ceremony is ²Lv–²mbĕr ²lv–¹zaw ³ssaw, there are a ²gkv–³chung and a ³man–³chung, two volumes, they contain the story of two lovers. The title was most difficult to translate and only since my last return to Li–chiang in 1947 have I found a ²dto–¹mba who could explain it. The word ²Lv is the same as appears in ²Mi ¹lv ¹dzu ²nv a funeraly ceremony for a married couple who have died and are to be either cremated or buried; with ¹lv a male dead person is designated and ²mi (in the second tone not ³mi = girl) = woman but only a deceased woman. Thus ²Lv = the dead male (dead by suicide, ²mbĕr = step, ²lv = dead male, ¹zaw descend, ³ssaw = invite; actually the inviting of the boys by the girls to commit suicide.

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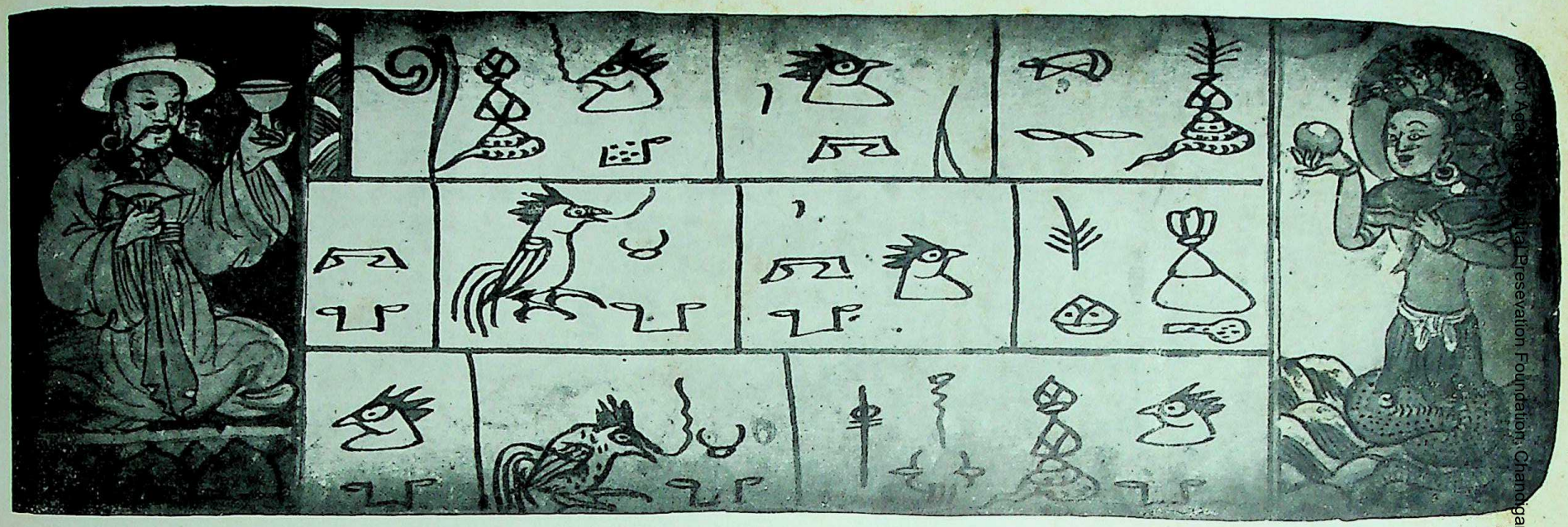
PLATE H



First Page of *Ms.*, no. 6094, ^{1c}A ^{2}nnü ^{1}Ssu ^{2}dzhu–^{1}zhwua

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[1]ʿA [2]nnü [1]Ssu [2]dzhu–[1]zhwua, first page of *ms.* no. 6094.

Transcription:

Rubr. 1: [1]Ssu [2]dzhu [1]ʿa [2]nnü [1]zhwua, [1]dgyü [2]k'o [1]Ssu [1]niu [3]t'u
Rubr. 2: [1]ʿA [2]ddü [1]dü [1]lo [2]nnü [1]ggŏ [2]lä [2]t'khi
Rubr. 3: [3]P'i–[1]yu [2]Swue–[2]p'ä [1]k'o [2]nnü,
Rubr. 4: [1]ggŏ [2]lä [2]t'u
Rubr. 5: [1]ʿA [2]nnü [1]dgyü [2]k'o [2]ddü [1]zhu [1]ggŏ [2]lä [3]t'u
Rubr. 6: [2]Ddü [1]dü [1]lo [2]nnü [1]ggŏ [2]lä [2]t'u
Rubr. 7: [2]Ss–[2]bpa–[1]ndu–[2]ngv
Rubr. 8: [1]dü [2]nnü [1]ggŏ [2]lä [2]t'u
Rubr. 9: [1]ʿA [2]nnü [1]dgyü [2]k'o [2]ddü [1]zhu [1]ggŏ [2]lä [3]t'u
Rubr. 10: [1]Lü–[2]nyi [2]gyi–[3]bpŭ [1]Ssu [2]ggŏ [1]dü [2]nnü [1]ggŏ [2]lä [2]t'u.

Translation:

Rubr. 1: Nāga debt it repay, crowing sound Nāga before (in his presence) come forth.
Rubr. 2: Chicken one land in it on high again offer
Rubr. 3: [3]P'i–[1]yu Nāgarāja before it
Rubr. 4: on high again arrive.
Rubr. 5: Chicken it crowing sound one sentence high (voice) again come forth
Rubr. 6: one land from on high again arrive
Rubr. 7: [2]Ss–[2]bpa–[1]ndu–[2]ngv ([1]Ndu, *see* note 211)
Rubr. 8: land from on high again arrive
Rubr. 9: chicken it crowing sound (voice) one sentence high again come forth,
Rubr. 10: [1]Lü–[2]nyi [2]gyi–[3]bpŭ Nāga of land from on high again arrive.

Note: The miniature to the left represents a [2]Dto–[1]mba holding a [2]Ds–[1]lĕr in his right and a [2]ch'ĕr [3]k'wua (medicine cup) in his left. On the right margin of the page is a miniature representing [2]Dso–[1]na–[1]lo–[3]ch'i the Nāgarāja Ratnachūḍa presenting a pearl with his right, while in his left he holds a lotus. He is rising from the waters of lake Manasarowar, seven snakes repose on his head.

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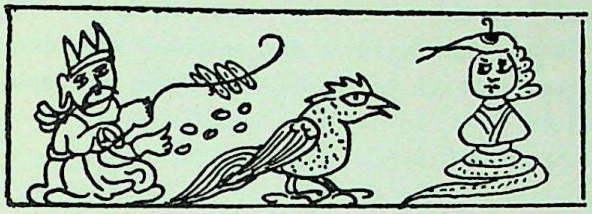

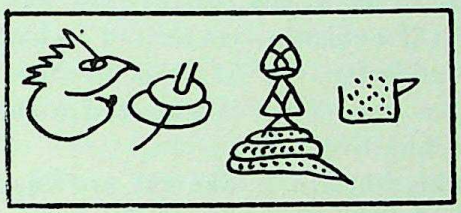

^{1}'A ^{2}NNÜ ^{1}SSU
^{2}DZHU–^{1}ZHWUA or
The chicken it Nāga
debt repays

(*See* Frontispiece
also Plate H)

Explanation of symbols in the title:

In the first upper rubric, the title is pictorially represented. It shows a ^{2}dto–^{1}mba with a juniper twig performing ^{2}ch'ĕr ^{3}k'ö = sprinkling medicine on the chicken with one hand, and with the other he is performing ^{3}gko ^{3}ō, that is he is throwing out grain on the chicken which is thus offered to the Nāga, the latter is here depicted in therianthropic form with a snake resting its head on his. This is on the outside cover of the *ms.* The second rubric gives the real title in pictographs. The first is a chicken ^{1}'a, the second the symbol ^{2}nnü = heart, here it stands for ^{2}nnü = it, then follows the Nāga symbol read ^{1}Ssu, and the last represents a box with a handle for measuring out grain, it has here the meaning of ^{2}dzhu–^{1}zhwua = debt repay.

This is the only book I have seen, I acquired it in 1947 in Li-chiang, it is an ancient ^{2}Dto–^{3}la *ms.*, no. 6094 from the famous ^{2}Dto–^{3}la ^{2}dto–^{1}mba family who lived in the village of ^{2}Gyi–^{1}ts'ä–^{1}ndso to the west of ^{2}Boa–^{1}shi or Pai-sha 白沙, eight miles north of Li-chiang.

On the outside cover of the *ms.*, is the above pictorial representation of the act of repaying the therianthropic Nāga. On the first page are two miniatures, on the left sits a ^{2}dto–^{1}mba on a lotus throne holding in his raised left a medicinal cup, and in his right a ^{2}ds–^{1}lĕr [49] at breast level, to it is tied a long scarf. Opposite we see a therianthropic Nāga, in all probability he represents ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i, rising from green waves, the coils of his lower snake body well out of the water, his middle and upper body is human, he is dressed below the

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waist in a red garment the folds of which fall on the snake coils. His middle body is naked, his shoulders are draped with a cape. In his right, uplifted he holds a pearl, in the act of presenting it, in his left he holds a purplish mauve lotus. His head is crowned by a diadem of snakes with protruding tongues; back of his head is a halo of a pale green color.

Translation of text:

Page 1: The first repaying of a debt to the [1]Ssu was with the crowing of a rooster, it was as if a chicken had arrived on high, it came ([1]ds'ĭ–[3]yu = come) and arrived before the Nāgarāja on high. (When) the first crow of the rooster came forth it was as if a chicken had arrived before [2]Ss–[2]bpa–[2]gyi–[2]bbŭ [1]Ndu (211).

The sound of the crowing chicken is like the arriving of a chicken before [4]Lü–[2]ggŏ–[2]gyi–[2]bbŭ (811).

Page 2: The sound of a crowing chicken is like a chicken arriving before the [2]Ssu–[2]bbŭ–[1]yü [2]Ngaw–[1]la (582). The crowing of a chicken (its voice) is equal to a chicken arriving in the 13th storey heaven liberated before [1]Ssu, [2]Nyi, [2]Dtü and [1]Ssaw–[3]ndaw Nāgas, these four. The crowing chicken is (escorted) sent on high, before [2]Mi–[1]mun–[2]sso–[3]ch'i, it has arrived; the crowing of a chicken is of a high tone (is thin) and arrived at the thousand million [2]Llü–[2]mun (Nāgas) who escort the voice of the chicken on high, before [4]Khyu–[2]bbŭ–[2]ssä–[2]ngu [2]bpö–[1]mbö where it arrived; arrived at the [4]Nyi–[2]ggŏ [2]swue [2]p'ä [2]Ds–[3]mi–[1]ma;

Page 3: the voice of the chicken (coming forth) arrived in the five kinds of [1]Lĕr–[2]mbu–[1]ch'i houses where dwell the thousand millions of [2]Llü–[2]mun (Nāgas). The thin voice of the chicken arrived in the conch-white mountain and cornelian black valley. The voice of the chicken coming forth is like the arriving of the chicken on a yellow mountain and in a green valley; a green rooster = [1]'a–[1]p'ĕr, a golden yellow rooster, a white rooster are used to repay the debt to the terrestrial [1]Ssu and [2]Nyi. With the head of the chicken debt is repaid to the thousand million celestial [1]Ssu [1]nä [2]Nyi Nāgas;

Page 4: with the bill of the chicken the thousand million terrestrial [1]Sssu are repaid, with the eyes of the chicken the sun and moon [2]Llü–[2]mun debt is repaid; with the down of the chicken the [4]Lü–[2]nyi, [2]Dtü and [1]Ssaw–[3]ndaw Nāgas the thousand million of them are repayed with the heart of the chicken the [2]Llü–[2]mun [2]Muàn–[1]ddĕr–[1]bpa–[3]dsho is repaid. With the bones of the chicken, the rock ruling chief [2]Llü–[2]mun (Nāga) is repaid; with the blood of the chicken the water ruling Nāgarāja is repaid; with the flesh of the chicken the terrestrial or earth

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ruling Nāgarāja is repaid; with the 40 jointed bones of the chicken the forty ^{2}Llü–^{2}mun̲ are repaid; with the 12 large jointed bones the 12 ^{2}Llü–^{2}mun̲

Page 4: are repaid; with the liver of the chicken, the ^{1}Ssaw–^{3}ndaw, ^{4}Lü–^{2}nyi, ^{2}Dtü and ^{3}Ssu, these four are repaid; with the kidneys the ^{1}Ssu are repaid; with the wings (wing feathers) the ^{2}Llü–^{2}mun̲ (Nāgas) are repaid; with the white down feather the ^{1}Ssu ^{1}p'ĕr are repaid; with the black down feather the ^{1}Ssu ^{1}na are repaid; the chicken arrived at ^{2}Ss–^{2}bpa ^{2}gyi–^{2}bbŭ ^{1}Ndu; the chicken is sent to the ^{4}Lü–^{2}nyi, ^{1}Ssaw–^{3}ndaw, ^{2}Dtü and ^{1}Ssu on high; the family has no more illness, no fever is not in danger (= ^{2}muàn̲–^{1}mbö). With 9 kinds of medicine (^{2}ch'ĕr ^{3}k'ö = medicine sprinkled) the chicken is sprinkled.

Page 6: The repaying of the debt is like the family taking the ^{3}Ssu arrow (of the ^{3}Ssu–^{1}dtv (527)) in the left hand, and the iron ax in the right. The chicken (now) from on high gives ^{2}Non̲–^{1}ō ^{3}yu below. The family is desirous of long life and ^{1}nnü and ^{1}ō. The ^{1}Ssaw–^{3}ndaw and the ^{1}Ssu give ^{2}Non–^{1}ō ^{3}yu to the family below, the golden mountain and green valley have given back ^{2}Non̲–^{1}ō ^{3}yu (826) to the family below. Also the white mountain and black valley, ^{2}Ss–^{2}bpa–^{2}gyi–^{2}bbŭ ^{1}Ndu gave back ^{2}Non̲–^{1}ō ^{3}yu to the son of the family; ^{2}Ss–^{2}bpa ^{2}gyi–^{2}mun̲ ^{1}Ssä gave the ^{2}Non̲–^{1}ō to the daughter of the family. The ^{1}Ssu Nāgarāja ^{2}K'ö–^{1}zhou–^{1}ddv's hand gives

Page 7: the ^{2}Non̲–^{1}ō to the women; it is like the ^{1}Ssu giving six sons to the family. Like the long life of a stag such a ^{2}non̲–^{1}ō they gave the family; like the long life of a yak such a ^{2}non̲–^{1}ō they gave to the family. The ^{1}Ssu, ^{4}Lü–^{2}nyi, ^{2}Dtü and ^{1}Ssaw–^{3}ndaw these 4, have given ^{2}non̲–^{1}ō to the men and women of the family. Let us have long life, riches and abundance and no more illness, many chickens have been born.

Page 8: The ^{2}Dtü, ^{2}Nyi, ^{1}Ssaw–^{3}ndaw, and ^{4}Lü ^{2}ggŏ ^{2}Swue–^{2}p'ä (Nāgarājas) give ^{2}non̲–^{1}ō below. The soul has arrived at the ^{3}Ssu (527) (before the ^{3}Ssu) (having been ill it is believed the soul has been lost). Let the family have long life. Let the leprosy and intestinal boils = dysentary be well again, (be no more). ^{3}Shi–^{1}la–^{2}wu–^{1}gko (242) the great god, ^{1}Ssaw–^{1}dtĕr–^{2}yi–^{2}sso (548) the great goddess,

Page 9: ^{3}Gkü–^{2}nä–^{2}zo–^{1}mbu ^{2}Hä–^{1}ddü = the great god. ^{2}Sso–^{2}mbbŭe–^{2}mbu–^{2}k'ö ^{1}Ddu (67), ^{2}Ts'u–^{3}dsho ^{2}gyi–^{2}mun̲ (10), ^{1}Ddv–^{2}shi (549) ^{2}Dtü–^{1}mba ^{3}Shi–^{2}lo (11) ^{1}Ssä–^{2}dzhi ^{1}Khyu–^{2}t'khyu, let the family have as much offspring as the ^{1}Ssu and ^{2}Lv. Let the family have long life. Let all the (^{2}Llü–^{2}mun̲) ^{1}Ssu return to the Lake ^{2}Mùan̲–^{3}llü–^{2}ndaw–^{1}gyi (^{3}Ḳhü) and all the ^{2}Nyi to the top of Mt. Kailas and all the ^{1}Ssaw–^{3}ndaw

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may they go and dwell on the land. On high the gods are pleased, the [1]Ssu and [2]Lv are pleased; the [1]Ssaw–[3]ndaw and [4]Lü–[2]nyi Nāgas all, let them go to where they dwell. Let the family have [1]nnü and [1]ō, long life, no more illness, no fever nor danger.

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(811) [4]Lü [2]ggŏ [2]gyi–[2]bbŭ is the king of the [4]Lü-[2]nyi-[1]ssaw-[3]ndaw Nāgas.

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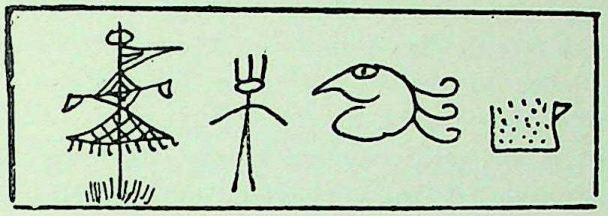

²NA–¹DSAW ³TS'U,
²HOA–¹P'ĔR
²DZHU–¹ZHWUA or
Erect a ²Na–¹dsaw, repay
Nāga with a ²hoa–¹p'ĕr

Explanation of symbols in the title:

The first symbol is a picture of the ¹Ssu–²dta ²ngv–³chĕr, the nine whorl pear tree with a ¹na–²k'wai or mdos, a flag and the small ³K'o–¹byus called ²Ō–²ts'ü *q. v.*, *see* also Plate 14. The ²Na–¹dsaw, the meaning of the name has been lost, but is probably identical with ¹Ssu–²dta ²ngv–³chĕr, may be compared to the Tibetan lab–rtse ལབ་རྩེ, a cairn erected on a mountain pass. The ¹Na–²khi and Tibetan names may even be related for sometimes the "n" is interchanged with "l" or *vice versa*. The next symbol represents a demon = ¹ts'u, here it is borrowed for ³ts'u = to erect. The bird symbol with the broad tail feathers attached to the neck of the bird, and the syllable ¹p'ĕr = white beneath stand for ²hoa–¹p'ĕr the Tibetan eared pheasant, a very large bird which lives in flocks of six to ten at high elevation. This bird(288) is considered the property of the Nāgas; the ¹Na–²khi hunt it as its flesh is considered a delicacy by them, and there is plenty of it on a single bird, *see* Plate XII, of t. XXXVII, *B.E.F.E–O.* The Nāgas are repaid with this bird. The last symbol has already been explained. This book is chanted on the third day of the ²Ssu ¹gv ceremony, when the latter is nearly finished and after the ¹Ssu ³t'a or ³Khyü–³t'a has been stuck into the ground near a spring.

The *ms.*, no. 1529, is a rare one, and is in the Library of Harvard–Yenching Institute of Cambridge, Massachusetts. It is here translated.

During the performance of the ²Szĭ ³chung ¹bpö ceremony for the prolongation of life which is equivalent to the Tibetan Tshe–gzungs རྩེ་གཟུངས, a book is chanted (*ms.*, no. 1966) called ³Ssu ³t'a ³ts'u, ²na–¹dsaw ³ts'u = erect the pagoda for the ¹Ssu, erect the ²na–¹dsaw. In this *ms.*, it is related that the various ancient ¹Na–²khi families invited their ²dto–¹mbas to secure longevity equal to Kailas, the wish–granting tree, lake Manasarowar, and the golden rocks, also how this was granted

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by the gods as ²Hä–¹ddü ²Ō–¹p'ĕr to ¹Ndu and ¹Ssä. The last part deals with the suppressing of the different enemies with the ³t'a.

In the possession of my ²dto–¹mba is a *ms.*, entitled ¹Ssu–²dta–²ngv–³chĕr ³hoa wich is identical with ²Na–¹dsaw ³ts'u, ²hoa–¹p'ĕr ²dzhu–¹zhwua; the syllable ³hoa refers to the ²hoa–¹p'ĕr or Tibetan eared pheasant with whom the Nāgas are repaid.

On the page before last in the *ms.*, possessed by my ²dto–¹mba it is stated that when ¹Ssaw–³ndaw ¹yü ²dsu is chanted, and also ²Dso–²ma ¹yü ²dsu, five special ³K'o–¹byus are used on which five Nāga Kings are depicted; they bear the title of ²gyi–²bbŭ, the Tibetan rgyal–po. Plate 12 depicts the five K'o–byu, numbered from 7 to 11 inclusive, but the mounts of these Nāga Kings on the ³K'o–¹byu, and in the above mentioned manuscript differ. In the book occur the following:

1) ²Mi–¹gko–²gyi–²bbŭ, he rides a fish, he is not represented on the ³K'o–¹byu on Plate 12.

2) ¹Gko–²gyi–²bbŭ, he rides a frog, he is no. 10 on Plate 12.

3) ²Ss–¹shi–¹gko–²gyi–²bbŭ, he rides a snake, he is not represented on Plate 12.

4) ³Ch'ĕr–¹gko–²gyi–²bbŭ, he rides an elephant, he is no. 7 of Plate 12, but his mount on the ³K'o–¹byu is a snake and not an elephant.

5) ³Ssaw–¹gko–²gyi–²bbŭ, he is the central one, and in the book sits Buddha fashion, he is no. 9 on Plate 12, but there he sits Maitreya fashion, he is called the celestial ²Dtü Nāgarāja which my ²dto–¹mba says is wrong.

He presumes that these five Nāga Kings represent the five regional element Nāga Kings; they are however depicted both in the *ms.*, and on the ³K'o–¹byu in human form, and not half snake and half human. Nowhere do their names occur in all the manuscripts examined, except in the *ms.*, in question, and on the ³K'o–¹byu figured on Plate 12.

These ³K'o–¹byu are placed on the ¹Ssu–²wùa ²ngv–²wùa when the books ²Dso–²ma ¹yü ²dsu and ¹Ssaw–³ndaw ¹yü ²dsu are chanted. The first is the fire element (²mi) Nāga King, the southern one; the second the western metal element Nāga King; the third the eastern wood element Naga King; the fourth the northern water element Nāga King because he rides a yellow elephant, and the fifth the central earth element Nāga King because his name begins with ¹Ssaw, the Tibetan sa = earth.

This is however only a conjecture, as nothing is known about them. The figures on the ³K'o–¹byu painted by my late ²dto–¹mba must have been obtained by him from another *ms.*, which I have never seen. For description of ³K'o–¹byu *see* Plate 12.

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In the same *ms.*, there is a description on the last page of the five regional ^{1}Khyu–^{3}t'khyu or Garuḍas. They are also depicted on Plate 16. In the *ms.*, mentioned their names are given:

The eastern one is called ^{2}Ghügh–^{2}ddo ^{2}Yi–^{2}ddo ^{2}Ddv–^{1}p'ĕr ^{1}Khyu–^{3}t'khyu

The southern one ^{3}Noṉ–^{2}gkaw ^{2}ghügh–bbŭ ^{2}ō–^{1}hăr ^{1}Khyu–^{3}t'khyu

The western one ^{2}Ddv–^{1}p'ĕr ^{1}ch'ung–^{3}na ^{1}Khyu–^{3}t'khyu

The northern one ^{1}K'o–^{3}lo ^{2}Ha–^{1}shi ^{1}Khyu–^{3}t'khyu

The central one ^{2}Gyi–^{2}ts'ä ^{2}ch'ung–^{1}ndz'a ^{1}Khyu–^{3}t'khyu

The remainder on the page is taken up by their ^{3}Hoa–^{2}lü or Dhāraṇī. The Dhāraṇī of the eastern Garuḍa is: ^{1}Ō ^{2}muṉ ^{2}na ^{2}ggŏ ^{4}lo ^{1}lo ^{2}sso–^{1}wuà–^{2}haw; of the southern one the Dhāraṇī is: ^{2}Ō ^{2}muṉ ^{2}na ^{2}ggŏ ^{4}shi ^{1}shi ^{2}sso–^{1}wuà–^{2}haw; of the western Garuḍa the Dhāraṇī is: ^{2}Ō ^{2}muṉ ^{2}na ^{2}ggŏ ^{4}niu ^{1}niu ^{2}sso–^{1}wuà–^{2}haw; of the northern Garuḍa the Dhāraṇī is: ^{2}Ō ^{2}muṉ ^{2}na ^{2}ggŏ ^{4}dtv ^{1}dtv ^{2}sso–^{1}wuà–^{2}haw; the Dhāraṇī of the central one is: ^{2}Ō ^{2}muṉ ^{2}na ^{2}ggŏ ^{4}bä ^{1}bä ^{2}sso–^{1}wuà–^{1}haw. However in the Dhāraṇīs the names of the Garuḍas slightly differ, the eastern one is called ^{2}Ghügh–^{2}ddo ^{2}Ddv–^{1}p'ĕr ^{1}Khyu–^{2}t'khyu = the Swastika conch white Garuḍa; the southern one ^{2}Ghügh–^{2}ch'i ^{2}ō–^{1}hăr ^{1}Khyu–^{3}t'khyu = ^{2}Ghügh–^{2}ch'i turquoise Garuḍa; the western one ^{2}Bpä–^{1}ma ^{1}ch'ung–^{3}na ^{1}Khyu–^{3}t'khyu = Lotus black Garuḍa; the northern one ^{2}Erh–^{1}hö ^{1}K'o–^{3}lo ^{2}ha–^{1}shi ^{1}Khyu–^{3}t'khyu = Copper red ^{1}K'o–^{3}lo (wheel) yellow Garuḍa; and the central one ^{2}Ha–^{1}shi ^{1}Khyu–^{3}t'khyu = the yellow Garuḍa.

In the same *ms.*, on the verso of the last folio there is depicted a ^{2}dto–^{1}mba holding a ^{2}bpö–^{1}mba and a ^{2}ds–^{1}lĕr; in the center a picture of the ^{1}Ssu–^{2}dta ^{2}ngv–^{3}chĕr with a Garuḍa ^{3}K'o–^{1}byu on the top. On the left upper branch of the tree is a peacock's head, and on the opposite right branch that of an owl. On the right of the tree is a picture of ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i with five snake heads besides his human head, he rises with folded hands, surrounded by lotus flowers from Lake Manasarowar.

Translation of text:

Page 1: In the beginning when the heavens etc., came forth, the mountains, trees, valleys, wood and rocks, when the white and black wind came forth and had intercourse there was born ^{1}Dto–^{3}mi–^{1}dto–^{2}dta ^{1}hä a deity. He caused a magic and there came forth a white, a black, a green, a yellow and a spotted egg. From the green egg came fort ^{2}Mùaṉ–^{3}llü–^{1}ddu–^{2}ndzĭ from the inside of the egg skin came forth ^{2}Dto–^{3}na–^{3}gko–^{2}bbŭ ^{3}ch'wua–^{2}gkv–^{1}dzu (812) a stag headed demon; from the yellow egg came forth nine ^{1}Ssu (Nāga); from the red egg (there is

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none among the five previously mentioned) came forth a red copper mountain, red valley, and a red alpine meadow, and 9 tree demons. From the black egg came forth ^{2}Wuà–(n̄gaw–)^{2}mi–^{1}na–^{3}bpŭ$^{(813)}$ a demon.

Page 2: The father of heaven and the mother of the earth had intercourse and there were born the 13 storeys (in heaven). From the 13 storey heaven came forth thousand million ^{4}Nyi ^{2}ggŏ ^{2}swue–^{2}p'ä (^{2}Nyi Nāgarājas). ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo caused a magic and there appeared the ^{2}Bpö–^{1}mbö of the ^{2}Nyi ^{2}T'u–^{2}t'u–^{1}gko–^{3}wuà$^{(563)}$, the latter performed ^{3}Ch'ung–^{2}bpa (^{3}bä) to the 360 ^{2}Nyi Nāgarājas. The 13 storey heaven ^{2}Nyi Nāgarājas 360 in number, and ^{2}Szŭ–^{2}bbŭ–^{1}na ^{3}wuà–^{2}gkv = 5 in number, they guarded the mountains, trees, valleys, earth, rocks and homes. They prevented ^{2}Mùan̲–^{3}llü–^{1}ddu–^{2}ndzĭ's heaven and earth from being born (actually his heaven from coming forth and his earth from being spread out); the ^{2}Nyi ^{2}Szŭ–^{2}bbŭ–^{1}na ^{3}wuà–^{2}gkv caused a magic and there

Page 3: were born the celestial white ^{4}Nyi–^{2}ggŏ–^{2}dtü–^{2}wùa$^{(174)}$, and the terrestrial ^{1}Ssaw–^{3}ndaw ^{2}llü–^{2}mun̲ ^{3}Nyi–^{2}ssä–^{2}khyo–^{1}lo$^{(175)}$. At that time there came forth the ^{2}Nyi (^{2}ggŏ) green (turquoise) mountain and green (turquoise) lake; these two had intercourse and there was born the green (turquoise) grebe$^{(643)}$ of the ^{2}Nyi (^{4}Nyi ^{2}ggŏ ^{3}dsu ^{1}hăr) and red duck$^{(644)}$ of the ^{1}Ssu Nāgas; these two had intercourse and there were born 5 eggs white, black, red, yellow and green. From the white egg was born ^{2}Shi–^{2}nyi–^{2}t'u–^{1}baw–^{1}gkü–^{2}sso the (father) man, and ^{2}Yi–^{2}sso–^{3}t'a–^{2}mun̲ the woman, they formed a family and then had intercourse and there were born the 360 ^{4}Nyi–^{2}ggŏ ^{2}swue–^{2}p'ä riding silver white horses;

Page 4: at the time of ^{2}Mùan̲–^{3}llü–^{1}ddu–^{2}ndzĭ before his 9 sons and daughters had been born, the ^{1}Ssu and ^{2}Nyi prevented his semen from issuing (^{1}nnü and ^{1}ō) *i. e.*, they guarded his semen and prevented it from issuing. From the yellow egg were born the northern 360 ^{2}Nyi Nāgarājas riding yellow horses. They caused a magic and the ^{1}Ndo demons liberated black rain and hail, black clouds and black wind on ^{2}Mùan̲–^{3}llü–^{1}ddu–^{2}ndzi's realm (land) where they arrived (=^{2}t'u). From the black egg was born the western Nāgarāja of the ^{2}Nyi with a white iron head called ^{2}Nyi–^{2}ddo–^{3}gko–^{2}dzĭ and 360 followers riding black horses with stone mouths. From the green egg was born the southern ^{2}Nyi Nāgarāja

Page 5: and 360 (turquoise) green headed ^{2}Nyi riding green horses; the ^{1}Ssu and ^{2}Nyi liberated rain, hail, clouds and wind also the ^{1}Ddv ^{1}Dsä$^{(33)}$, ^{1}Ndo$^{(775)}$ and ^{1}Ts'u$^{(335)}$ the latter caused a magic and ^{2}Ts'u–^{3}chwua–^{2}gyi–^{2}mun̲$^{(10)}$ gave birth to a ^{3}Ch'ou ^{2}zo $^{(814)}$; ^{2}Mùan̲–^{3}llü–^{1}ssu–

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²ndzĭ's ²dto–¹mba ²Muàn̲–²mbu–²wùa–¹lu(378) liberated evil on ²Mùan̲ ³llü–¹ddu–²ndzĭ(10) who once thought well, then again evil. He decided to place his ³ch'ou ²zo(814) into his white mountain, white cliff (and) or to stick him into his white lake. He thought of different ways (to dispose of him) but then took a knife and killed him, and stuck him into his white mountain, cliff and lake. His wife ²Ts'u–³chwua–²gyi–²mun̲ was enveloped in impurity, her body and soul were unclean (as she was born from a green lake (*see* ³K'v–²ggŏ ¹szĕr of the ³Dto ¹na ³k'ö ceremony) the lake became ³ch'ou and dried up.

Page 6: In the generation of ²Mùan̲–³llü–¹ddu–²ndzĭ heaven and earth was ³ch'ou = impure, the celestial ⁴Nyi–²ggŏ–²dtü–²wùa(174) and the terrestrial ³Nyi–²ssä–²khyo–¹lo(175) were ³ch'ou or became ³ch'ou(436); the terrestrial ¹Ssaw–³ndaw ¹la–²bpa–³ch'i–³mbbŭ became ³ch'ou; the ¹Ssu and ²Nyi between earth and heaven became ³ch'ou; ¹Ddu–²ndzĭ was displeased and could not sleep during the night, like the sheep when upset does not eat grass during half the day; from 9 to 7 days the ²Llü–¹bu cast horoscopes ¹Ō–¹p'i–²bä(2?4) ¹P'i ³khyu. He investigated the 360 ¹P'a–³dso (books of divination); ²Llü–¹bu ²Muàn̲–¹p'a–³k'wuo–²lu(721) who with his keen eyes saw in the cracks of the shoulder blade that it concerned the ¹Ssu = Nāgas. He advised that he call ¹Yi–³shi–¹ō–²zo(404) to perform ³Ch'ou ¹gv and ²Ssu ¹gv, erect a ¹zhi–²lv ¹dtü(84), give him the four precious objects (silver, gold, turquoise and cornelian), and perform with nine kinds of trees made into 999 bundles ²Sso–¹shwua ¹ddü–²mä(815) ³ch'ou ³shu. Around ²Mùan̲–³llü–¹ddu–²ndzĭ's white mountain and valley they performed ³Ch'ou ³shu also on the houses,

Page 7: and to prevent ³ch'ou from enveloping the grain; ¹Yi–³shi–¹ō–²zo is to perform ²Ssu ¹gv at the foot of the white mountain and white cliff (where he had burried the ³ch'ou–²zo). ¹Ddu–²ndzĭ then is to erect a ²Na–¹dsaw and repay the ²llü–²mun̲ (Nāga) with a ²hoa–¹p'ĕr(288); he is to erect a ¹Ssu–²wùa ²ngv–²wùa (*q. v.*) and repay the ¹Ssu and ²Nyi with a ²hoa–¹p'ĕr. ¹Ddu–²ndzĭ then is to perform ³Ch'ung–²bpa (²bä) to the gods and to the celestial ²Nyi on high, and also to the low terrestrial ²Nyi; if this has all been performed, then ¹Ddu–²ndzĭ will have no more illness or fever (= hot and cold). ²Mùan̲–²llü–¹ddu–²ndzĭ then sent a fleet-footed boy to ¹Yi–³shi–¹ō–²zo(404), and did as the ²Llü–¹bu suggested; he performed ³Ch'ou ³shu with 999 ²Sso–¹shwua ¹ddü–²mä(815) all around the heavens and earth, houses, fields and waste land and on the grain, the bundles being carried by ²Ngaw–¹bpa–¹na(129) circumambulating. ³Ch'ou ³shu he performed as the ²Llü–¹bu suggested

Page 8: to the white mountain, cliff, white lake, going around them. The ²Ngaw–¹bpa–¹na went around ¹Ngyu–³na–²shi–²lo ¹Ngyu(770), ¹Ha–

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²yi–²boa–¹daw–¹ndzĕr(772) and ²Mùan̲–³llü–²ndaw–¹gyi ³Ḳhü(771) and ³Dsä–²dsä–¹ha–²lv–²mä(250), also around the high celestial ²Nyi Nāga, and low terrestrial ¹Ssu Nāga to prevent ³ch'ou(436) from remaining attached to them. To prevent ³ch'ou from adhering to the celestial ⁴Nyi–²ggo–²dtü–²wùa (174), ³Nyi–²ssä–²khyo–¹lo (175), to the terrestrial ¹Ssaw–³ndaw ¹la–²bpa–³ch'i–³mbbŭ(177) Nāga he performed ³Ch'ou ³gkü(589). ¹Yi–³shi–¹ō–²zo (404) erected at ¹Ddu's(159) white mountain and white cliff a ²na–¹dsaw to the ¹Ssu and ²Nyi; he was given silver, gold and turquoise, and with the ¹Mä–²ss (252) from ²Dzī–²k'ö–¹ssi–²mä–³k'o (273) he made 500 white ³K'o–¹byu.

Page 9: He erected ¹Ssu–²wùa, ²ngv–²wùa, 700 white ³K'o–¹byu, 500 tall ³K'o–¹byu, golden and blue flowers, nine different cloths, medicine, wine, to the ²Nyi Nāga. He erected ¹Ssu ²dta ²ngv ³chĕr(670) a ³K'o–¹byu with a ²Hoa–¹p'ĕr(288) painted on, and repaid the ¹Ssu ¹nä ²Nyi with a ²Hoa–¹p'ĕr, ²Hö–²lü–¹mbbŭ(21), and with various wild animals (painted on ³K'o–¹byu) he repaid the ¹Ssu ¹nä ²Nyi although he stole nothing; he paid life money although killed no one (297), they have received the ³K'o–¹byu with the wild animals as stag, ²yi(275), pig, bear, deer and muskdeer, tiger and leopard, Stone pheasant and Amherst pheasant (276); he repaid them for ¹Ddu–²ndzī's soul(278).

Page 10: They have received so much that their eyes are full(281). ¹Yi–³shi–¹ō–²zo(404) then performed ²Ch'ĕr ³k'ö (= sprinkle with medicine), he performed ³Ch'ung–²bpa (²bä) to the ¹Sssu and ²Nyi, whereupon he was desirous of and received long life, and ¹nnü and ¹ō from the ¹Ssu ¹nä ²Nyi. They had no more ³ch'ou neither ¹Ddu nor the ¹Ssu ¹nä ²Nyi.

Page 11: He prayed that he may have no more illness, but have abundant riches. He had 9 sons dwelling in 9 houses, 9 daughters spread over nine lands, they had sons and daughters like the stars of heaven and grass on the land, as many as hair in the mane of a horse and as many as seeds in the ²K'ö–¹ddv plant (*Elscholtzia Patrini*). This in the custom as related before. The family's ¹nnü ¹nä ¹ō(43) is being restrained by the ¹Ssu and ²Nyi, therefore one day the family sent for ³Llü–³gkv ²bpö–¹mbö (16) to perform ³Ch'ou ¹bpö(373) with 999 bundles perform ³Ch'ou ³shu (589) of 9 kinds of trees, the ¹Mun̲ (= *Rhod. decorum*), represents the skin of the ²Nga–¹bpa–¹na, ³Shou (= *Tsuga yünnanensis*) represents its hair, the ²Llü–¹ndzĕr represents the flesh, the ¹Mbbŭe (*Quercus semicarpifolia*) represents the bones, the ²zhĕr–¹na = a willow represents the intestines, water represents the blood, the wind represents its breath, fire its inside, a red flag its tongue; the smoke of the 999 bundles of ²Sso–¹shwua(590) purifies the heavens and the land. The ²dto–¹mba takes a ²mi–¹t'u = torch firebrand

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Page 12: and goes around the land, the house, fields, grains and performs ³Ch'ou ³gkü. The landlord leads a goat (it takes the place of the ²Ngaw–¹bpa–¹na) carrying the ²Sso–¹shwua (590) circumambulates the land, house, fields grain and performs ³Ch'ou ³gkü. The blue smoke purifies the blue of heaven and the yellow smoke the clay of the earth. Fire purifies the mountain, and water the valley; the top of the house is purified with a dog, and the tail (end) of the house is purified by the pig. With a ²Ngaw–¹bpa–¹na ³Ch'ou ³gkü is performed on 9 lands, with a black cow on 7 lands, with a black goat (nanny) on 5 lands, with a black sow on 3 lands, with one black hen on one land, (when ³Ch'ou ¹gv is performed these animals are tied up in the court of the house).

Page 13: As the domestic animals are also ³ch'ou the yak is purified on the high mountain, the sheep on the alpine meadow, the goat on the ¹ndaw ¹ndzĕr(325) the pig at ³Ts'ü–²kö–¹dgyu, and the chicken at ²P'ŭe–¹mbbŭe–¹ndu (place names); the 9 impurities of the man and the seven impurities of the woman are purified after ³Ch'ou ³shu. The family calls a ²dto–¹mba and he performs ³Ch'ung ²bpa (²bä) to the white mountain and the valley *i. e.*, to the mountain god and valley gods who protect the family. He erects a ²Na–¹dsaw on a good mountain. The ²dto–¹mba makes white ³K'o–¹byu from the ¹Mä ²ss. In the North he erects a ²Na–¹dsaw, 9 canebrake, 9 poplars, 700 white ³K'o, 500 tall ³K'o, yellow and blue flowers, 9 kinds of cloth,

Page 14: wine, milk, food, incense and incense sticks in performing ²Ssu ¹gv. The family does like ²Mùa̱n–³llü–¹ddu–²ndzĭ repaying the ¹Ssu and ²Nyi; and then performs ²Ch'ĕr ³k'ö

Page 15: to the ¹Ssu and ²Nyi. There are no more quarrels or fights between the people and the ¹Ssu and ²Nyi. The ¹Ssu and ²Nyi having been repaid, their eyes are full of good things. The ²dto–¹mba calls back the soul, they receive long life from the Nāga. The ¹P'ĕr, ¹Ssa̱n, ²Ngaw, ¹Wu, and ²Ō ¹Hä protect the family. Let us have no more illness, let us hear only good tidings, let the pond be full, let us have ¹nnü ¹nä ¹ō, riches and abundance.

On the last page are three pictures, the first represents a ²Na–¹dsaw with a ³K'o–¹byu on which a Garuḍa is painted, fastened to the top, other ³K'o–¹byu are tied to the branches. The tree is a pear branch and rests on a piece of turf with canebrake on the left, and poplar twigs to the right. The central figure is that of ²Dso–¹na–¹lo–³ch'i rising from ²Mùa̱n–³llü–²ndaw–¹gyi ³Ḳhü. The third picture is that of a juniper ³t'a.

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(812) This is ²Dto–³na–³gko–²bbŭ born with a stag-head. This demon also occurs in a *ms.*, of the ³Ch'ou ¹na ¹gv ceremony.

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(813) The name of this demon read in ¹Na-²khi would be ²Wuà-²mi-¹na-³bpŭ, as it is however a name of Tibetan (Bön) origin, the first syllable ²wuà = five, it is written with the numeral five, is read in Tibetan, ²ngaw is the ¹Na-²khi rendering of the Tibetan lnga ལྔ = five, pronounced nga.

(814) ³Ch'ou-²zo is an unhuman, foul offspring, which did not resemble a human being.

(815) *See* note 590. However it may be remarked that the words ²sso-¹shwua have both the meaning of high, in altitude; ²sso means a high mountain, and ²shwua means also high, a high mountain can also be called ¹ngyu ¹shwua; this has reference to the fact that the trees of which the ²sso-¹shwua is composed are found on high mountains, at high altitudes. There are furthermore three types of ²sso-²shwua; the one mentioned here is the ³sso-¹shwua ¹ddü-²mä which consists of 999 bundles, that is the largest one, ¹ddü-²mä=large one. Then there is ³lü-²mä or middle one, consisting of 777 bundles, and lastly the ³gkyi-²mä or small one, consisting of 333 bundles. With these ³ch'ou ³shu = ³ch'ou smoke out, the Chinese chiao 火秋, is performed.

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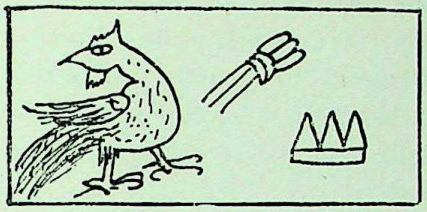
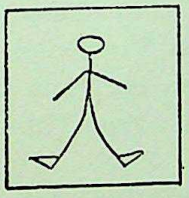


^{1}'A ^{3}GKU ^{3}HÜ or
Chicken present alive

Explanation of symbols in the title:

The first symbol is a picture of a chicken read ^{1}'a = chicken, the second is the pictograph for ^{1}gku = ginger, its phonetic value has here been used for ^{3}gku = to hand over, present; the third symbol read ^{2}mi = fire, can also be read ^{1}hö = red, the color red, here its phonetic value has been borrowed for the word ^{3}hü = alive; there is no symbol for ^{3}hü, so the nearest sound complex being ^{1}hö, it has been used for it.



There is very little difference in ^{1}Na–^{2}khi between ^{1}hö and ^{1}hü irrespective of tone, and is still less so in the word ^{1}hö = to stand up, to stand, with feet firmly planted, it is not written with the symbol ^{2}mi = fire, but with the symbol for man with legs outstretched and feet prominently drawn. There is only a very slight emphasis on the ü, almost imperceptible.

There are two *mss.*, in the collection entirely devoted to ^{1}'A ^{3}gku ^{3}hü, as it is rather a short text, it is usually, combined with another *ms.*, of similar length, chanted towards the end of the ceremony. One *ms.*, no. 917 contains ^{3}K'o ^{2}t'u ^{3}k'o ^{3}bbŭe = the origin of the ^{3}K'o–^{1}byu and ^{1}'A ^{3}gku ^{3}hü, the latter commences on page 9, last rubric. *Ms.*, no. 47 is a ^{2}Dto–^{3}la one, and has on the first page a miniature of a chicken, most realistically drawn, the other no. 1404, has on the first page a picture of a ^{2}dto–^{1}mba holding in his left the wish-granting tree, and in his right a ^{2}ds–^{1}lĕr$^{(49)}$. *Ms.*, no. 1404 is here translated. (*See*: note 1).

Translation of text:

Page 1: ^{2}A–^{2}la–^{2}mùan–^{3}shĕr ^{2}bä ^{2}tü–^{1}dzhi = in the beginning of time, the animals belonging to the family are all protected by the ^{1}Ssu, the chicken acts as a substitute (for man) to the ^{1}Ssu, before the ^{1}Ssu the chicken is presented alive, and the ^{1}Ssu are repaid with the chi-

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cken; man who has illness may die, but may the chicken be the substitute(816). There was such a custom (in ancient times), in the beginning, whence the chicken originated is not told, one must not talk about it. From the sun emanated five white rays (here called white threads), they changed into five elements, wood, metal, fire, earth, and water, they changed into five white down feathers; these changed into five white eggs. These changed into five kinds, (classes) of chicken. From the white egg came forth a white chicken,

Page 2: this is the chicken of the gods, from the second white egg came forth the chicken of the ^{1}Wu(41). From the third egg came forth ^{2}Mùan–^{3}llü–^{1}ddu–^{2}ndzĭ's(10) chicken; from the fourth egg came forth the white chicken of the ^{2}Ngaw(318). From the fifth white egg came forth the white chicken of the ^{1}Ssu Nāgas. Between heaven and earth there came forth 360 kinds of chicken. ^{2}Mùan–^{1}'a–^{2}ndzĭ–^{1}chwua was the father of the chicken and ^{1}Dü–^{1}'a–^{2}man–^{1}shĕr the mother of the chicken. These two had intercourse and there were born 5 white down feathers, from these came forth five white eggs.

The dew of heaven and the (air) breath of the earth had intercourse and there came forth white and black clouds; they changed into a yellow lake on the top of ^{1}Ngyu–^{3}na ^{3}Shi–^{2}lo ^{1}Ngyu(770) (the lake is called ^{2}Ha–^{1}shi–^{1}gyu–^{2}ts'ä ^{3}Ḳhü). In this lake was an egg from it came forth ^{2}Ha–^{1}shi ^{3}bpa–^{2}mä(605) this changed into a ^{1}Ssu. From ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo came forth a fine voice (chant),

Page 3: and from that came forth the father and mother of the chicken; the two had intercourse and there came forth five kinds of eggs, a white, a black, a red, a green, and a variegated one. From the red egg came forth a red chicken, this belongs to the ^{1}Dsä demons(39) hence it cannot be used to repay the ^{1}Ssu; from the black one came forth a black chicken which belonged to the ^{1}Ddv demons(39), hence could not be used to repay the ^{1}Ssu; the variegated egg changed to a spotted chicken belonging to the ^{2}Ts'u ^{1}ts'u(810) hence could not be used; from (another) red egg came forth a red chicken belonging to the ^{1}Dtĕr demons(781), hence could not be used; from (another) spotted egg came forth a spotted chicken belonging to the ^{3}T'i–^{2}lua(83) demons hence could not be used.

Page 4: The green egg changed into a green chicken which belonged to the ^{1}Ssu hence could be used to repay the ^{1}Ssu. (In another *ms.*, it is stated from here on that from ^{3}Shi–^{2}lo's good voice directed towards heaven came forth the father of the chicken (name as before), from his good voice directed to the earth, came forth the mother of the chicken white as the conch; these two had intercourse and there came forth five white

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down feathers, and these changed into five eggs. The white egg changed into a ^{2}Ffŭ–^{2}gkyi–^{1}bä–^{1}hö$^{(276)}$ ^{2}Ffŭ–^{2}gkyi with the red cheeks, another white egg into ^{2}Hoa–^{1}p'ĕr ^{2}k'ö–^{1}hö = the ^{2}Hoa–^{1}p'ĕr $^{(288)}$ with the red feet, another white changed into ^{2}Ds–^{1}lĕr–^{2}maṉ–^{1}p'ĕr$^{(817)}$ the Ithaginis, another white into the ^{2}Ffŭ–^{1}p'ĕr ^{2}maṉ–^{1}shĕr$^{(818)}$ which lives in the valleys, from another white egg came forth ^{1}Gko–^{2}gkyi–^{2}maṉ–^{1}p'ĕr $^{(819)}$. These five are considered mountain chicken and came forth from the mountain, hence cannot be used to repay the ^{1}Ssu ^{1}nä ^{2}Nyi. From ^{3}Shi–^{2}lo's good voice came forth the father and mother of the chicken, and these two had intercourse and there came forth five white down feathers and these changed into five white eggs. One became the ^{2}gko–^{1}p'ĕr or white crane, one became ^{3}Ḳhü–^{3}k'o–^{2}mba–^{1}hö a red duck which lives in the lakes; one became ^{2}Gyi–^{1}aw–^{2}t'gkye–^{1}shĕr$^{(820)}$, one became ^{3}gko–^{1}na–^{2}gkv–^{1}p'ĕr$^{(821)}$ a black eagle with white head, one became ^{3}Aw–^{1}'a–^{2}boa–^{1}bpa$^{(822)}$ a duck with broad feet. These are considered as belonging to the land = ^{1}dü hence cannot be used to repay the ^{1}Ssu and ^{2}Nyi. (^{3}Shi–^{2}lo's good voice directed towards heaven and to the earth, brought forth five colored down feathers, a silver, gold, turquoise, cornelian, and conch, from these came forth five eggs of the same color; the silver one changed into a silver white chicken, from the yellow, a yellow one, from the green, a green one, a red one and a white one like the conch. All this is omitted in *ms.*, no. 1404).

Page 4, second rubric: One day the family reared animals, they are protected by the ^{1}Ssu$^{(527)}$, and as the chicken is used to repay the ^{1}Ssu, the family sent a fleet–footed boy to buy a chicken, he tock with him a horse load of silver, of gold thousand ounces, turquoise and cornelian one hundred, these he (took) brought out (= ^{3}t'u). In the winter 1000 piculs of paddy and 100 piculs of wheat = ^{2}dze he took with him to buy a chicken; this he managed to buy. With the head to repay the heavens, with the skin the earth, with the lung the sun, with the liver the moon, with the bones the rocks, wih the flesh the earth, with the blood the water, with the ribs the cliffs, with its breath to repay the clouds and the wind, with the intestines the road, with the eyes the stars and ^{1}zaw = planets, these are used to repay the ^{1}Ssu of the sun, moon, stars, etc. The comb of the rooster is like the heaven's ladder of nine to ten sections, the chicken's tail is like a colored rainbow

Page 5: of gold and turquoise, its bill is like a white metal axe, its claws like the ^{2}shu–^{1}p'ĕr ^{3}tsaṉ–^{2}gkyi$^{(550)}$ = the trident, its down feathers are like silver and golden flowers, and turquoise and cornelian flowers; let the ^{1}Ssu and ^{2}Nyi behold them. The family uses a chicken for the ^{3}Ssu$^{(527)}$ and repays the ^{1}Ssu and ^{2}Nyi, for long life and

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for the soul (which the ¹Ssu may have carried off when a member of the family is ill). ²Dto–¹mba ³Shi–²lo takes in his hand the cup with water and a ²bbŭe = Artemisia(439) with which he performs ³ch'ou ²ch'ĕr(823) so that all impurities be driven out of, and from the chicken; all impurities of the top of the head, and the tears of its eyes are driven to the realm of impurities. ³Shi–²lo takes the silver (white) flag of the ²Ngaw–¹la and the golden flag of the ²Ngaw–¹la and blesses the chicken with them. At dawn(824) the crowing of the rooster is first heard by the ²Ō and ¹Hä(42) who are pleased.

Page 6: When the rooster crows it is heard by the 99 celestial ²Llü–²mun̲ (Nāgas) may they give us the ²non̲–¹ō in return(825). When the chicken crows and faces the 33 terrestrial ¹Ssu, the ²Wùa and ²Dzu ¹Ssu = house and village ¹Ssu, the cliff ¹Ssu, the ²Ndĕr and ²K'ö = cultivated and uncultivated land ¹Ssu, the lake ¹Ssu, water ¹Ssu and the tree ¹Ssu, the ¹Ssu have heard it and give the family ²non̲–¹ō (826); *see* ²Non̲ ¹ō ³yu.

Page 7: When the chicken crows and faces ¹Ssu Nāgas of the mountain and alpine meadow, the cloud and high mountain ¹Ssu, and they hear it they give the family ²non̲–¹ō. When the chicken crows and faces ³Shi–²lo, the halfbreed yak and yak of the gods, they give the family ²non̲–¹ō. This is followed by the ¹P'ĕr ¹Ssan̲, ²Ngaw ¹Wu, white mountain and black valley, golden mountain, green valley, they give ²non̲–¹ō to the family.

Page 8: The terrestrial ¹Ssu are repaid with a chicken for the plowing and harrowing of the land. In the day time let not the hawk catch it, and at night not the fox and wild cat, (because the chicken has been liberated and presented to the ¹Ssu).

The family calls a ²dto–¹mba to repay the ¹Ssu, so that it may have no illness, no fever nor dangers. Let it have ¹nnü and ¹ō, riches, etc. This is followed by ³K'o–²t'u ³K'o–³bbŭe, but as there are separate books dealing with the ³K'o–¹byu, one of the more complete ones has been translated. ³K'o–²t'u ³k'o ³bbŭe commences in this *ms.*, on page 8, rubric eight.

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(816) ¹Gko–²gkan̲ ³k'ö = substitute liberate, ²gkan̲ = to exchange, the Chinese t'i–sheng 替生.

(817) The ²Ds–¹lĕr–²ɪ an̲–¹p'ĕr is a blood pheasant with a white tail. The blood pheasants belong to the genus *Ithaginis* and the following species are known from Yünnan, especially western Yünnan and the Li–chiang snow range, *I. Clarkei* and *I. Rockii*, the male of these have green and red tail feathers but the ends are white. I have never seen one with pure white tails. The ²dto–¹mbas fasten the

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dried legs and claws of these birds to the ²Ds–¹lĕr (49) or cymbal, hence its name. Colloquially the Ithaginis pheasants are called ²Bi–²ds–¹lĕr = forest ²ds–¹lĕr.

(818) The ²Ffŭ–¹p'ĕr–²man̲–¹shĕr is an unidentified species of pheasant, there is no white stone pheasant = ²Ffŭ, with a long tail.

(819) The ¹Gko–²gkyi–²man̲–¹p'ĕr is a thrush the ¹Na–²khi ¹Gko–²gkyi or alpine chicken with the white tail; it is *Ianthocincla maxima* and lives in the underbrush on the margins of spruce forests bordering on alpine meadows at elevations of over 11,000 feet.

(820) The ²Gyi–¹aw–'t'gkye–¹shĕr is apparently a large bird which lives in the lake regions of northeastern Tibet. The ¹Na–²khi themselves declare that this bird is not native to their present home. The ²Gyi–¹aw with the long neck is apparently a large goose; the Indian bar-headed goose is common in the Koko Nor and in the Yellow River region near the Amnye Machhen range, as is another species of goose; if the above bird is identical with one of the geese of the Koko Nor is difficult to say. It is considered as the enemy of the crane, according to a *ms.*, entitled ²P'u–¹la ³bpŭ, *q. v.* The words ²gyi–¹aw have reference to the bird's searching its food in water. ²Gyi–¹aw is also the name of a region in Eastern Tibet.

(821) The ³Gko–¹na–²gkv–¹p'ĕr is the Tibetan eagle with the white head; it inhabits the grasslands of northeastern Tibet, where I encountered and collected it. It is unknown in the ¹Na–²khi land of to-day.

(822) This duck is probably identical with the ²Hăr–¹na ²boa–¹bpa (672).

(823) ³Ch'ou ²ch'ĕr means impurities or ³ch'ou wash away. This is contained in a *ms.*, called ²Bpö–¹mba ²t'u or The origin of the Amṛta vase or Bum-pa. *See:* ²Mùan̲ ¹bpö Ceremony in *Monumenta Serica*, Vol. XIII, pp. 27–29. *See* also ²Bpö–¹mba ²t'u of ³Ch'ou ¹na ¹gv ceremony.

(824) The dawn is called ²la–¹dzhi or the time of the tiger or the hour of the tiger.

(825) In a *ms.*, recently acquired there are certain passages which are omitted in *ms.*, no. 1404. They read as follows beginning with page 18: « When the rays of the sun are first visible (²mùan̲–³ssu ²k'ö–¹p'ĕr = early morning white ray), the rooster faces ²Mùan̲–³llü–¹ddu–²ndzĭ and crows; when the sun has risen a little (only part of the disk has become visible) the rooster faces ²Dto–¹mba ³Shi–²lo and crows. When the cattle are driven out, the rooster faces the ¹Ssu (Nāgas) of the alpine meadows when it crows. At breakfast time when the rooster crows it faces the ¹Ssu ²gyi–²bbŭ = Nāga king dwelling in the lake. At noon = ²nyi–²mä ²nyi ³lü–²gv, when the rooster crows it faces the four regional ¹Ssu (173, 226). In the afternoon = ²nyi–²mä ³gkaw ²la ¹lü, when the rooster crows it faces ²Dso–¹na–¹lo–³ch'i in Manasarowar Lake. In the early morning when the rooster crows, it faces ³Nyi–²dzhi–¹gko–²wuà (349) on the top of Mount Kailas. At the time when the sun rests on the hill top = ²nyi–²mä ¹mbu ²gkv ¹dtü (sun hill top rest), and the rooster crows, it faces ²Ssu–¹ddv–¹na–³bpŭ (661). When the sun has set behind the hills and the rooster crows it faces the ¹Ddv ¹Dsä (39). At midnight = ¹hu–²k'o, when the rooster crows it faces the ¹Ndo ¹ts'u (775) and the ¹Khyü ¹ts'u their companions.

(826) Under ²Non̲–¹ō ³yu or ²non̲–¹ō give, the granting or giving (here) by the Nāgas of ¹nnü and ¹ō, riches, livestock, grain, children, abundance and long life, in return for the offerings or sacrifices made, as in the case of the liberating of a chicken, the performing of ³Ch'ung–²bpa (²bä), and in fact for the ²Ssu ¹gv ceremony is understood. *See* ²Non̲–²ō ³yu which follows the *ms.*, ¹Lü–²nyi ¹Ssaw–³ndaw; *see* also note 730.

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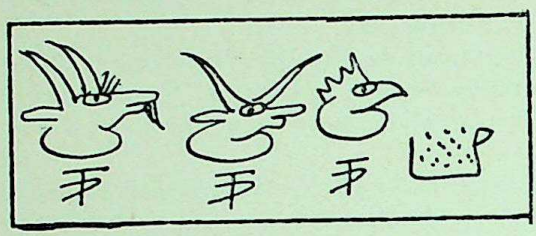

^{3}DS'Ĭ–^{1}P'ĔR ^{1}YÜ–^{1}P'ĔR ^{1}'A–P'ĔR ^{2}DZHU–^{1}ZHWUA or

Repay (the Nāgas) with a white goat, white sheep, and white chicken

Explanation of symbols in the title:

The first symbol is the pictograph for goat = ^{3}ds'ĭ, the second for sheep = ^{1}yü, and the third for chicken = ^{1}'a; under all three symbols is the phonetic syllable read ^{1}p'ĕr = white. The last symbol has already been explained.

This is the only *ms.*, under that title that I have ever come across, belonging to the ^{2}Ssu ^{1}gv ceremony. My late ^{2}dto–^{1}mba identified it as ^{3}Ssä–^{2}ssä–^{2}zhou–^{1}p'ĕr ^{3}chĕr or the story of ^{3}Ssä–^{2}ssä–^{2}zhou–^{1}p'ĕr with which it has nothing to do. In ancient days these animals after having been offered to the Nāgas alive, were liberated and never killed. Thus it belongs with ^{1}'A ^{3}gku ^{3}hü, and the text is very much like it. These animals are given their life (are allowed to die a natural death), and are used in exchange for an ill person. They are tied up during the ceremony and then freed.

The *ms.*, no. 933 is a ^{2}Dto–^{3}la one from north of Li–chiang; on the first page is a miniature of a ^{2}dto–^{1}mba holding up an offering. It is in the the Library of Harvard–Yenching Institute of Cambridge, Massachusetts; it was purchased by me some twenty five years ago at Pai–sha 白沙.

As the contents are very similar to ^{1}'A ^{3}gku ^{3}hü, I will not give a page to page translation.

On the first page we are told that the ^{2}dto–^{1}mba invited by the family, chants and performs ^{2}Ssu ^{1}gv, the ^{1}Ssu ^{2}dta ^{2}ngv ^{2}chĕr is offered on high to the three heavens (*see* ^{2}Mùan̲ ^{1}bpö ceremony in *Monumenta Serica*, Vol. XIII, p. 158), grain is offered from the land on high to Lake Manasarowar and to the top of Mt. Kailas, the sons and daughters offer ^{2}non̲–^{2}zhi–^{1}dshi–^{2}zhi (an offering consisting of milk, wine, flour, tea and medicine); the Nāgas are offered nine clumps of bamboo, poplars and oaks, a white hemp bridge, incens; ^{2}Hö–^{2}lü–^{1}mbbŭ$^{(21)}$, a white goat, white sheep and a white chicken are used to repay the

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Nāgas; they are repaid for the soul of the ill person, for years and long life. The Nāgas are pleased, and kneeling man and wife pray for ¹nnü and ¹ō(43). In the East to the Naga King ³T'a–²yu and the ¹Ssu ¹p'ĕr (all) the white Nāgas of the white spurs, lakes, white–as–conch rocks are invited to the ¹Ssu ²dta ²ngv ³chĕr, and white ³K'o–¹byu, they are repaid with ²non–²zhi–¹dshi–²zhi, ²Hö–²lü–¹mbbŭ, a white goat, white sheep and white chicken. The family prays for years, long life and ¹nnü and ¹ō(43). This is repeated for the green southern Nāga king ²Dsaw–²bpŭ and (all) the green Nāgas from green spurs, green lakes etc. This is repeated for the remaining regional Nāgas, the western, northern and central.

The family performs ³Ch'ung ²bpa (²bä) and is desirous of long life, (many) years, ¹nnü and ¹ō and a full pond, and good tidings.

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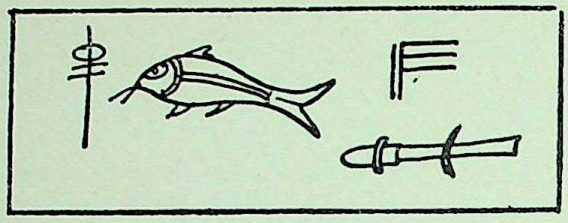

^{1}LÜ–^{2}NYI ^{1}SSAW–^{3}NDAW or
^{1}Lü–^{2}nyi ^{1}Ssaw–^{3}ndaw (Nāga)

Explanation of symbols in the title:

The first symbol represents a spear = ^{2}lü, the second ^{2}nyi = fish, both are phonetics here in the name of a clan or type of Nāga called ^{1}Lü–^{2}nyi; little is said about these Nāgas in any of the ^{1}Na–^{2}khi *mss.*, devoted to the Nāga cult. While of other Nāga clans like the ^{1}Ssu, ^{2}Nyi, ^{2}Dtü etc., we are told where they reside, whether they are therianthropic or not, of the ^{1}Lü–^{2}nyi the *mss.*, are silent, except that they belong to the main class of terrestrial Nāgas or ^{1}Ssaw–^{3}ndaw Nāgas. The next two symbols have been explained under ^{1}Ssaw–^{3}ndaw ^{1}yü ^{2}dsu.

There is only one *ms.*, in the collection it is very rare, and is in fact the only one I have ever come across in all the years I spent in the Li–chiang area. The *ms.*, no. 1377 is in the Library of Harvard–Yenching Institute of Cambridge, Massachusetts, and is here translated. The first part to rubric one, page 8, belongs to ^{1}Lü–^{2}nyi ^{1}Ssaw–^{3}ndaw, the second part from page 9 to the end of the *ms.*, to ^{2}Non–^{1}ō ^{3}yu, *q. v.* although ^{2}non–^{1}ō is also mentioned in the first part.

Translation of text:

Page 1: To-day the family invites to descend, the terrestrial ^{1}Ssaw–^{3}ndaw ^{2}Swue–^{2}p'ä, the ^{4}Ssu ^{2}ggŏ ^{2}Swue–^{2}p'ä, ^{2}Dtü ^{2}ggŏ ^{2}Swue–^{2}p'ä and the ^{4}Nyi–^{2}ggŏ ^{2}Swue–^{2}p'ä, all four Nāgarājas. The family invites the queen = ^{2}gyi–^{2}mun ^{1}P'ĕr–^{2}ndzĭ–^{2}ssaw–^{2}mä$^{(827)}$ to descend from heaven where she resides. To all the ^{1}Ssu and ^{2}Nyi we perform ^{3}Ch'ung–^{2}bpa (^{2}bä). The family begs for their protection. The ^{1}Ssu are pleased and laugh. From the top of ^{1}Ngyu–^{3}na–^{3}shi–^{2}lo–^{1}ngyu let them descend

Page 2: all the ^{1}Ssaw–^{3}ndaw ^{2}Llü–^{2}mun (Nāgas).

The family uses gold, silver, turquoise, coral and pearl, five kinds, also seven kinds of medicine, also seven kinds of grain to perform ^{3}Ch'ung–^{2}bpa (^{2}bä) to all the ^{1}Ssu. All the ^{1}Ssu ^{1}nä ^{2}Nyi and ^{1}Ssaw–^{3}ndaw are invited from the realm of ^{2}Mùan–^{3}llü–^{1}ddu–^{2}ndzĭ. The family uses wine, food, juniper and butter to perform ^{3}Ch'ung–^{2}bpa (^{2}bä).

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Page 3: The 1Ssu 1nä 2Nyi are happy smiling they are not making enemies. The family begs for protection, let it have 1nnü and 1ō(43) riches and abundance. When herding sheep let the sheep increase (multiply), bringing up children, let there be many; of whatever we do let it be done well, sowing grain let there be a big crop, let 2Non–1ō (826) be given us. A courageous son will protect the house; let us not be given illness by the 1Ddv 1nä 1Dsä(39) and 1Gkyi–1ts'u 2Hăr 1ts'u(828).

Page 4: Let the red cows not be given illness by the 2Ndĕr 1ts'u(14); let there be not sent illness after horses, sheep, goats, pigs and chickens. Let there not be (among us) the 2K'o 1ts'u(369) 2Ndĕr 1ts'u(14). Let the grain not be harmed by snow and hail; let us not have black rain, black snow, black clouds and black wind. Let 1P'ĕr–2ndzĭ–2ssaw–2mä protect the family give them 2Non–1ō. Let the central 2Llü–2mun 2Dso–1na–1lo–3ch'i give 2Non–1ō to the family. Let the family be given a 2Non–1ō which prevents the tearing of the string with which the 3Ssu is tied(759).

Pag. 5: Let the family be given a 2Non–1ō like 2Mùan–3llü–1ddu–2ndzi who had many sons, good sons who established themselves in nine houses, etc. We perform 3Ch'ung–2bpa (2bä) to the eight 4Ssu 2ggŏ 2Swue–2p'ä 1Ssu Nāgarājas. Let all the 1Lü–2nyi 1ssaw–3ndaw give us 2Non–1ō.

Page 6: Give us long life. The family performs 3Ch'ung–2bpa (2bä) with the 9 to 10 different objects to 1Yi–3shi–2gyi–2mun 1Hä–3mi (a goddess), and before all the 1Ssu (Nāgas). The central terrestrial 1Shi–3llü–1dtĕr–2p'a–3k'v–3dsho(829) Nāgarāja caused a magic and the 99 celestial 1Ssaw–3ndaw 2Swue–1p'ä came fort; the 3Llü–3gkv 2bpö–1mbö(16) pronounces a good omen, let us have long life. We perform 3Ch'ung–2bpa (2bä) before 2Dso–1na–1lo–3ch'i 2Swue–2p'ä, and to the eastern eight 4T'a–2la–2sso 2Swue–2p'ä also before the eight 1Zaw 2ggo 2Swue–2p'ä(34), and to the 28 stars 2Swue–2pä(830) and to the eight 2Bpa–1gko or 2Bpa–1gkü(320) (the Chinese Pa kua 八卦). Let the family have no illness, but long life.

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(827) 1P'ĕr–2ndzĭ–2ssaw–2mä is a goddes who dispensed the 3Dso–2la or books of divination to the Na–2khi. The story is told in a *ms.*, called 1Bpö 1p'a 3gko 1shu of the 3Ch'ou 1na 1gv ceremony *q. v.*

(828) The 1Gkyi 1ts'u are cloud demons and the 2Hăr 1ts'u are wind demons. These demons were originally females who, in the dim past, had committed suicide. The 1Na–2khi have a belief that lovers who go up the snow range and commit suicide will forever roam with the clouds and winds, will never grow old, but will exist forever in the eternal embrace of love. There were originally five of these females who, having committed suicide became roving wind demons, they are believed to entice lovers to go up the mountain to commit suicide. Having committed

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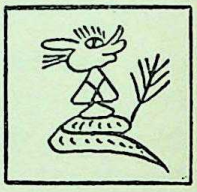
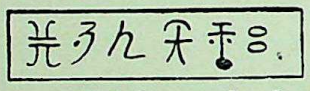
suicide on the high mountain they ride various, mostly wild animals. Their names are as follows: ²Dze-²gkv-²dze-³shou-³mi she rides a horse, ²Yi-¹gv-²a-¹khi ³mi, she was a girl from ²A-¹khi west of the Snow range in the Yangtze valley the Chinese A-hsi 阿喜, of the ²Yi-¹gv=the Li-chiang district, and it is believed that she has her abode there; she rides a serow; ²La-²wùa-²la-³ts'ü-³mi, she rides a goat; ³Gkv-²dü-¹shu-²k'o-³mi she is from ³Gkv-²dü, the Chinese Chü-tien 巨甸, northwest of Li-chiang on the Yangtze, she rides a tiger; ²Nyi-¹na-²ghügh-²szĭ-³mi, she comes from ²Nyi-¹na the Chinese Wei-hsi 維西, she rides a stag. These demons are propitiated at a ceremony called ²Hăr-²la-¹llü ³kö. *See* The Romance of K'a-mä-gyu-mi-gkyi in *B.E.F.E-O.*, t. XXXIX, pp. 1-152, Pl. XXIV.

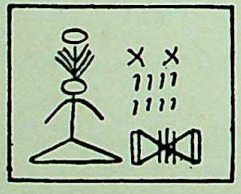
(829) ¹Shi-³llü-¹dtĕr-²p'a-³k'v-³dsho is a terrestrial Nāgarāja; he is depicted with a pig's head, but this does not mean that he had a pig's head, phag in Tibetan is pig, and the symbol for pig is used phonetically, in the name, it is the only syllable used, the only one which could be used to denote his name in the manner in which it has been employed; the other syllables would have had to be written around the Naga symbol, he is figured thus: Were he pig or boar-headed, the words ¹bu-²gkv-¹dzu = born with a pig's head, would follow his name. The tree symbol read ²ss = wood, stands for ²swue-²p'ä = chief, or here Nāgarāja, as ²ss is the nearest sound complex to ²swue for which there exists no symbol. In the *ms.*, however his name is written in ²ggŏ-¹baw letters, as his name does not occur often in ¹Na-²khi *mss.*,





¹Shi-³llü-¹dtĕr-²p'a-³k'v-³dsho.

(830) It speaks here of a chief who controls the 28 constellations he is depicted thus: on his head is the symbol ²ss = wood it is used as in the Nāgarāja described in note 829; above it the symbol ¹gkü = star, this is followed by the numeral 28 and the symbol ²p'ä a weaver's loom, it is phonetically used for ²p'ä in the name of the rank, here chief = ²swue-²p'ä.



As a matter of record I give here the names of the 28 constellations and some brief notes as to what can be done and what cannot be done when the various constellations rule the heavens.

There is a ceremony called ¹Gkü ¹ts'u ¹bpö during which the 28 constellations are worshipped or propitiated and their evil influences prevented from doing harm. They are equal to the Chinese 二十八宿. It is believed that if the 28 constellations are sacrificed to, they will provide ¹nnü and ¹ō, riches, long life, etc.

2nd., ³Ch'wua-¹ts'ĕr-²gv this is actually the second constellation, the first is called ³Ch'wua-¹ts'ĕr ²k'o and is equivalent to the Chinese 角. It is stated that the first constellation is placed at the end because all the other 27 are tied to the first. ³Ch'wua-¹ts'ĕr-²gv is equivalent to the Chinese 亢. The Tibetans call the 28 constellations rGgyu-skar རྒྱུ་སྐར, or the moving stars, the ¹Na-²khi call moving in a given rotation ¹dgyü, this is equivalent to the Tibet-

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an rgyu, star in ¹Na-²khi ¹is gkü, the Tibetan skar, pronounced kar. They are considered by the Tibetans as 28 goddesses who are the daughters of the four kings of the four quarters, hence they are called the lha-mo nyi-shu rtsa brgyad ལྷ་མོ་ཉི་ཤུ་རྩ་བརྒྱད; ³Ch'wua-¹ts'ĕr-²gv is the Tibetan Bra-nye བྲ་ཉེ, the Sanskrit Bharanī, this is the 28th of the Hindus.

3d ²Miu-hö¹ = red eye, the Tibetan sMin-drug སྨིན་དྲུག and the Sanskrit Kṛttikā

4th ²Sso-¹t'o-²k'o, the Tibetan be-rdzi བེ་དྷི, also snar-ma be-rzdi སྣར་མ་བེ་དྷི, the Sanskrit Rohiṇī, the second of the Hindus.

5th ²Sso-¹t'o-²gv, the Tibetan mgo མགོ, also called smal-po སྨལ་པོ, the Sanskrit Mṛgaśirāḥ, it is the third of the Hindus.

6th ¹Gkü-¹p'ĕr-²gyi-²gkv a white star, the Tibetan lag ལག, and the Sanskrit Ardrā, it is the fourth of the Hindus.

7th ¹Gkü-¹p'ĕr-²gyi-²maṉ, the Tibetan nabs-so ནབས་སོ, the Sanskrit Punarvasuḥ, it is the 5th of the Hindus.

8th ²Ffŭ-²llü-³gko, the Tibetan rgyal རྒྱལ, and the Sanskrit Puṣyā.

9th ¹Ts'u-²k'u, the Tibetan skag སྐག, considered an evil star with the ¹Na-²khi as well as Tibetans. In a ¹Na-²khi *ms.*, called ¹Gkü ¹dzĭ = stars reckoning, it is stated that it is unlucky to build a house, to sew garments as they will be lost, but it is lucky to drive out demons, and search for the enemy, but it is unlucky for a child to be born under that star. It is the Sanskrit Aśleṣā, and the 7th of the Hindus.

10th ¹Bu-²k'u, the Tibetan mChhu མཆུ, in Tibetan there are many synonyms for that constellation as pha-me lha-skyes པ་མེ་ལྷ་སྐྱེས, rta-chhen རྟ་ཆེན, maghā མགྷ which is also the Sanskrit name of the constellation, the 8th of the Hindus.

11th ¹Bu-¹dto, the Tibetan gre གྲེ pronounced dre, also called rtau རྟའུ or rta-chhung རྟ་ཆུང, the Sanskrit Pūrvaphalgunī. The ¹Na-²khi reckon it as a lucky constellation it is lucky to marry under that constellation, perform ²Ngaw-²bä *q. v.*, also to give a new garment to a small boy, etc.

12th ¹Bu-³ma, the Tibetan dbo དབོ or dwo, the Sanskrit Uttaraphalgunī, it is the 10th of the Hindus. Under it it is unlucky to marry according to the ¹Na-²khi.

13th ¹Zü-³lv-²gkv, the Tibetan Me-bzhi མེ་བཞི, the Sanskrit Hastā, it is the 11th of the Hindus.

14th ¹Zü-²k'o, the Tibetan Nag-pa ནག་པ, the Sanskrit Citrā. The ¹Na-²khi reckon it a lucky constellation but to marry under it is unlucky; it is lucky to go hunting perform ²Ngaw ¹bpö and build a house.

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15th ¹Zü–²hä, the Tibetan Sa–ri ས་རི, it has many Tibetan synonyms, it is the Sanskrit Svālī, and the 13th of the Hindu. It is lucky to sow grain, but unlucky to hatch eggs according to the ¹Na–²khi.

16th ¹Zü–²tgkye, the Tibetan Sa–ga ས་ག, and Sanskrit Viśākhā. The ¹Na–²khi believe it is lucky to sew clothing, harvest crops and to make a vow to perform a ceremony.

17th ¹Zü–²gv, the Tibetan Lha–mtshams ལྷ་མཚམས, the Sanskrit Anurādhā. It is lucky to perform ³Ssu ¹k'v = invite the ³Ssu or life god, the Tibetan srog–lha སྲོག་ལྷ; to plant crops, sew clothing, etc.

18th ¹Zü–¹ddv, the Tibetan snron སྣྲོན་ also called ldeu ལྡེའུ, and the Sanskrit Jyeṣṭhā; it is lucky to bring grain and other valuables into the home, but no other things.

19th ¹Zü–¹ba or ¹Zü–¹baw, the Tibetan snrubs སྣུབས, and Sanskrit Mūlam; to make a wow to perform a ceremony is lucky, also to build a house and plant crops.

20th ¹Zü–²ds'ï, the Tibetan Chhu–stod ཆུ་སྟོད, it is also the month of July; the Sanskrit Pūrvāṣaḍhā. To plant grain is unlucky, also to go out as one will meet an enemy; but to invite the life god and settle affairs is lucky.

21st ¹Zü–²boa, the Tibetan Chhu–smad ཆུ་སྨད; the Sanskrit Uttarāṣāḍhā; to bring valuables into thè home, and to sew clothing is lucky.

22nd ²Bpö–¹bö–²gkv, the Tibetan gro–bzhin གྲོ་བཞིན, and the Sanskrit Śravaṇā. To suppress an enemy is lucky and to perform a ceremony, also to sew clothing.

23d ²Bpö–¹bö–²man, the Tibetan Byi–bzhin བྱི་བཞིན, it has three synonyms. The Sanskrit name is Abhijit, it is the Hindu 21st. To bring valuables and grain into the house is lucky.

24th ²Zhwua–³dsä, the Tibetan Mon–gre སྨོན་གྲེ and the Sanskrit Śatabhiṣā; the ¹Na–²khi believe that going away from home one will arrive safely, also to bring grain and valuables into the home is lucky.

25th ²Bpa–²k'u, the Tibetan Mon–gru སྨོན་གྲུ, and the Sanskrit Dhaniṣṭhā.

Sarat Chandra Das in: *Tibetan–English Dictionary* gives Mon–gru as the 23d constellation, as do the Hindus which he apparently followed while on p. 316 he gives it as the 25th. The ¹Na–²khi consider it lucky to either plant or harvest crop under that constellation, also if one is a soldier he will be victorious. To invite the ³Ssu is lucky.

26th ²Bpa–²bö, the Tibetan Khrums–stod ཁྲུམས་སྟོད, Das, *l. c.*, p. 173 gives it as the 24th constellation as do the Hindus. who call it Pūrvabhādrapada. It is unlucky to perform the funerary ceremony ²Khi ³nv. Affairs cannot be

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settled, they will have an unlucky ending according to the ¹Na–²khi horoscope book ¹Gkü ¹dzĭ.

27th ²Na–¹ngv, the Tibetan Khrums–smad ཁྲུམས་སྨད་ and the Sanskrit Uttarabhādrapada, the 25th of the Hindus. To build a kitchen under that constellation is lucky, also to perform a ceremony and to pray.

28th ²T'a–¹gko, the Tibetan Nam–gru ནམ་གྲུ or She–sa ཤེ་ས , Das, *l. c.*, p. 738 gives it as the 26th as do the Hindus who call it Revatī in Sanskrit. To build a house is lucky, also to suppress demons.

1st ³Ch'wua–¹ts'ĕr–²k'o, also called ³Ch'wua–¹dzĭ-²k'o, this is the Tibetan Tha–skar ཐ་སྐར་ , it is also the name of the goddes presiding over that constellation. Its Sanskrit name is Aśvinī, it is the 27th of the Hindus, while their 28th is the 2nd of the ¹Na–²khi. It is unlucky to marry under that constellation, also to obtain or take valuables and cultivate the land. For a child to be born is lucky, also irrigating fields, and to build grain chests. To perform a ceremony will assure ¹nnü and ¹ō. If clothes are sewn is unlucky as they will be burned. Demons cannot be chased out under that constellation.

The first constellation is always put at the end, that is after the 28th, it is considered male and the others are considered tied to it.

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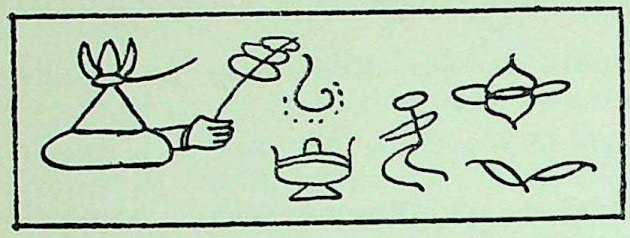

^{2}NON–^{1}Ō ^{3}YU or
To give the ^{2}Non–^{1}ō

Explanation of symbols in the title:

The meaning of ^{2}Non–^{1}ō has been given under note 826. With the exception of the last two symbols, the first part is not read, but it depicts the action of the giving of the ^{2}Non–^{1}ō to the people. We see a ^{2}dto–^{1}mba with a juniper branch blessing, if such it can be called, a food bowl held by a kneeling person; he actually drops the ^{2}Non–^{1}ō figuratively speaking into the bowl. The last upper symbol read ^{1}ō represents a turquoise amulet such as Tibetan women wear, hence it also stands for ^{1}ō = wealth; the symbol below is read ^{1}yu and represents wilted leaves, hence, rotten, decayed, here it is used phonetically for ^{3}yu = to give. While the ^{2}Non–^{1}ō is being given by the Nāgas through the ^{2}dto–^{1}mba, the latter chants ^{3}Hoa–^{2}lü or Dhāraṇī: ^{2}Yi–^{1}ma–^{2}ho as in the beginning of the *ms.*, this is indicated by the line extending from the ^{2}dto–^{1}mba's mouth.

In a very ancient Tibetan manuscript belonging to the Ha–pa Sect of the Padmasambhava School which has survived in the District of Yung–ning 永 寧 seven days north of Li–chiang, but subject to the magistracy of Yung–sheng, entitled bChigs–yis–dbu–phyogs–bzhugs–so བཅིག་ཡིས་དབུ་ཕྱོགས་བཞུགས་སོ། the text commences with the invocation I–ma–ho ཨི་མ་ཧོ exactly as in our ^{1}Na–^{2}khi manuscript. The Tibetan manuscript belongs to the Divination literature and contains also diagrams, pictures of gtor–ma, etc.

When ^{2}Non–^{1}ō ^{3}yu is performed, a branch of either poplar, pear or a twig of bamboo is given by the ^{2}dto–^{1}mba to the family, while the latter kneels before the gode. The ^{2}dto–^{1}mba also uses a cup containing milk, water, a flower, sugar, tea leaves and ginger, and with a juniper branch dips into the liquid (Amṛta) and sprinkles the ^{1}Ssu–^{2}wùa ^{2}ngv–^{2}wùa of the Nāgas, and then the heads of the members of the household who are having ^{2}Ssu ^{1}gv performed. Whent his is done the

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²dto–¹mba gives the cup to the head of the family. This is depicted in the title of the book.

This part is to be found in *ms.*, no. 1377, beginning on page 9 to the end of *ms.*, *q. v.*

Translation of text:

Page 1: ²Yi–¹ma–²ho ! There came forth a large ¹Gkyi–²k'o ¹K'o–³lo of the ¹Ssu (Maṇḍala) enveloping the (earth) land like the rainbow. The meaning of the next two rubrics is not clear. All the ²Mbe ²ggŏ ²Hä–¹ddü = the great god(s) of the village(s) (the meaning is not clear) all of them, also the ¹Ssu ¹nä ²Nyi and ¹Ssaw–³ndaw all of them sit glittering, and surrounded by white

Page 2: clouds and white wind. The family performs ³Ch'ung ²bpa (²bä) and requests the ²P'u–¹la ²Ngaw–¹law (133), all of them, to protect the family as is the custom incessantly(831). Silver, gold, turquoise, coral and pearl, these five kinds, with these surrounding them like white clouds and winds, the family performs ³Ch'ung–²bpa (²bä) with five kinds of medicines, five kinds of flowers, lotus, five kinds of flour, five of juniper and five of grain, the family performs ³Ch'ung–²bpa (²bä) on high, that they may obtain long life, many white goats, and

Page 3: white sheep. In the age before the appearance of heaven, earth, the people, the ²Ō and ¹Hä(43) performed ³Ch'ung–²bpa (²bä) likened to the white clouds and white wind, so that there should not be such illness as leprosy, pain of the bones, flesh, etc., in the land of man.

Now follows a part of ²Ch'ĕr ³k'ö, after which the ¹Ssu and ²Nyi, and all the ¹Ssaw–³ndaw are begged to give ²Noṉ–¹ō, whereupon the family will have no more illness. (The man and wife are seen kneeling praying for ²Noṉ–¹ō).

(Now follows a ³Hoa–²lü) ²Ä ²gkaw ²gkaw ¹na ²gkaw ²gkaw ²dto ²gkaw ²gkaw, ²Ä ²dtü ²gkaw ²gkaw, ²aw ²ō ²dti ¹shu ²t'o ²t'o ⁴mbi ⁴mbi ⁴ba ⁴ba ²sso–¹wuà–²haw. ²Ō ²aw ³bbŭe ²llü ¹ma ²yi ²sso–¹wuà–²haw, ²aw ³bbŭe ²llü ⁴baw ⁴baw ²sso–¹wuà–²haw (here is written ²ssaw instead of ²sso); ²ss ³bbŭe ²llü ¹baw ¹baw ³t'a ²yu ²ssaw–¹wuà–²haw; ³chĕr ²bbŭe ²llü ⁴mbi ⁴mbi ²ssaw–¹wuà–²haw; ²ss ³bbŭe ²llü ⁴mbi ⁴mbi ¹ma ⁴yi ²sso–wuà–²haw; ²shi ³bbŭe ²llü ⁴mbi ⁴mbi ²ssaw–¹wuà–²haw; ²Ō ²dtü ²shu ⁴mbi ⁴mbi ²t'u ²t'u ²ssaw–¹wuà–²haw; ²Ō ²mi ²ssaw ³nv ⁴yi ²ssaw–¹wuà–²haw. The eight terrestrial ¹Ssu Nāgarājas caused a magic and there came forth from ²Mùaṉ–³llü–²ndaw–¹gyi ³Ḳhü a ¹Ssu who was called ²Dso–¹na–¹lo–³ch'i he became the ancestor of the ¹Ssu and ¹Lü ? (perhaps the ¹Lü–²nyi ¹Ssaw–³ndaw); on his head there was (something) brilliant like the white conch; he sat and his body was dressed in a beautiful garment

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(like that worn by humans) he carried in his hand a white (lotus) flower;

Page 7: the lower part of his body was white as the conch, and like the tail of a snake (born with); the clothing on his body was like unto jewels; on his head he wore a golden crown (²t'aṉ = to wear) or was like gold. In his hand he carried a flower (lotus), his white snake-tail turned (revolved) when he descended from between heaven and earth. The ²Ddv-¹p'ĕr ²Gko-¹p'ĕr (white-as-conch crane) and ²Ddv-¹p'ĕr ¹Khyu-³t'khyu (Garuḍa) these two descended like the brilliant sun and moon; ²Mùaṉ-³llü-²ndaw-¹gyi ³Ḳhü is like them.

Page 8: When they are beseeched to descend let them come whether it is day or night. ²Dso-¹na-¹lo-³ch'i the ⁴Ssu-²ggŏ ²Swue-²p'ä and ¹Ssaw-³ndaw ²Swue-²p'ä (=Nāgarājas) all of them when invited may they descend.

In the East to the ⁴Ssu ²ggŏ ²Swue-²p'ä ³T'a-²yu(282) medicine is given and ³Ch'ung-²bpa (²bä) performed. In the southeast to the Nāgarāja ²Bbŭe-¹gyu medicine is given, etc.

Page 9: In the South to the Nāgarāja ²Dsaw-²bpu(233) medicine is given, etc. In the southwest to the Nāgarāja ²Dto-¹gyi medicine is given, etc. In the West to the Nāgarāja ²Ä-²ma medicine is given, etc. In the northwest to the Nāgarāja ²Ä-¹ma-³ch'i-³mbbŭ medicine is given, etc. In the North to the Nāgarāja ²Dto-¹dgyu (343) medicine is given, etc. In the northeast to the Nāgarāja ³Llü-²de(832) medicine is given, and ³Ch'ung-²bpa (²bä) performed. To the ⁴Ssu-²ggŏ ²Swue-²p'ä (the ¹Ssu Nāgarāja)

Page 10: to the ¹Ssaw-³ndaw ²Swue-²p'ä and ⁴Nyi-²ggŏ ²Swue-²p'ä all of them, medicine is given so that they may have no more illness; let that be so!

The family, let it have no more illness, the ¹Ssu laughs and is pleased; the ¹Ssaw-³ndaw ²Llü-²muṉ (Nāga) all, you have taken with you all the beautiful objects, may your heart be pleased; your eyes are full, be pleased.

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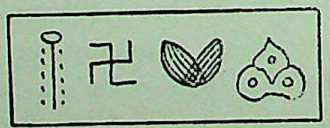
(831) The adverb incessantly is rendered in ¹Na-²khi ¹dzhi ²ghügh ¹k'o ²ghügh and written  , ²dzhi stands for market, the first ²ghügh is represented by the swastika, ³k'o is a basket, and the last ²ghügh stands for pearl or any precious object, also called ²dze-²ghügh, the symbol can also be read ¹noṉ-²bü but this is a loan word from the Tibetan nor-bu = jewel.

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(832) The Nāgarāja ^{3}Llü-^{2}de is probably identical with the Tibetan rigs-ldan རིགས་ལྡན, pronounced ri-den, the Sanskrit Kuliko. It appears however that the eight regional and subregional Nagarajas here mentioned are identical with the eight great kLu or kLu-chhen brgyad ཀླུ་ཆེན་བརྒྱད, as 1) mThah-yas མཐའ་ཡས; 2) hJo-po འཇོ་པོ; 3) Nor-rgyas ནོར་རྒྱས; 4) Dung-skyong དུང་སྐྱོང; 5) Pad-ma པད་མ; 6) Pad-ma chhen-po པད་མ་ཆེན་པོ; 7) sTobs ldan སྟོབས་ལྡན and 8) Rigs-ldan རིགས་ལྡན. Of these the first is the ^{1}Na-^{2}khi T'a-yu, the second the ^{1}Na-^{2}khi ^{2}Dsaw-^{3}bpŭ, the forth ^{2}Dto-^{1}dgyu (343), the fifth ^{2}Bpä-^{2}ma, the sixth ^{2}Bpä-^{2}ma-^{3}ch'i-^{3}mbbu, and the eighth ^{3}Llü-^{2}de. The Nāgarājas here mentioned as ^{2}Ä-^{2}ma and ^{2}Ä-^{1}ma-^{3}ch'i-^{3}mbbŭ should probably read ^{2}Bpä-^{2}ma and ^{2}Bpä-^{2}ma-^{3}ch'i-^{3}mbbŭ.

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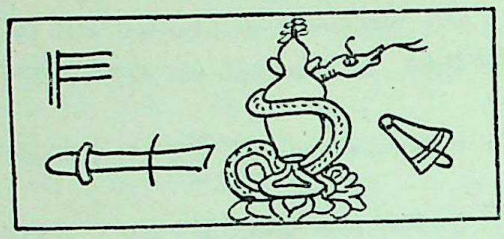

[1]SSAW–[3]NDAW [2]LÜ–[2]DTO [3]P'I or

To throw out the [2]Lü [2]dto–[2]ma

Explanation of symbols in the title:

The first two syllables [2]ssaw and [3]ndaw have already been explained. The third is a picture of the [2]Lü [2]dto–[2]ma, made of flour and water or barley flour and butter, around it a snake winds, also of the same material. This [2]dto–[2]ma is offered to the Nāgas. The last symbol read [3]p'i to throw out has already been explained under [2]T'i–[3]ts'a̲n [2]dto–[2]ma, *q. v.*

The [2]dto–[2]ma, a span high, is put in a cup and placed on a table in front of the [1]Ssu–[2]wùa [2]ngv–[2]wùa; after the ceremony it is taken out and put near a spring with the rest of the paraphernalia.

This manuscript, no. 1116, does not actually belong to the [2]Ssu [1]gv ceremony but is also chanted when the [2]dto–[2]ma is presented to the Nāgas. It belongs to the [2]Hăr–[2]la–[1]llü [3]k'ö ceremony during which a [2]Lü [2]dto–[2]ma is presented to the Nāgas. Certain passages chanted only at the latter ceremony, are omitted during the [2]Ssu [1]gv ceremony. It is a rare *ms.*, and there is only one in the collection; it is at present in the Library of Harvard–Yenching Institute of Cambridge, Massachusetts. On the first page is a miniature showing the [2]Lü [2]dto–[2]ma reposing on a lotus; it is crowned by a juniper twig.

Translation of text:

Page 1: The heavens and stars are propitious, on the land the grass to–day is green (hence propitious). To–day the rays of the sun coming up to the left are hot, the moon rising to the right is brighter to–day. The Tibetans of the north from [2]La–[1]ssaw–[3]dto–[2]k'ö–[1]p'ĕr(246) casts the year horoscope well (*i. e.* is efficient in casting a horoscope for the year); in the South the [2]Lä–[2]bbŭ (363) are efficient to cast horoscopes for the month; in the center the [1]Na–[2]khi are efficient in casting horoscopes for the day (night). All is propitious to–day. To–day the family uses a yak, sheep, wine, food, juniper, fat and lean meat, and butter to perform [3]Ch'ung–[2]bpa ([2]bä). The saliva issuing from the dragon is put on the [3]Ch'ung–[2]bpa; 9 kinds of flowers, 9 kinds of grain, with these

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Page 2: they perform ^{3}Ch'ung–^{2}bpa (^{2}bä) to the ^{1}P'ĕr ^{1}Ssan̲ (40), ^{2}Ngaw ^{1}Wu (41), ^{2}Ō ^{1}Hä (42), also to the 360 ^{2}Dtĕr–^{1}gko (130) and ^{2}Yu–^{1}ma (123), to ^{2}Muàn̲–^{1}bpö–^{2}dzĭ–^{1}szŭ (120) and ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo (11), to ^{1}Hä–^{2}yi–^{1}gkü–^{3}k'u (114) and ^{1}Lĕr–^{2}gyu–^{3}gkyi–^{2}gyu (117), also to the terrestrial ^{1}Ssaw–^{3}ndaw–^{1}la–^{2}bpa–^{3}ch'i–^{3}mbbŭ (177), to all the ^{1}Ssu and ^{2}Lv of the hot lands and alpine meadows, (^{1}Zhĕr–^{1}dü = the valley of the Yangtze or hot land), they perform ^{3}Ch'ung–^{2}bpa (^{2}bä) with medicine. The family sends a fleet-footed boy to a ^{2}dto–^{1}mba to erect a ^{1}Zhi–^{2}lv ^{1}dtü (84), they give him silver, gold, turquoise and cornelian. (The remaining page, and pages 3 and 4 to rubric six belong to the ^{2}Hăr–^{2}la–^{1}llü ^{3}k'ö ceremony).

Page 4, rubric 6: The family makes a ^{1}Ssaw–^{3}ndaw ^{2}Lü–^{2}dto to place for the ^{1}Ssu. They use nine kinds of medicine to put on the ^{2}dto–^{2}ma and perform ^{3}Ch'ung–^{2}bpa (^{2}bä). Unless one speaks of the origin of the ^{2}Sssaw–^{3}ndaw ^{2}Lü–^{2}dto one should keep silence. In the days of ^{2}Mùan̲–^{3}llü–^{1}ddu–^{2}ndzĭ there was no one to plant grain;

Page 5: ^{2}Mùan̲–^{3}llü–^{1}ddu–^{2}ndzĭ took grain in his hand and personally sowed the grain. There was no one to reap the grain so ^{2}Ts'u–^{3}chwua–^{2}gyi–^{2}mun̲ (10) cut or harvested the grain. There was no one to knead (= ^{1}bö–^{1}nyi = flour knead) the dough, so the ^{2}dto–^{1}mba ^{1}Yi–^{3}shi–^{1}ō–^{2}zo (404) kneaded the dough; he made a silver, gold, turquoise and cornelian ^{2}Lü–^{2}dto, also a ^{3}Khyü and ^{1}Ma = juniper and butter ^{2}Lü–^{2}dto–^{2}ma (833). From the North from ^{2}Bpa–^{2}lĕr–^{2}ō–^{2}dso ^{1}dü (204) = land down to the South, to all the ^{1}Ssaw–^{3}ndaw Nāga, ^{3}Ch'ung–^{2}bpa (^{2}bä) is performed. In the East to the ^{1}Ssu ^{1}p'ĕr ^{2}Lv ^{1}p'ĕr, to all the four regional and central ^{1}Ssu ^{1}nä ^{2}Lv (226);

Page 6: to the 99 white celestial, 77 black terrestrial, and to all the Nāga ^{3}Ch'ung–^{2}bpa (^{3}bä) is performed. ^{2}Mùan̲–^{3}llü–^{1}ddu–^{2}ndzĭ and his wife thereupon had nine sons and nine daughters, they were rich, had abundance, had no illness, no fever, and had only good tidings. ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh and ^{3}Ts'ä–^{1}k̤hü–^{2}bu–^{1}bu ^{3}mi (his wife) (147) when they descended, at that time there was no one to sow the grain etc., etc., his ^{2}dto–^{1}mba ^{1}Gyu–^{2}bbŭ–^{2}t'u–^{2}ch'i (160) kneaded the dough etc., etc.

Page 7, rubric 7: They performed ^{3}Ch'ung–^{2}bpa (^{2}bä) to the cloud, high mountain ^{2}Llü–^{2}mun̲ (Nāgas), to the cultivated and uncultivated field Nāgas, house Nāgas and village Nāgas. From ^{2}La–^{1}ssaw–^{3}dto–^{2}k'ö–^{1}p'ĕr (246) to the south to the ^{2}Lä–^{2}bbŭ land they performed ^{3}Ch'ung–^{2}bpa (^{2}bä) to all the mountain gods and ^{1}Ssu. They then had three sons (^{2}Ghügh–

Page 8: ^{1}k̤hü–^{1}sso–^{2}zo–^{2}yi).

This is now followed by ^{2}Gkaw–^{1}lä–^{3}ts'ü; his wife ^{2}Gyi–^{3}mi–^{2}gyi–^{2}dsu (148) harvested the grain, etc. ^{2}Dzĭ–^{2}ghügh–^{3}shi–^{2}lo (160) kneaded the

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dough, etc., and performed ^{3}Ch'ung ^{2}bpa (^{2}bä) besides to all the foregoing also to the 55 mountain Nāgas, 33 valley Nāgas, and 11 village Nāgas.

Page 9: They had four sons (^{3}Ts'ü–^{2}zo–^{3}lu–^{2}szĭ–^{2}yi) etc., etc. The family of to-day this one day, performs ^{3}Ch'ung–^{2}bpa (^{2}bä) and makes a ^{2}Lü–^{2}dto–^{2}ma. There was no one to sow grain, so the ^{1}Gyi–^{1}ndsu ^{2}swue–^{2}p'ä = house sit chief, *i. e.*, landlord sowed the grain etc.

Page 10: There was no one to cut the grain so ^{1}D'a–^{1}ndsu–^{2}ssaw–^{2}mä (= house) ground sit (lady) wife, she cut the grain, the ^{3}Llü–^{3}gkv–^{2}bpö–^{1}mbö$^{(16)}$ kneaded the dough, etc. He performed ^{3}Ch'ung–^{2}bpa ^{2}(bä) with the ^{1}Yi–^{3}shi ^{2}Ddv–^{2}ds, the ^{1}Yi–^{3}shi Amṛta to all the ^{2}P'u–^{1}la, ^{2}Ngaw–^{1}la 360, to the 360 ^{2}Dtĕr–^{1}gko $^{(130)}$ ^{2}Yu–^{1}ma$^{(123)}$, ^{1}Mbĕr ^{2}T'khyu ^{2}Ssi ^{2}sso$^{(214)}$, also to ^{1}Yi–^{2}bpū–^{3}gko–^{2}shi–^{2}k'aw–^{2}daw ^{3}Shi–^{2}lo also to all the ^{1}Ssaw–^{3}ndaw of the hot lands and alpine regions,

Page 11: to ^{1}Zhĕr–^{3}daw–^{3}gko–^{2}bbŭ they performed ^{3}Ch'ung–^{2}bpa (^{2}bä). From the North, from ^{2}Bpa–^{1}lĕr–^{2}ō–^{2}dso ^{1}dü$^{(2)4)}$ to the south lands to the ^{1}Zhĕr–^{3}daw$^{(2)7)}$ ^{1}Ssaw–^{3}ndaw they perform ^{3}Ch'ung–^{2}bpa) (^{2}bä). From the South, from ^{1}Gyu–^{3}na–^{2}lu–^{3}wu ^{1}dü to the ^{1}Zhĕr–^{3}daw Nāga and ^{1}Ssaw–^{3}ndaw Nāga to all of them they perform ^{3}Ch'ung–^{2}bpa (^{2}bä). From ^{2}Ō–^{2}dso$^{(834)}$ to ^{2}Yi–^{2}gv ^{1}dü = Li-chiang, to all the ^{1}Zhĕr–^{3}daw ^{1}Ssaw–^{3}ndaw Nāga they perform ^{3}Ch'ung–^{2}bpa (^{2}bä). In the East they perform ^{3}Ch'ung–^{2}bpa (^{2}bä) to the ^{1}Ssu ^{1}p'ĕr ^{2}Lv ^{1}p'ĕr$^{(173)}$ and to the Nāgarāja ^{3}T'a–^{2}yu$^{(282)}$, in the South to the ^{1}Ssu ^{1}hăr ^{2}Lv ^{1}hăr$^{(173)}$ and ^{2}Dsaw–^{2}bpŭ$^{(283)}$, in the West to the ^{1}Ssu ^{1}na ^{2}Lv ^{1}na$^{(173)}$ and ^{2}Bpä–^{2}ma–^{3}ch'i–^{3}mbbu $^{(835)}$; in the North to the ^{1}Ssu ^{1}shi ^{2}Lv–^{1}shi$^{(173)}$ and the Nāgarāja ^{2}Dto–^{3}dgyu$^{(343)}$.

Page 12: In the center to the ^{1}Ssu ^{1}ndz'a ^{2}Lv–^{1}ndz'a$^{(173)}$ and ^{2}Bpa–^{2}lĕr–^{1}na Nāgarāja. To the celestial white Nāgarāja ^{4}Nyi–^{2}ggo–^{2}dtü–^{2}wùa$^{(174)}$ and to the terrestrial black Nāgarāja ^{3}Nyi–^{2}ssä–^{2}khyo–^{1}lo$^{(175)}$; to the ^{1}Ssu Nāgarāja ^{2}Dso–^{1}na–^{1}llü (–^{1}lo) ^{3}ch'i$^{(52)}$, also to the ^{1}Ssaw–^{2}ndaw ^{1}La–^{2}bpa–^{3}ch'i–^{3}mbbŭ$^{(177)}$, also to ^{4}Ssaw–^{2}yi–^{1}la–^{2}mun̲–^{2}dti–^{2}ma$^{(178)}$, also to ^{1}Ssaw–^{3}ndaw ^{2}Ō–^{2}mbbŭ ^{2}gyi–^{2}bbŭ$^{(177)}$, also to ^{1}Ssaw–^{3}ndaw ^{2}Ō–^{2}mbbŭ–^{2}gyu–^{1}zhi, to all the cliff-dwelling ^{2}Dtü–^{2}ggŏ ^{2}swue–^{2}p'ä, to all the lake (water) dwelling ^{1}Ssu Nāgarājas, and to all the tree dwelling ^{2}Nyi Nāgarājas.

Page 13: To all the terrestrial ^{1}Ssaw–^{3}ndaw Nāgarājas, to the mountain dwelling ^{2}Ddü–^{2}ndzĭ$^{(176)}$ and the valley dwelling ^{2}Ddü–^{1}lo $^{(176)}$. To all the cloud, wind, rain, hail and snow controlling Nāgas (^{1}Ssu) they perform ^{3}Ch'ung–^{2}bpa (^{2}bä). ^{2}Mùan̲–^{2}ggŏ ^{1}ḳhü ^{2}szŭ ^{2}Llü–^{2}mun̲ $^{(836)}$ = Rain of heaven controlling Nāga. To all the tree, rock, fire and water Nāga they perform ^{3}Ch'ung–^{2}bpa (^{2}bä); also to the Nāgas dwelling between heaven and earth, to the white mountains and white valley ^{2}Llü–^{2}mun̲, to the green mountain and green valley Nāgas, to the silver mountain and gold valley

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Nāga, to all these they perform ^{3}Ch'ung–^{2}bpa (^{2}bä). To the ^{2}Boa–^{1}shi ^{1}Gkyi–^{2}nv–^{2}lv(180), ^{1}Zhĕr–^{2}nv–^{2}lv (229, 180), ^{2}Nv–^{2}lv–^{1}p'ĕr, ^{2}Nv–^{2}lv–^{1}na(182) ^{3}Shi–^{1}zhi = mountain gods, they perform ^{3}Ch'ung–^{2}bpa (^{2}bä), also to the mountain gods of ^{1}Shwua–^{2}mbu ^{2}wùa–^{1}wu(837), ^{3}Hăr–^{2}lĕr–^{1}mbu, ^{2}Gkaw–^{1}ngaw

Page 14: ^{1}Gkü–^{1}p'ĕr ^{1}Ngyu(186) ^{3}Shi–^{1}zhi, ^{2}Ndaw–^{2}gkaw–^{1}ngaw, ^{2}Ssi–^{2}gkaw–^{1}ngaw (185). Then to the mountain god of ^{2}Llü–^{1}shwua–^{1}gkü–^{2}ts'u–^{2}ts'u, ^{2}Ha–^{1}shi–^{1}ä–^{3}dta–^{2}wùa(838), then to the ^{3}Shi–^{1}zhi of ^{3}Shwua–^{2}wùa ^{1}'a–^{2}k'o ^{3}ḳhü(195); ^{3}Lü–^{3}ḳhü(188) ^{1}Shwua–^{2}ngaw–^{2}wùa(189); ^{2}La–^{3}shi–^{3}ch'ou–^{2}mä ^{1}Ngyu(230); to ^{2}Ghügh–^{1}k'o ^{2}a–^{1}na ^{1}Ngyu(192), ^{2}Ssä–^{1}bpi ^{1}zhĕr–^{2}nv–^{2}lv(181), to ^{3}Ghügh–^{2}lä–^{2}lä–^{1}gkan̲–^{3}haw(191), to ^{2}T'khi–^{1}lä ^{1}bu–^{2}mä ^{1}Ngyu(487), to ^{1}Dta–^{2}wùa ^{2}Ngaw–^{1}yü–^{1}d'a(489), to ^{1}Gkan̲–^{2}gkv ^{3}t'a–^{1}p'ĕr–^{2}k'ö(191) (on the road to Ch'i-ho 七河), to the mountain god of ^{2}Mùan̲–^{1}ngyu–^{2}ssu–^{1}gkwua–^{2}gkv, to ^{2}Man̲–^{2}ds–^{2}ssu, to ^{1}'A–^{2}p'a–^{1}p'ĕr(231), ^{2}T'o–(^{2}dto-)^{2}ndo(482)–^{3}llü–^{2}mä–^{1}gyi = a stream in ^{2}T'o–^{2}ndo.

Page 15: To the mountain god ^{2}Ts'u–^{2}k'o–^{1}ndv(839), to ^{2}Mbe–^{2}man̲–^{2}ssu–^{1}dtu–^{1}ndv(840) (^{2}Mbe–^{2}man̲ = 白馬龍潭); also to ^{2}Ssä–^{1}bpi ^{3}ch'ou–^{2}ch'ĕr–^{2}ndĕr (=^{2}Ssä–^{1}bpi ^{3}Ḳhü)(200), to all the ^{1}Ssu and ^{2}Lv they perform ^{3}Ch'ung–^{2}bpa (^{2}bä).

The remainder on this page belongs to various demon evicting ceremonies.

Page 16: (The first two rubrics belong to ^{2}Hăr–^{2}la–^{1}llü ^{3}k'ö). The ^{1}Ssu (Nāgas) are warned not to give illness to the family, not to cause rain, storms, the dropping of all the leaves, hailstorms, nor permitted the ^{4}Nä–^{1}lv (841) to rise. They are not permitted to break trees, must prevent rocks from closing up water courses, must prevent landslides etc. The ^{1}Zhĕr–^{3}daw ^{1}Ssaw–^{3}ndaw protect the family and the ^{2}dto–^{1}mba, may they grant long life;

Page 17: such long life let there be granted. They are now all escorted on high on the ^{3}Ch'ung–^{2}bpa (^{2}bä) smoke from the North from ^{2}Bpa–^{2}ler–^{2}ō–^{2}dso ^{1}dü(204) to the South from ^{2}Gyu–^{3}na–^{2}lu–^{3}wu they are escorted on high.

Page 18: They are escorted on high to where the nine branches form the Yangtze, *i. e.*, where the nine streams (sources) come together = ^{2}Yi–^{1}bi ^{2}ngv–^{1}ho ^{2}lä–^{1}dzu; they are escorted from ^{2}Yi–^{2}gv ^{1}dü = Li–chiang to the Snow range, to the high mountain, cliffs, lakes, etc. They are escorted on the nine canebrakes, poplars, etc. Let the dto–mba have long life, also the family, and let there be no illness.

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(833) A ^{3}Khyü = juniper and ^{1}ma = butter ^{2}dto–^{2}ma is made from juniper wood dust or powder, such as is used for incense sticks; mixed with butter to make a dough, the ^{2}dto–^{2}ma is then formed.

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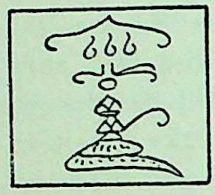
(834) ²Ō-²dso is the ¹Na-²khi name for Tibet. *See* note 204.

(835) ²Bpä-²ma-³ch'i-³mbbŭ is identical with the Tibetan Pad-ma-chhen-po པད་མ་ཆེན་པོ, who is the sixth of the eight great Nāgas, the Sanskrit Mahāpadma, *see* Vogel *Indian Serpent Lore*, p. 244. The ¹Na-²khi name is a transcription of the Tibetan name.

(836) ²Mùan̲-²ggŏ ¹k̤hü ²szŭ ²Llü-²mun̲ = heaven of rain control Nāga. This is written thus:



The upper symbol is the vault of heaven = ²mùan̲, below is ¹k̤hü = rain, then a bird claw grasping an object, read ²szŭ = to grasp, grasping; below is the Nāga, and the curved line indicates to control, and illucidates the word ²szŭ, he has it in his power to hold or control the rain.

(837) ¹Shwua-¹mbu-²wùa-¹wu is said to be another name for ²Mbu-²lä-¹khi which is north of ³Hăr-²lĕr-²gkv (471). My ²dto-¹mba however remarked that it is no doubt identical with ²Lv-¹shwua-²ä-¹wùa-²wùa which is the name of a cave called in Chinese T'ai-tzu tung 太子硐 on the western slopes of the Li-chiang Snow range (184).

(838) This is a small village north of P'u-chi ts'un 普濟村, *i. e.*, between the latter and Shu-ho 束河.

(389) ²T'su-²k'o-¹ndv is a small village at the foot of the long spur to the south of Li-chiang, where there is a white ³t'a or pagoda on the top of the spur. The village is however west of the road which leads to Ch'i-ho; the spur separates Tung-yüan hsiang 東元鄉 from Ch'i-ho hsiang. 七河鄉.

(840) ²Mbe-²man̲-²ssu-¹dtu-¹ndv is the Chinese Pai-ma-lung-t'an 白馬龍潭, a suburb of Li-chiang, to the southwest, where there is a spring and small pond.

(841) The ⁴Nä-¹lv is the Chinese Chiao-lung 蛟龍, a roaring torrent of water and mud is supposed to be caused by a Chiao-lung. According to Visser, (The Dragon in China and Japan in *Verhandelingen der Kon. Akad. v. Wetensch. te Amsterdam*, pp. 76–79), "the Chiao-lung resembles a snake and yet it has four legs and a thin neck. They are born from eggs. The eyebrows are united 交 = chiao, hence they are called chiao 蛟". In the Shan Hai Ching it says that they live in special mountain rivulets.

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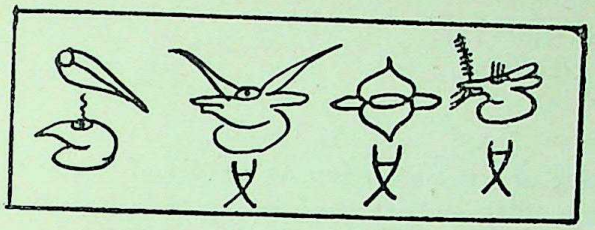

[1]GYI [2]DSU, [1]NNÜ [3]MÄ
[1]Ō [3]MÄ, [3]K'V [3]MÄ
[2]SZĬ [3]MÄ or
Water invite, to desire
[1]nnü, to desire [1]ō [43], to
desire years, to desire
long life

Explanation of symbols in the title:

The title of this *ms.*, is mostly composed of symbols which serve as phonetics, only the first symbol is a genuine pictograph, [1]gyi = water, [3]dsu = the grebe below stands for [2]dsu = to invite or to go out and meet some one; the sheep = [1]yü is here read [1]nnü, below is the symbol [2]mä for vagina, female, mother, here it is used for [3]mä = to desire, then [1]ō = turquoise, wealth, here in connection with [1]nnü, it stands for what the [1]Na–[2]khi seem to desire most in life namely [1]nnü and [1]ō, for explanation *see* note 43; the other two [2]mä = vagina symbols have also the meaning to desire, to wish, to want. The last upper symbol is a compound one, a rat = [3]ffŭ, here read [3]k'v = year(s) for the cycle of twelve begins with the rat year, on the top of its snout is the symbol [2]szĭ = grass, here [2]szĭ = longevity; it is supposed to be a wooden stick into which a measure or length of time is cut. I have known [2]dto–[1]mbas who possessed a hardwood stick into which their age, years, had been cut, adding a new cut for each additional year; thus the compound symbol stands for added years, longevity.

If the ceremony lasts three days, this book is chanted on the second day at the edge of the spring. After the book has been chanted the [2]dto–[1]mba fills the [2]bpö–[1]mba with water from the spring, which is then carried home to perform [3]ch'ou [2]ch'ĕr.

There is only one book extant bearing this title, it was acquired in 1947 and is in my library *ms.*, no. 6095. Another *ms.*, no. 1531, in the Library of Harvard–Yenching Institute is entitled [3]K'v [2]mbö [2]szĭ [2]mbö [1]nnü [3]mä [1]ō [3]mä = Years divide, longevity divide, [1]nnü and [1]ō [43] desired. The first part [1]Gyi [2]dsu is missing. There is another *ms.*, no. 1985, [1]Nnü [1]gyi [1]ō [1]gyi [2]dsu = to invite (meet) the waters of [1]nnü and [1]ō [43].

In the *ms.*, no. 1531, the family is desirous of long life and beseeches the Nāgas to divide their years of life, longevity with the mem-

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bers of the family who are having ²Ssu ¹gv performed. All the many Nāgas and gods are implored to grant them ¹nnü and ¹ō, as all the mountain gods and local spring Nāgas.

Ms., no. 6095 is here translated.

Translation of text:

Page 1: In the beginning at the time when no word had yet been spoken; at the time when the ¹P'ĕr made the heavens, at the time when the ¹Ssan̲ spread out the great earth and the horizon was joined to heaven by ¹ō–¹hăr = turquoise = blue, and the edge of the earth joined by gold = yellow; in the beginning when the sun had not yet risen on the left, and the moon not yet on the right, when the great darkness caused fright, and one could not sleep for cold.

Page 2: ? Thereupon all the gods, ¹P'ĕr ¹Ssan̲, ²Ngaw ¹Wu conferred together, and they decided to search for water; the ²P'u–¹la deliberated; all the gods then said: Who will invite the sun to come forth, and who will invite the moon to rise; the first to see the rays of the sun was a dog, ? the first to see the moon's rays was a chicken. The first day the dog saw the moon, the second day the chicken, and the third day man. The clouds of heaven spread shadows and thus the rays of the sun could not be seen. On the land the lakes spread, *i. e.*, the land was covered with water, hence the rays of the moon could not reach the land. In the 18th heaven ¹P'ĕr–²ndzĭ–²ssaw–²mä (827) took a bamboo broom and swept the nine storeys of white clouds; she swept the clouds on to three high cliffs with caves, hence it is that the clouds always rise from high cliffs. After the clouds had been swept away there then rose nine suns,

Page 3: which caused such heat that one was frightened and could not sit. There then rose 10 moons and one could not stand, it was so cold that one could not sleep. The heat was so intense that all wilted. The gods then all conferred and ²Yi–¹la–²yi–¹k̇hü–²zo built ¹Ngyu–³na–³shi–²lo ¹Ngyu (770). On the top of Mt. Kailas ¹P'ĕr–²ndzĭ–²ssaw–²mä said: In the daytime the people with their hands shall build the mountain; in the night the demons will smash it. They then tied the sun and the moon to ²Mùan̲ ³dtv–²shu–¹zhĕr = the heaven-prop iron beam (762), and in one hour and fifteen minutes (842) = ²ddü ¹dzhi ²ddü ¹k'o = 一時一刻,

Page 4: ¹Ngyu–³na–³shi–²lo ¹Ngyu was built. On the top of ¹Ngyu–³na–³shi–²lo ¹Ngyu the sun rose on the left, and the moon on the right (it says the reverse however in the book); there rose nine suns which caused such heat that nobody could live (here it says dwell, sit). The

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people were hungry(843) = 1zhu (expressed by the symbol for rain or summer) and obtained no food; it was impossible to cultivate (the land = 2bä 2muàn–1lo), the people were thirsty but had no water; they had no incense sticks, they could not meditate = 3khyü–2ssu (= sacrifice, worship); the black chicken was born at 2P'ŭe–1mbbŭe–1ndu as it had no water its crowing could not reach to heaven = 2mùan 1niu; night and day could not be differentiated (because the chicken could not crow); the people,

Page 5: if it had not been hot then, they would have not known it was daytime; if it had not been for the cold they would not have known it was night (here actually the moon). Because it did not rain, the grass was not green. There was no grass on the meadows, so the sheep could not go up the mountains and to the alpine meadows, (2ndo = ascend, 1ngyu 2ndo = mountain ascend). All the people of the land then conferred. 2Mùan–3llü–1ddu–2ndzĭ then called three times toward on high, (whereupon) the 2Ō 1nä 1Hä heard him; 1Ndu and 1Ssä(211), 1P'ĕr and 1Ssan (40), 2Ngaw 1Wu (41), all the 2P'u–1la = gods then conferred. 1Ddu–2ndzĭ (159) then called (again) three times,

Page 6: he called heaven and 1P'ĕr–2ndzĭ–2ssaw–2mä(82) in the 18th heaven heard him. She then said, go and search for water and chase water (3ndü = chase = invite). The father of the water was 2Ssaw–3ts'ä 2gyi–3bpŭ and the mother was 2Bbŭe–3ts'ä 2gyi–2mun; the two had intercourse (actually it says they were ordered to copulate by 1P'ĕr–2ndzĭ–2ssaw–2mä). 1P'ĕr–2ndzĭ–2ssaw–2mä spit on her five fingers and (threw) darted the (spittel) with her fingers, whereupon there came forth five dew drops; one drop fell on the sun and there came forth white water, one dew drop fell on 2Ddv–1p'ĕr 2ngyu–1shwua whereupon the mountain became brilliant like a mirror and the conch; one drop fell on the moon whereupon there came forth green (blue) water, one dew drop fell on 2Ō–1hăr 2ngyu–1shwua whereupon it became as brilliant as the turquoise; one dropped on the wind, whence the wind became quick,

Page 7: one dew drop dropped on 1Ch'ung–3na–2ngyu–1shwua mountain whereupon there came forth trees which bore flowers and fruit.

One dropped on clouds and yellow water came forth, this dew dropped on 2Ha–1shi 2ngyu 1shwua which was then as brilliant as gold. One dew drop fell on the stars whereupon variegated water came forth, one dew drop fell on 1Ch'ung–1ndz'a 2ngyu–1shwua which became brilliant. Because 1P'ĕr–2ndzĭ–2ssaw–2mä (82) in the 18th heaven, darted spittel from her five fingers which turned into five dew drops and these dropped on five high mountains, the issuing of water from the top of

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the mountain is due to this. There is nothing as valuable as water. All the gods then conferred.

Page 8: They then invited ²Ssaw–³ts'ä ²gyi–³bpŭ the father, and ²Bbŭe–³ts'ä–²gyi–²mun̲ the mother, they were the first generation of the water (844). Brackish water and salt water had not yet come forth, therefore they went and searched for them. To the high cliff the bird ²Gkyi–⁴bpa–²lĕr(845) went to search for them; it drank the water of the high cliff hence its fine voice. No one had seen brackish or salt water; ²Gkyi–⁴bpa–²lĕr drank the water but there was no one to carry it away. Then there arrived the brackish and salt water.

Page 9: The stag must not steal them; the black bitter salt water arrived, it is everybody's water, it was invited but did not come. The man offers the wine, the woman the first tea (tea of which no one has drunk) they are desirous of adding to their span of life. Where man's span of life is is unknown; it is before (*i. e.*, he knows where) the celestial ¹Na–²la–³gko–²bbŭ (846) (he is also to be found in ²Szĭ ³chung ¹bpö). Where the multitude of ¹Nnü and ¹Ō(43) is, also that of dometic animals and grain to be born is, no one knows, they are before ²Dso–¹na–¹lo–³ch'i in ²Mùan̲–³llü–²ndaw–¹gyi ³Ḳhü (he is the giver of life, of children, animals, grain, hence it is he who knows). No one knows where riches and abundance are, but

Page 11: these are before ¹Dto and ¹Wu (149). Long life is before heaven and earth, *i. e.*, heaven and earth decide. Protection is before (*i. e.* they are the givers) the ²Ō and ¹Hä (42); courage and intelligence and quickness where they are is not known, they are before (he is the giver) ²Bpa–²wùa ²Yu–¹ma(124).

Chanting and casting horoscopes (the ability to), where they are is not known; it is (in the power to give) before ²Dto–²wuà ²gyi–²bbŭ and his wife ²Dto–²wuà ²gyi–²mun̲(847). At the time of ²Mùan̲–³llü–¹ddu–²ndzĭ, the nine brothers and nine sisters (his sons and daughters) were desirous of long life, ¹nnü and ¹ō, riches, abundance, courage and intelligence.

They invited ¹Yi–³shi–¹ō–²zo(404) to erect ¹Zhi–²lv ¹dtü(81), gave him silver, gold turquoise and cornelian. ¹Yi–³shi–¹ō–²zo he

Page 12: invited the ¹P'ĕr ¹Ssan̲ ²Ngaw ¹Wu, ²Ō ¹Hä; ²Ssaw–³ts'ä ²gyi–²bbŭ and ²Bbŭe–³ts'ä ²gyi–²mun̲ before (in front of) them he invited the water; he put the water into a silver, gold, turquoise and coral ²bpö–¹mba = Amṛta vase. The nine sons and nine daughters of ¹Ddu–²ndzĭ invited early the water whereupon they obtained ¹nnü and ¹ō. In the first generation of ¹Ts'o–²zä–³llü–²ghügh, he was desirous of ¹nnü and ¹ō, riches and abundance, courage, intelligence, victory and beauty. ¹Gyu–²bbŭ–²t'u–²ch'i(160) was invited by ¹Ts'o–²zä–³llü–²ghügh, he erected a

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[1]Zhi–[2]lv [1]dtü ([2]Ssu [1]p'ĕr [2]mbĕr [1]p'ĕr)[84] he received silver etc., he invited the [1]P'ĕr [1]Ssan, etc., etc., etc.

Page 13: He put the water in the [2]bpö–[1]mba etc., he thereupon had three sons [2]Ghügh–[1]khü–[2]sso [2]zo–[2]yi[104]. They early invited the water whereupon they had riches, etc. In the generation of [2]Gkaw–[1]lä–[3]ts'ü he was desirous etc., he invited his [2]dto–[1]mba [2]Dzĭ–[3]ghügh–[3]shi–[2]lo[160] who did likewise.

Page 14: Thereupon he had four sons [3]Ts'ü–[2]zo–[3]lu–[2]szĭ–[2]yi[106]. They early invited the water; to [1]Ho heaven gave long life to 100 years, the [1]Yu had nine sons, (this part of the rubric is not understood nowadays). The [1]Ho and [1]Mä[848] did not separate, in the daytime the sun shines hot ([2]Nyi–[2]mä–[2]k'ö = suns rays) they therefore went to dwell at [2]Zhĕr–[1]dü = hot lands = Yangtze valley. The [3]Ssu and [1]Yu[848] did not separate, and as they liked horse racing therefore they came to [2]Yi–[2]gv [1]dü = Li–chiang. The family of to–day are the descendants of [1]Ddu–[2]ndzĭ, [1]Ts'o–[2]zä–[3]llü–[2]ghügh[147] and [2]Gkaw–[1]lä–[3]ts'ü[148] they had their likeness; the family invites [3]Llü–[3]gkv [2]bpö–[1]mbö to do likewise.

Page 15: The [2]dto–[1]mba invites all the [2]P'u–[1]la [2]ngaw–[1]la[133] of the family, the man offers the wine, the woman the tea and butter with flour, offers it kneeling =[3]ts'u; they put it before the 360 [2]P'u–[1]la [2]ngaw–[1]la[133]. The years we are lacking give us, of the [1]nnü and [1]ō we have not enough, give us those lacking ([2]muàn–[1]lv = not enough); we are desirous of riches and abundance; if it were not for the inviting of the water, impurities could not be purified, for with the smoking out = [3]ch'ou [3]shu, purification cannot be obtained (= [2]muàn [3]t'a), hence there is the custom of [3]Ch'ou [2]ch'ĕr[823]. Because of this the family invites the water in the presence of [2]Ssaw–[3]ts'ä [2]gyi–[2]bbŭ and [2]Bbŭe–[3]ts'ä [2]gyi–[2]mun.

Page 16: (The family) invites the water of [2]La–[2]lĕr–[1]ha–[2]yi–[1]bi = the Yangtze[183] ([1]gyi–[3]na is the name for water, not necessary black water). The landlord is desirous of nine cups of [2]ho–[1]gyi[849] (= seminal fluid); the [3]Llü–[3]gkv–[2]bpö–[1]mbö[16] with his fine voice and breath invites the water; with the sound of the white conch, golden [2]ds–[1]lĕr, and [1]ō–[1]hăr [2]ndaw [1]k'o[408] = turquoise hand drum, with the white flag of the [2]Ngaw–[1]la we invite the water, with the silver, golden, turquoise, coral and jewel (five kinds) [2]bpö–[1]mba, we invite the water. In the East, the West, South, North and Center, the mountains possessing [1]nnü, [1]ō, riches and abundance (mountains, where local sa–bdag rule, are able to give such riches etc.), we invite or beseech, (as) [2]Boa–[1]shi [2]Nv–[2]lv[180]; [2]Ssaw–[1]ssu [1]gyi–[2]t'u–[2]gkv[478], [3]Gko–[1]p'ĕr–[1]gyi–[2]t'u–[2]gkv. We invite the waters of [2]Na–[1]dtv–[1]gyi [2]t'u–[2]gkv[850],

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Page 17: ¹Gyi–²wùa–¹gyi–²t'u–²gkv(196) ¹Ngu–²bä ¹gyi–²t'u ²gkv(851) the springs at the Dragon temple, all these waters we invite; the ²Mbe–²man̲–²ssu–¹dtv–¹ndv(479) water we invite; the waters of ³Ghügh–²lä–²lä–¹gka–³haw (191) and ³Ghügh–²lä (486) ¹Gyi–³bpa–²ts'u, ¹Dta–²wùa (489) ²Ndĕr–²ndĕr–¹gyi we invite. ¹Gkan̲–²k'ö–¹ō–¹hăr–¹lo, ¹Mbbŭ–¹k'v–²nda–¹yü–²ts'u(496), ²Ssä–¹bpi–¹zhĕr–²nv–²lv's (181) water we invite. ³Szĭ–¹na–³hoa (852), ³Shi–²lo–²nä–²k'o(853), ²La–¹ma–¹gyi–²t'u–²gkv(854) (where the lamasery is, Wen–feng Ssu); ²Ssä–¹bpi–³ch'ou–²ch'ĕr–²ndĕr (200), ²Ssä–¹bpi–¹gyi–²ts'u–¹mun̲, ²Mun̲–¹bbū–(201)

Page 18: ³lä–³dgyu–²ts'u; ²Ghügh–¹k'o–²a–¹na–¹ngyu's(192) waters we invite; ³Shwua–²wùa–¹'a–²l'o ³Ḳhü(195); ²Gkaw–¹ngaw–¹ō–¹hăr ³Ḳhü(855); ²La–³shi–¹ō–¹hăr ³Ḳhü(856) = the lake at ²La–³shi. Their waters we invite; the names of mountains which are (big) renowned, the names of valleys, the names of lands which are renowned (their waters we invite), who possess ¹nnü and ¹ō, riches and abundance, in the presence of the ¹Ssu and ²Lv (who rule over them), we invite their waters. By early inviting the waters ¹nnü and ¹ō is obtained. The family invites

Page 19: the waters of high renown. Let us have long life; if an increase in years is obtainable we are desirous of it; we have no illness or fever, nor cold, let us have no danger = ²muàn̲–¹mbö. Let the ²dto–¹mba possessing great awe (power) have long life; let the landlord receive the benefits (of the ²dto–¹mba's chanting) what the hand of the ²dto–¹mba gives to the landlord may it increase. The waters of high renown (those with a big name) are put into the ²ddv–¹ds ²bpö–¹mba and with it we perform ³ch'ou ²ch'ĕr(823) on the ¹P'ĕr ¹Ssan̲, ²Ngaw ¹Wu, ²Ō ¹Hä where they sit below heaven (*i. e.* in the house of the landlord where they have been invited) also on the 360 ²P'u–¹la ²Ngaw–¹la, on the ¹Ssu and ²Lv, ¹Ssaw–³ndaw

Page 20: innumerable ³ch'ou ²ch'ĕr is performed from the ²bpö–¹mba. (This should be followed by ³Ch'ou ³shu all impurities are removed), let the family have long life. The ²dto–¹mba made a note in this book which reads: " The good son takes care of his father; if a good son results, it is due to the father; if the father is courageous so is the son; let the ²bpö–¹mbö have long life, also let the ²Ssan̲–¹nyi have long life ".

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(842) One hour and fifteen minutes is rendered in ¹Na–²khi: ²ddü ¹dzhi ²ddü ¹k'o one hour, ²ddü ¹k'o = one quarter of an hour the Chinese 一時一刻.

(843) There is a symbol for hungry = ¹zhu, but in this *ms.*, the symbol for summer = ¹zhu has been borrowed.

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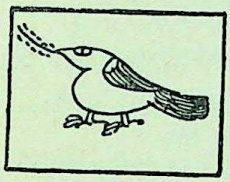
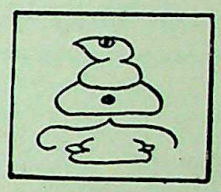
(844) Instead of saying the first generation, the ¹Na–²khi say the big, great generation ²szĭ ¹ddü, similar to the Chinese who will say Ta erh-tzu 大兒子, the great son, instead of the first son, in ¹Na–²khi ²zo ¹ddü.

(845) ²Gkyi–⁴bpa–¹lĕr is the name of a bird, the name is onomatopoeic, *i. e.*, it is so named after its call; it appears in the late winter or spring. The Chinese call it Chin–pa–liang 金八兩 = eight ounces of gold, as the call of the bird sounds exactly like the Chinese name with the same intonation on the syllable pa. It is figured thus:



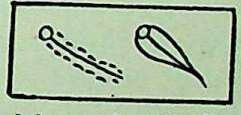
It is identified by the symbol ²lĕr = to call; it has a yellow breast. I have not been able to identify it.

(846) ¹Na–²la–³gko–²bbŭ a celestial deity who is mentioned in the ²Szĭ–³chung ¹bpö ceremony for the prolongation of life. His name appears thus in the *ms.*, the eagle head = ³gko acts as phonetic here, the black dot is ¹na, and to show that he is a celestial being the symbol ²mùan = heaven is below the actual figure, under the ²mùan symbol is that for ²bbŭ = pot, phonetically employed in the name.



(847) These two deities also occur in the ²Szĭ–³chung ¹bpö ceremony.

(848) The four sons of ²Gkaw–¹lä–³ts'ü were called ¹Ho, ¹Mä, ³Ssu and ¹Yu; they established four clans, the ¹Mä clan lived at ¹Mä–²ssä–³t'a–²wùa–¹p'ĕr, the ¹Ho at ¹Ho–²dsu–²lv–¹na–²wùa, the ³Ssu at ³Ssu–³bbŭe–²lv–¹lä–²wùa and the ¹Yu at ²Llü–¹shwua–¹yu ³gkaw–²la. The Chinese equivalents of the four clans are Mai 買, Ho 禾, Yeh 葉, and Shu 束. *See*: *The Ancient Na-khi Kingdom*, etc., Vol. I, pp. 85–86; also The ²Mùan ¹bpö Ceremony in *Monumenta Serica*, Vol. XIII, p. 10, n. 3., p. 121. *See* also note 233, this book.

(849) ²Ho–¹gyi means seminal fluid written  ; the symbol ²ho represents the milky way (455), and is used here phonetically, otherwise it would suggest spermatozoa; it is an interesting coincidence, and could lead one easily astray.

(850) ²Na–¹dta–¹gyi–²t'u–²gkv is a spring near the village of ²Nv–²lv–³k'ö or Hsüeh–sung ts'un 雪嵩村, at the foot of the Li–chiang Snow range, at 9,200 feet elevation.

(851) ¹Ngu–²bä ¹gyi–²t'u–²gkv are the many beautiful springs at the foot of Hsiang Shan 象山 or Elephant mountain a short distance north of Li–chiang, at the lovely Lung–wang Miao 龍王廟 or Dragon temple built during the Ch'ien–lung period of the Ch'ing dynasty. The springs gush forth everywhere along the foot of the mountain, some forming regular " Sprudels ". Wild chestnut trees of large size, hundreds of years old clothe the lower slopes of the mountain especially near the temple and springs. It is actually an evergreen Chinquapin (*Castanopsis Delavayi*) which the ¹Na–²khi call ³Chĕr–²bpa ¹ndzĕr. Thousands of these

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trees grow now in South Carolina and Georgia; they were introduced by me into the United States from this place in 1923.

(852) ²Szĭ-¹na-³hoa is a place in the hsiang of Nan-shan 南山鄉, southwest of Li-chiang.

(853) This ³Shi-²lo ²nä ²k'o is different from the one of ²Bbĕr-²ddĕr in Chung-tien 中甸 territory, *q. v.* It is also a limestone cave on the western slopes of Wen-pi Shan 文筆山 called ²Ssä-¹bpi-¹zhĕr-²nv-²lv (181) in ¹Na-²khi. For explanation of ³Shi-²lo ²nä-(²ne-) ²k'o *see* note 747.

(854) ²La-¹ma ¹gyi-²t'u-²gkv is a spring at the lamasery of Wen-feng Ssu 文峯寺, situated ten li (3 miles) south of Li-chiang on the slopes of Wen-pi Shan, *see* note 853. *See: The Ancient Na-khi Kingdom*, etc., Vol. I, p. 208.

(855) ²Gkaw-²ngaw ¹ō-¹hăr ³Ḳhü = the turquoise (blue) lake of ²Gkaw-¹ngaw, a lovely lake on the western slopes or foot of the Snow range, it is the Chinese Kan-hai-tzu 乾海子. *See: l.c.*, Plate 112; p. 253. This lake like the La-shih-pa Lake appears and disappears through subterranean outlets.

(856) ²La-³shi ¹ō-¹hăr ³Ḳhü = the turquoise lake of ²La-³shi, a larger lake than the ²Gkaw-¹ngaw lake, and situated west of Li-chiang 30 li distant (10 miles). *See: l. c.*, Vol. I, p. 41; Vol. II, p. 277. It is the Chinese Lung Hai 龍海 Dragon Lake.

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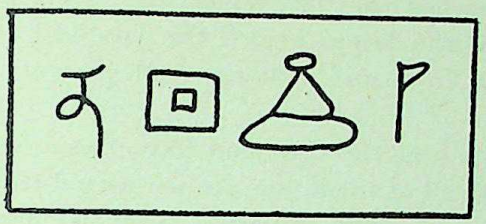

^{1}NA–^{3}DTA–^{2}Ō–^{1}GKO

Explanation of symbols in the title:

All four symbols serve as phonetics in the title. The first is the Tibetan letter Na, the ^{1}Na–^{2}khı ^{1}na = black, the second ^{3}dta is merely a phonetic, it is said to represent an open mouth and is said thus to be equivalent to the Chinese yüeh 曰 = to speak; the third represents a deity = ^{2}ō, which deity is not known, it is usually found in conjunction with the symbol ^{1}hä = god; the last symbol is ^{1}gko = needle. Nobody could explain the meaning of this title, maybe it is of Tibetan origin, it is not a name, and does not refer to any ^{2}dto–^{1}mba or deity.

There is one *ms*., in the collection, it is no. 1376, in the Library of Harvard–Yenching Institute of Cambridge, Massachusetts. Another *ms*., acquired by me by purchase in 1947 is in my own library.

Translation of text:

Page 1: In the beginning ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo (he) one day when the sun rose gave power (to the family ?), on a table he placed a ^{1}Mbbŭe–^{2}nddü (61) (containing) 13 sentences which protect the landlord; the sound of ^{2}Ĕrh–^{1}p'ĕr–^{2}ĕrh–^{2}lo (857), the sound of the ^{2}Ha–^{1}shi ^{2}ds–^{1}lĕr (858), the sound of the ^{1}Ō–^{1}hăr ^{2}ndaw–^{1}k'o (403) protects the family; if the affairs of the people have been disrupted, ^{3}Shi–^{2}lo will make them right again, (literally if their good affairs have been cut assunder, they will be united again). The ^{1}Ssu are not permitted to give illness to the family (because of ^{2}Ssu ^{1}gv being performed and the objects mentioned being used).

Page 2: ^{3}Shi–^{2}lo protects the ^{2}dto–^{1}mba and the family, ^{3}Shi–^{2}lo uses (in the performance of ^{2}Ssu ^{1}gv) five kinds of medicine, five kinds of grain, five kinds of sweets, five kinds of bitters, five kinds of flowers, all of which protect the family; ^{3}Shi–^{2}lo's hat and shoes protect the family, and thus the ^{1}Ssu are not permitted to give illness to the family.

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Page 3: 3Shi–2lo takes a 2Shu–1p'ĕr–3tsan̲–2gkyi (550) = iron trident, and spreads out five kinds of 1Gkyi–2k'u 1k'o–3lo (254) for the 1Ssu 1nä 2Lv. In the East he opened the 1lĕr–2mbbŭ–1ch'i white gate, for the 1Ssu Nāgarāja 2Dzŭ–3llü who brings before the landlord (who has 2Ssu 1gv performed) a coral (red) and a flower, and protects the family; 1Yi–3shi–2nyi–2mbbŭ

Page 4: protects the family, and the 1Ssu and 2Nyi, 1Ssaw–3ndaw Nāgarāja and the 2Dtü Nāgarāja all of them, are not permitted to give illness to the family. 3Shi–2lo opens the 1ō–1hăr = turquoise gate in the South for the 1Ssu 2Llü–2mun̲ (Nāgas) and spreads out five kinds of 1Gkyi–2k'u 1k'o–3lo (for them). The 1Ssu Nāgarāja 2Llü–2mun̲ places a flower and a pearl or gem before 4Nyi

Page 5: 2ggŏ 2bpö–1mbö (859), who performs 3Ch'ung–2bpa (2bä) and protects the family (protection has arrived). The 1Ssu are not permitted to give illness to the family. 3Shi–2lo takes the iron trident and opens the western gate for the 1Ssu 2Llü–2mun̲, and spreads five kinds of 1Gkyi–2k'u 1k'o–3lo (254) for them. The 1Ssu Nāgarāja 1B'a–2szĭ brings a (beautiful) brilliant flower before the 4Nyi–2ggŏ 2bpö–1mbö who performs

Page 6: 3Ch'ung–2bpa (2bä) and protection has arrived for the family. All the different 2Llü–2mun̲ are not permitted to give illness to the family. 3Shi–2lo takes a trident and opens the white conch gate of the five clan Nāgas and to the Nāgarāja 3T'a–2yu (282) who presented five kinds of precious gems to the 2Nyi 2bpö–1mbö. Protection has arrived on the family, and the Nāgas are not permitted to give illness to the people. 3Shi–2lo takes a trident

Page 7: and opens the cornelian gate in the southwest of the five clan Nāgas, to the Nāgarāja 2Ō–1lĕr–1na–3bpŭ who presents a 2Ha–1shi 2Nyi–1shi = golden fish (251) to the 2dto–1mba who performs 3Ch'ung 2bpa (2bä); protection has now arrived on the family, and the Nāgas are no more permitted to give illness (to the family). 3Shi–2lo opens in the northwest the

Page 8: 1ō–1hăr = turquoise gate of the five Nāga clans to the 1Ssu Nāgarāja 2Dso–1na–1lo–3ch'i who presents a golden 2gyu–3ts'ä (553) and a precious flower to the 2Nyi clan 2dto–1mba who performs 3Ch'ung–2bpa (2bä); protection has now arrived on the family, and the Nāgas are not permitted to give illness. 3Shi–2lo in the central region opens the golden gate of the five Nāga clans to the 1Gkyi–2k'u 1k'o–3lo (254)

Page 9: to the 1Ssu Nāgarājas 2Gyi–3llü, 1Wu–2de and 2Dto–3dgyu, who present a 1non̲–2bü = jewel and a 1lĕr–2mbbŭ–1ch'i to the 2dto–1mba who performs 3Ch'ung–2bpa (2bä) to them; protection has now arrived

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on the family, and the Nāgas are no more permitted to give illness. 3Shi–2lo takes his trident. The 4Ssu 2ggŏ 2bpö–1mbö (860) 1Yi–3shi–2nyi–2mbbŭ (opens) holds over his head a 2ha–1shi 2ssaw = golden umbrella,

Page 10: and protects the family, protection has now arrived on the family, and the Nāgarāja with brilliant scintillating body is no more permitted to give illness.

In the beginning the immortal 2bpö–1mba protected the family, after which no evil can befall the family. It is like a white brilliant cloud in the sky. Spring, summer, autumn

Page 11: and winter, all four seasons bring forth new growth such is the great power of the 2bpö–1mba which protects the family. The family beseeches all the 1Ssu and 2Nyi Nāgas to grant 1nnü and 1ō, riches and abundance, let all this be given to the 2dto–1mba and the family.

Page 12: Let all the Nāgas give us wealth and abundance. 1Na 2ngaw 2p'u 3llü 4ssu 1ssu 2sso–1wùa–2haw.

The rest of the *ms.*, is taken up with the protection of the family by the 2bpö–1mba and the 1Ssu and 2Nyi Nāgas are also no more permitted to give illness to the people. Other Nāgarājas mentioned are 2Ddv–2bpa and 1B'a–2llü who protect the family.

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(857) The 2Ĕrh–1p'ĕr–2ĕrh–2lo is the large flat brass gong (without a central knob) used by the 2Llü–1bu (58), *see* Plate 27.

(858) The 2Ha–1shi 2ds–1lĕr has been discussed in note no. 49. There exists however an oral tradition among the 2dto–1mbas as to how they came into the possession of this singular cymbal. Both the 2dto–1mbas and the lamas in ancient days had the same type of cymbal consisting of one pair, they are about twelve inches in diameter, in Tibetan they are called sil–snyan སིལ་སྙན་, pronounced si–nyen. That was at a time when the Yellow church or Kar–ma–pa had come into contact either with the Bön sorcerers or 1Na–2ki 2dto–1mbas. Apparently the lamas had adopted the cymbals from the ancient Bön priests. Later the Bön or 1Na–3khi 2dto–1mbas quarreled, and to differentiate themselves from the lamas, the 2dto–1mbas decided to use only one single cymbal (not a pair), and attach a tongue or beetle in the center; and now instead of striking two cymbals (they are held horizontally one above the other), they ring their cymbal by a quick jerk of the wrist. At a larger ceremony when several 2dto–1mbas dance together they ring the 2ds–1lĕr in unison in slow tempos; when the dance is finished, and while they are leaving the court where the dance had taken place, they all ring their 2ds–1lĕrs quickly, denoting the end of a dance. The 1Na–2khi cymbal is much thicker than the lama cymbals and have a very rich tone.

In a *ms.*, no. 2495 of the 3Dto 1na 3k'ö ceremony, entitled 2Ddv–1p'ĕr, 1Mbĕr–2k'o, 2Ha–1shi 2ds–1lĕr 2t'u–3bbŭe = The origin of the conch, the yak–horn and the

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golden ^{2}ds–^{1}lĕr = cymbal is related. In ancient days when the ^{1}Na–^{2}khi were nomads, yak horns were used by the ^{2}dto–^{1}mbas, even to-day they are occasionally used.

(859) The ^{2}dto–^{1}mba of the ^{2}Nyi Nāga clan is ^{2}T'u–^{2}t'u–^{1}gko–^{3}wuà, *see* also note 157.

(860) The ^{1}Ssu Nāga ^{2}dto–^{1}mba here mentioned is ^{1}Yi–^{3}shi–^{2}nyi–^{2}mbbŭ, the one commonly associated with the ^{1}Ssu Nāgas is ^{1}Yu–^{3}nyi–^{1}gkyi–^{2}ngu, *q. v.*

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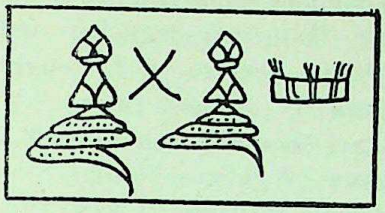

^{1}SSU ^{1}'A ^{1}SSU ^{1}DÜ or
Nāga fight, Nāga stop (fighting)

Explanation of symbols in the title:

The only symbol to be explained here is the last one, it represents land = ^{1}dü; from the combination of symbols composing this title it would seem that the Nāgas are fighting about land, but the symbol ^{1}dü is used here phonetically for ^{1}dü = to stop, put a stop to, here to the fighting of the Nāgas with the people; it is the Chinese liao-hsi 了息, (*see* no. 712).

There are two *ms.*, in the collection the best is a ^{2}Dto-^{3}la book of the Ming dynasty no. 5057, and one from ^{2}Ghügh-^{1}k'o, no. 1011, dating from about 1860; both are in the Library of Harvard-Yenching. *Ms.*, no. 5057 is here translated. On the first page is a miniature of a ^{2}dto-^{1}mba.

Translation of text:

Page 1: At the time the heavens etc., appeared when the mountains, rocks and trees appeared, when the valleys and waters came forth, the ^{1}P'ĕr ^{1}Ssan̲, the ^{2}Ō and ^{1}Hä(42), the ^{2} Ngaw and ^{1}Wu(41), ^{1}Ndu and ^{1}Ssä (211), ^{2}Dzɪ and ^{1}Ts'o(88), the ^{2}Boa and ^{1}Ō (539), the ^{1}P'ĕr and ^{1}Na (332) and the ^{1}Ssu and ^{2}Nyi(337) came forth. The people and the ^{1}Ssu fought at the time heaven appeared and the earth was spread out, when ^{1}Khyu-^{3}t'khyu(769) acted as go-between.

Page 2: ^{2}Dso-^{1}na-^{1}lo-^{3}ch'i and the Garuḍa fought when ^{3}Shi-^{2}lo (11) stopped them fighting (with his hand). ^{2}P'u-^{2}shi-^{2}wùa-^{2}lu (355) and ^{1}Ssu-^{2}mä-^{1}na-^{1}bpŭ(9) fought and ^{3}Shi-^{2}lo stopped them; ^{2}Mùan̲-^{3}llü-^{1}hä-^{2}ndzĭ(424) and ^{2}Ss-^{2}zo-^{2}nyi-^{1}ma(356) fought and ^{1}Yü-^{3}gkyi ^{3}ch'i-^{3}mbbŭ stopped them. (The next phrase is not understood), ^{2}Gv-^{1}ssä-^{2}p'u-^{2}ggü-^{1}ma and ^{3}Lä-^{2}t'khi-^{2}ssi-^{1}p'u(376) fought and ^{1}Yu-^{3}nyi-^{1}gkyi-^{2}ngu(157) stopped them; ^{1}Ddo-^{2}ssaw-^{3}n̄go-^{2}t'u (*q. v.*) and ^{3}Nyi-^{2}ssä-^{2}khyo-^{1}lo(175) fought, and ^{2}Bpö-^{1}mbö ^{1}Mbö-^{3}ch'i-^{2}k'wua-^{1}ddü(709) stopped them. ^{2}La-^{2}ndĕr-^{2}la-^{2}dsä(222) and ^{2}Wùa-^{1}na-^{2}nyi-^{2}bä-^{2}gu

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Page 3: fought with ^{1}Ssu–^{2}mä–^{1}na–^{1}bpŭ (9, 336) and ^{3}Shou–^{1}la–^{2}wu–^{1}gko (242) stopped them. ^{2}Nv–^{2}lv–^{2}ch'ĕr–^{2}dtü–^{1}ssu–^{2}zo–^{2}yi (357) fought with ^{2}Dtü–^{1}zaw–^{3}t'a–^{2}mun̲ (*q. v.*) and ^{1}Yü–^{3}gkyi–^{1}ch'ung–^{3}mbu stopped them; ^{3}Mä–(^{2}Gv–)^{3}ssä–^{2}dtv–^{1}dshi (358) fought with ^{2}Llü–^{2}mun̲–^{2}ngv–^{4}ho and ^{1}Daw–^{2}bbŭ–^{2}kö–^{1}ts'u stopped them. ^{2}K'ö–^{1}dgyu–^{1}ssu–^{2}zo–^{2}yi (359) fought ^{2}Dtü–^{1}zaw–^{3}t'a–^{2}mun̲ and ^{2}T'u–^{2}t'u–^{1}gko–^{3}wuà (563) stopped them. ^{2}Ō–^{1}gkaw–^{2}yi–^{3}k'wua–^{2}ddu (360) fought ^{1c}A–^{2}ggŏ–^{2}gyi–^{1}zaw–^{3}t'a–^{2}mun̲ and ^{1}Yi–^{3}shi–^{1}ō–^{2}zo (404) stopped them (*see* ^{2}Ō–^{1}gkaw–^{2}yi–^{3}k'wua–^{2}ddu); ^{3}Ssä–^{2}chwua–^{3}gko–^{2}mun̲ ^{3}mi (290) fought with a female ^{2}Llü–^{2}mun̲ (Nāgī) (her name is not known)

Page 4: and ^{1}Yi–^{3}shi–^{1}ō–^{2}zo (404) stopped them. ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh (147) fought with ^{2}Nyi–^{1}ddv–^{1}na–^{3}bpŭ (739) and ^{1}La–^{2}bbŭ–^{2}t'u–^{3}gko (158) stopped them. ^{3}Dsä–^{2}szĭ–^{1}miu–^{1}hö fought ^{2}Ssu–^{2}mä–^{1}na–^{1}bpŭ (9, 336) and ^{3}Llü–^{3}gkv–^{2}bpö–^{1}mbö (16) stopped them. ^{2}Haw–^{2}zo–^{2}ngv–^{3}gkv (384) and ^{2}T'o–^{2}ma–^{2}ngv–^{3}gkv fought (the latter was a demon half brother, *see* their history) and ^{1}Khyu–^{2}bbŭ–^{1}gko–^{3}wuà stopped them. ^{3}Dta–^{3}ts'an̲–^{2}ts'o–^{1}zaw (146), ^{1}Yu–^{4}la–^{2}di–^{2}ddo (145), ^{2}Haw–^{1}la–^{2}ngv–^{1}mbu fought with ^{1}Ssu, ^{1}Dsä, ^{1}Ddv (39) demons and ^{1}La–^{2}bbŭ–^{2}t'u–^{3}gko (158) stopped them. The family of to-day fights the celestial 99 ^{1}Ssu and ^{3}Na–^{2}bbŭ–^{2}ssä–^{3}ngu (155) stops them.

Page 5: The family fights the 33 terrestrial ^{2}Llü–mun̲ and ^{2}Ssaw–^{2}bbŭ–^{2}ssaw–^{1}la (155) stops them.

The ^{1}Ssu who dwells in ^{2}Mùan̲–^{3}llü–^{2}ndaw–^{1}gyi ^{3}Ḳhü (771) (^{2}Dso–^{1}na–^{1}lo–^{3}ch'i) fought with the people and ^{2}T'u–^{2}t'u–^{1}gko–^{3}wuà (563) stopped them. In the East the ^{1}Ssu–^{1}p'ĕr fought with the people and ^{1}K'o–^{3}ts'ä–^{2}ts'ä–^{2}mbu (167) stopped them. In the South the ^{1}Ssu–^{1}hăr fought with the people and ^{3}Ssä–^{2}zhi–^{1}ma–^{3}ngu (167) stopped them. In the West the ^{1}Ssu–^{1}na fought the people and ^{3}Na–^{2}ssä–^{1}ch'ung–^{3}lu (167) stopped them. In the North the ^{1}Ssu–^{1}shi fought the people and ^{2}Gv–^{3}ssä–^{2}k'o–^{1}mba (167) stopped them. In the center the ^{1}Ssu–^{1}ndz'a fought the people and ^{3}Sso–^{1}yu–^{3}dzī–^{2}gv (167) stopped them. Now the family does not fight the ^{3}Ssu any more.

Page 6: The family despatches a fleet-footed boy to the (following) ^{2}Bpö–^{1}mbö: ^{2}Dto–^{1}mba ^{3}Shi ^{2}lo (11), ^{1}La–^{2}bbŭ–^{2}t'u–^{3}gko (158), ^{1}Yi–^{3}shi–^{1}ō–^{2}zo (404), ^{2}T'u–^{2}t'u–^{1}gko–^{3}wuà (563), ^{2}Dzī–^{2}ghügh–^{3}shi–^{2}lo (160), ^{1}Yu–^{3}nyi–^{1}gkyi–^{2}ngu, ^{2}Dsä–^{2}gkv–^{2}dsä–^{1}lo, ^{1}Yü–^{3}gkyi–^{1}ch'ung–^{2}mbu, (^{1}Nda) ^{1}Ddaw–^{2}bbŭ–^{2}k'ö–^{1}ts'u ^{2}Bpö–^{1}mbö, he invited the nine to come quickly to erect ^{2}Ssu–^{1}p'ĕr = white felt and ^{1}Zhi–^{2}lv ^{1}dtü (84), and perform ^{3}gko ^{3}ō (*q. v.*); they gave them silver, gold, coral and conch, to erect in the North in a temple a ^{1}Ssu–^{2}dta ^{2}ngv–^{3}chĕr (670) a nine whorled pear tree; to make from ^{1}Mä–^{2}ss (252) white ^{3}K'o–^{1}byu and erect a ^{1}Ssu–^{2}wùa ^{2}ngv–^{2}wùa, nine clumps of bamboo and nine of poplar, 700 white ^{3}K'o–^{1}byu,

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500 tall ^{3}K'o–^{1}byu, (gold) yellow and blue (green) thread, yellow and blue flowers (the string is wound around the ^{1}Ssu–^{2}wùa ^{2}ngv–^{2}wùa)

Page 7: white and black ^{2}Hö–^{2}lü–^{1}mbbŭ(21) to be given to the ^{1}Ssu, to repay them for misdeeds, as one pays life money for a killed person(2)7); to place a ^{3}K'o–^{1}byu on which a wild animal (is painted), our men have not mined any silver but we are repaying you, our women have not washed gold but we are repaying you with our gold; on the nine mountains we have not cut any trees, but we are repaying you, in seven valleys we have cut no bamboo but we are repaying you, we have not taken honey from the high cliffs, but we are repaying you, we have not fished in the streams, but we are repaying you; on the snow mountain we have not killed any bears but we are repaying you, we have not trapped any Stone pheasants in the forests, nor killed Amherst(276) pheasants on the trees, but we are repaying you for them.

Page 8: We have not killed any snakes on the trees, nor frogs on the rocks, but we are repaying you. We are giving to ^{1}Ndu(211) nine ^{2}Ngu–^{1}p'ĕr–^{2}ngv–^{2}lv (loaves of rice pounded) but he is not to hide our soul under his saddle; we are giving to ^{1}Ssä(211) ^{3}lä–^{1}na–^{2}shĕr–^{3}lv = seven packages of black tea(861), but let her not hide our soul under the yoke of her black cow; we take a white goat to the top of the (flat–roofed) house and call back the soul. And a white chicken (tie to a tree) back of the house, to the male children of the ^{1}Ssu we give a flute(674) and to the daughters a ^{3}K'a–^{2}kwuo–^{1}kwuo(675). We present a white felt to the ^{2}Llü–^{2}mun chief sitting on high, and to the lower ranking one a tiger skin. To the ^{2}Ndzi–^{3}mun = headman we present fat and lean meat in a bowl; to the cow and horse we give grass, all is finished, the bridge is built for once, and once more with a good deed we confront you(862), it is like having built a bridge for everyone to cross, all is peace.

Page 9: The ^{2}dto–^{1}mba gives ^{2}Hö–^{2}lü–^{1}mbbŭ(21) and calls back the soul from below the earth, heaven, the sun, moon, stars and ^{1}zaw. He gives ^{2}Hö–^{2}lü–^{1}mbbŭ to the mountains and calls back the soul from the mountains and valleys; He gives ^{2}Hö–^{2}lü–^{1}mbbŭ and exchanges a turquoise for the blue of heaven, gold for the earth, tree for the mountain, rocks for the valleys.

He gives ^{2}Hö–^{2}lü–^{1}mbbŭ to the eastern ^{1}Ssu–^{1}p'ĕr, to the southern, western, northern and central ^{1}Ssu to return; to the 99 celestial ^{1}Ssu, 77 terrestrial ^{1}Ssu, and the 55 mountain ^{1}Ssu,

Page 10: to the 33 valley ^{1}Ssu, to the 11 village ^{1}Ssu, to the cloud, high mountain and the ^{1}Ssu of the cultivated and uncultivated fields = ^{2}ndĕr ^{1}k'ö, to our house and land ^{1}Ssu; to the cliff–dwelling ^{2}Dtü–^{2}ggŏ ^{2}swue–^{2}p'ä, to the ^{4}Nyi–^{2}ggŏ ^{2}swue–^{2}p'ä dwelling on trees, to the ^{4}Ssu–

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²ggŏ ²swue–²p'ä dwelling in waters, to the ¹Ssaw–³ndaw ²swue–²p'ä dwelling on the land. To ¹Ssaw–³ndaw ¹la–²bpa–³ch'i–³mbu(177), to ⁴Ssaw–²yi–²la–²mun–²dti–²ma(178), to ¹Ssaw–³ndaw ²gko–²mbu ²gyi–²bbŭ, to ⁴La–²yi–²gko–²mbu–²gyu–¹zhi,

Page 11: to the eastern great ¹Ssu, to the southern, western, northern great ¹Ssu; let the heart of the ¹Ssu which is of iron and copper (as hard as those metals) be changed into one of silver and gold; may his body which is like a spiny tree and the serrated sickle = (¹ndaw), change into that of a juniper and butter. Let the crooked trunk of the ¹mun = Rhododendron of the high alpine meadow, be straightened (¹gv = crooked, ¹dtv = straight) let the bent tree growing on the cliffs of which bows are made become straight again. Let the family have no more illness and grant us long life.

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(861) In all the ²dto–¹mba books that I have examined, and that number goes into the thousands, concerning offerings to ¹Ndu and ¹Ssä, there were always mentioned a white horse or ²Ngu–¹p'ĕr for ¹Ndu, and a black cow or ³lä–¹na for ¹Ssä; on the ³K'o–¹byu on which ¹Ndu and ¹Ssä are painted there appear always a white horse under ¹Ndu, and a black cow under ¹Ssä. Now here in this *ms.*, the names of the offerings are fully written out, and this shows that the ²dto–¹mbas have always wrongly taken for granted that a white horse and a black cow are the requisite offerings. Here however we learn that not a white horse, but ²Ngu–¹p'ĕr white pounded rice loaves nine in number = ²ngv–²lv are offered to ¹Ndu, and not a black cow = ³lä–¹na, but tea black = ³lä–¹na, ²shĕr ³lv = seven packages, are offered to ¹Ssä, by omitting half the words, these mistakes have crept in. The following sentences in our *ms.*, strengthened the belief of the ²dto–¹mba that a horse and a cow were to be offered, for it says " but he is not to hide our soul under his saddle ", and as regards her " but let her not hide our soul under the yoke of her black cow ".

(862) This is rendered in ¹Na–²khi: ¹Dü ²ssä, ¹ndso ³dso ²ddü, ²ghügh ²lä ²gkyi ¹ssä = All is finished, bridge built once, good deed again place before (you). The meaning is, that the fighting is over between the people and the Nāgas, and the former will take a lower place. The ¹Na–²khi have a proverb which says: ²Ghügh ³shi, ²khi ¹bbū ²k'u = skin pull off, man below spread, or pull off my skin and place it under yourself, or I make my peace and submit.

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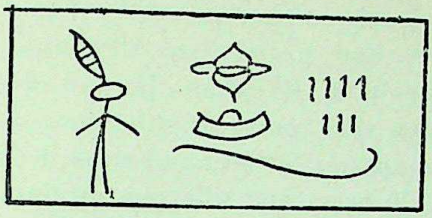

^{2}GKAW–^{1}LÄ–^{3}TS'Ü ^{1}Ō ^{3}SHĚR or ^{2}Gkaw–^{1}lä–^{3}ts'ü ransoms the soul (of his father)

Explanation of symbols in the title:

The first symbol is always read ^{2}Gkaw–^{1}lä–^{3}ts'ü, he was the son of ^{1}Ō–^{2}gkaw–^{1}lä whose father's name was ^{1}Ō, and that of his son ^{3}Ts'ü, the father's name always preceded that of the son; ^{2}Gkaw–^{1}lä ^{3}Ts'ü as it should be written, was the fifth generation after ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh who was the post–flood ancestor of the ^{1}Na–^{2}khi race. The Ch'iang of Li–fan hsien 理番縣羌種, according to Th. Torrance, count a certain Gkow–la–tsu as one of their early ancestors, this Gkow–la–tsu can be non other than the ^{1}Na–^{2}khi ^{2}Gkaw–^{1}lä–^{3}ts'ü, for the ^{1}Na–^{2}khi are a branch of the Ch'iang. The symbol on the head of the human figure is read ^{3}ts'ü = millet (*Panicum miliaceum*) it is used phonetically in his name. (*See: The Ancient Na–khi Kingdom*, etc., Vol. I, p. 85, also the ^{2}Mùan ^{1}bpö Ceremony in *Mon. Ser.*, Vol. XIII, p. 9).

The next symbol is a compound one, composed actually of three symbols, the first is ^{1}ō, and represents a turquoise ornament such as Tibetan women wear, below it is the symbol ^{2}hä = moon, together they are read ^{1}ō–^{2}hä = soul, the curved line indicates the bringing back of the soul, it is not read, but it illucidates the numeral seven = ^{2}shěr whose sound complex is here borrowed for ^{3}shěr = to redeem, to ransome. While the sentence could be read ^{1}ō–^{2}hä ^{3}shěr, the ^{2}hä syllable is omitted, and the symbols are simply read ^{1}ō ^{3}shěr = soul redeem, the Chinese 贖.

On this *ms.*, is also based the large funerary ceremony called ^{2}Khi ^{3}nv which is performed within three years after the death of a person whose last breath has been taken, for an explanation of this *see* note 781.

There are two *mss.*, in the collection, nos. 3164 and 1023, the first is a ^{2}Dto–^{3}la *ms.*, from the village of ^{2}Gyi–^{1}ts'ä–^{1}ndso, the Chinese Chi-hsiang ts'un 吉祥村 of ^{2}Boa–^{1}shi five miles north of Li–chiang, it dates, like all ^{2}Dto–^{3}la *mss.*, back to the Ming dynasty; the second *ms.*, is from ^{2}Ghügh–^{1}k'o *q. v.*, *Ms.*, no. 3164 is here translated. On the first page is a beautiful border of a floral design.

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Translation of text:

Page 1: At the appearance of heaven, etc.; at the time of the (birth) appearance of ^{2}Ä–^{1}ssĭ ^{1}Ō–^{2}gkaw–^{1}lä (862) and ^{1}Ō–^{2}yi–(^{2}yu)–^{2}dtv–^{1}nun̄–^{3}mi (95), at the generation of ^{2}Gkaw–^{1}lä–^{3}ts'ü; ^{1}Ō–^{2}gkaw–^{1}lä and his son ^{2}Gkaw–^{1}lä–^{3}ts'ü, they went to a high spur covered with pines, to cut a ^{2}Gv–^{1}lu (863); they saw on nine mountains 90 deer and musk deer eating grass; in seven valleys they saw 70 bears and wild pigs digging, in the forest they observed Stone and Amherst pheasants (276) scratching; ^{2}Ä–^{1}ssĭ ^{1}Ō–^{2}gkaw–^{1}lä went plowing three (fields of) meadows, and his wife (planted) sowed three measures of ^{2}ssaw hemp seeds (*Cannabis sativa*), of the male plant she reaped thousand bundles of hemp, and of the female plant several hundred bundles; from the male plant after it had been skinned ^{1}Ō–^{2}gkaw–^{1}lä twisted rope, and his wife from the female plant wove hemp cloth. ^{1}Ō–^{2}gkaw–^{1}lä cut the trees (the wood) for the beam of the trap, while ^{2}Gkaw–^{1}lä–^{3}ts'ü put the hemp strings across (and thus both) made a trap for catching wild animals.

Page 2: They set their traps and caught 90 deer and muskdeer, ^{2}Gkaw–^{1}lä–^{3}ts'ü carried the deer and muskdeer on his back, in his hand he carried a fox and a cat, and in his garment he carried a Stone pheasant and Amherst pheasant; they garnered all that they caught, but of the wild pig nine to ten loads of fat and lean meat they did not obtain; as they did not obtain the meat, the father sat down at the head of the valley and played the flute, while his wife sat at the other end of the valley and played the ^{1}Dta–^{2}kwuo–^{1}kwuo (675). (The following is not in the book: " They placed a basket (basket–trap) at a curb where the pig frequently or daily passed; the serpent spirits (Nāgas) who took care of the pigs in the valley listened to the playing of the flute and ^{1}Dta–^{2}kwuo–^{1}kwuo, and did not see the basket trap, and paid no attention to the pigs "). They caught the pig and killed it, they thus obtained nine loads of the fat meat, and ten loads of the lean meat. They cut some leafy branches and spread them on the ground to kill the pig on, and left the knife on the ground under the leaves.

They carried the meat and arrived at a spur, and there remembered they had forgotten the knife. They conferred with each other, and ^{1}Ō–^{2}gkaw–^{1}lä told his son to go back to fetch it; his son said where the father left the knife I cannot see, and if I should go back I would not find it.

Page 3: The father did not like it but returned to fetch the knife; arrived at the spur he met the Nāga herding the pigs and bears, the herder who had gone to look for the pig, told him you are responsible for the 90 deer and muskdeer not to graze on the nine mountains and

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the pheasants not to scratch in the forest, and the [1]Ssu Nāga fetched [1]Ō-[2]gkaw-[1]lä and arrived with him in the [2]Llü-[2]mun's (Nāga) house; when it was hot he made him sleep above the hearth, when it was cold he made him sleep in the water. He gave him two names, one for the night [2]Gyi-[1]lo-[2]p'ĕr-[1]dtv, and one for the morning and daytime, he gave him the name [1]Wu-[2]ndzaw-[2]ggŏ-[2]ggŏ = slave haggard (thin) and gaunt. When [2]Gkaw-[1]lä-[3]ts'ü returned to his home he performed ancestor worship, *i. e.*, he invited his ancestors in the 12th moon (winter). He killed a pig, used rice as white as the conch; he invited the paternal ancestors of a thousand families, and maternal ancestors of a hundred families. He gave them (his guests) food and wine, he saw all of the people but did not see his father.

Page 4: He had left over one cup of wine and one bowl of food, and he realized that his father was not there. [2]Gkaw-[1]lä-[3]ts'ü went herding his sheep and took with him food, he rode a grey horse to look for his father; he arrived at a spur and found two deer, a white and black fighting, he took a pine branch and separated them; one went down the road and one up the road. He did the same at another spur, separating two [2]yi[275], a white and a black one, with a poplar stick, at another spur he met two snakes a white and black, and he took a [2]bbŭe = Artemisia branch and separated them. The white went to the north of the road, and the black to the south of the road. He arrived at another spur where he heard a dog bark, he met a [1]Ssu who asked him have you come to do good deeds ? No, I have not come to do good deeds, but on [3]Shi-[2]lo-[2]ndaw-[1]gyi the cattle and horses fought and nobody separated them, so I did.

Page 5: At [2]Nv-[2]lv-[2]t'o-[1]ngyu-[1]ō a father was killing his son, nobody separated them so I came to separate them; the homes of people were burning, and nobody put out the fires so I came to put it out. Of the [1]Ssu's dog and son with the sword I am afraid, also of the leopard and tiger and of the fangs of the wild pigs and bear. Thee [1]Ssu then hid the above animals so [2]Gkaw-[1]lä-[3]ts'ü could not see them. The [1]Ssu then prevented the boy from taking iron weapons and swords; the [1]Ssu then led [2]Gkaw-[1]lä-[3]ts'ü to the first gate where a fox and wild cat guarded the gat; at the second gate a Stone and Amherst pheasant[276] guarded the gate; the third gate was guarded by a deer and muskdeer; the fourth by a pig and bear, the fifth by a stag and [2]yi = serow [275], the sixth by a tiger and leopard; the seventh by a crane and eagle,

Page 6: the eighth was guarded by [1]Ssu's (Nāga's) son, and the ninth by a Nāgī his daughter. He arrived in the house of [2]Llü-[2]mun [2]Ssu-[1]ssü-[2]szĭ[255], [1]Ō-[2]gkaw-[1]lä when it was hot was placed over the

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hearth, and when cold into cold water. ^{1}Ō–^{2}gkaw–^{1}lä wept, and some tears fell on his son's forehead; he wiped his forehead and did as if he had not seen his father, he did so to deceive the ^{1}Ssu. ^{3}Ts'ü asked is this my father whereupon the latter said you must not say that; the ^{1}Ssu's son went up nine mountaine to fetch precious objects, and the daughters into seven valleys to do likewise, ^{2}Gkaw–^{1}lä–^{3}ts'ü told the ^{1}Ssu precious objects I do not want; the ^{1}Ssu asked him what he wanted he replied the man whom you call thus in the daytime, and thus in the night, give to me. The Nāga then offered him a cow and a horse, etc. etc., but he told the ^{1}Ssu that the cow and horse will change into a stag and ^{2}yi$^{(275)}$, the goat and sheep will change into deer and muskdeer, the chicken will turn into pheasants, the pig and bear into fox and cat, the silver and gold will turn to dust and food will turn to sand therefore

Page 7: I do not want any of it, but give me the man with the two names. The ^{1}Ssu said I cannot give him to you because you want him. My ninty deer and muskdeer he did not permit grazing on the nine mountains, and seventy pigs and pheasants he did not permit to rummage in the seven valleys. I cannot give him to you; if you cannot give him, never mind. He told the ^{1}Ssu that he may will do harm to him; I will return and he requested the ^{1}Ssu to tie up his animals. The ^{1}Ssu (Nāgas) dwelling on high, and those dwelling below then talked together and said: there will be no one

Page 8: to separate the father killing his son on the mountain, to stop the animals from fighting, to stop the fires, etc. The ^{1}Ssu then told ^{3}Ts'ü we do not want you to do us any harm, after to-day you must not come to cut trees or to make traps, nor use hemp to make traps. He then permitted his father to descend from the hot place and out of the cold water and his son led him away.

Page 9: They then passed all the gates from the ninth to the first. They then arrived at a spur and heard the crowing of a cock, and the barking of a dog belonging to a family. The father then asked his son while I was gone did the seeds of ^{2}ngyü$^{(861)}$ rot and those of the hemp ? Did the sheep multiply to one thousand during my absence ? Did a cow multiply to hundred cattle, nine horses to nine pairs, nine pigs to nine pairs ? The son replied nothing has multiplied and the seeds rotted.

Page 10: All this was due to your absence said his son. ^{1}Ō–^{2}gkaw–^{1}lä said I nearly died sleeping on the top of his house, and nearly died sleeping back of the house, my body and my soul were not together, but I did not loose it; the thread and needle were not together but neither was broken (an allegory). When we shall have arrived at home

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I will tell you something; arrived at a spur he said in the winter when the wind blows, and a branch of a pine tree shall break off(865) replace it; they arrived on another spur, when 1Ō-2gkaw-1lä said in the summer when a green branch breaks from the weight of the rain, replace it.

Page 11: All will be at peace. Arrived at the house he told his son to use a pig and redeem his soul at the place where he shall have died, and use a chicken to perform 3Dtv-1bpö (753), use a sheep 2Shĕr-1ts'ĕr-2bbŭ-3t'a-2mä (866) when I shall have been dead, then use a bowl of food, and place it where I shall have died, (the animals are killed and offered). On a high place he is to call the soul (redeem) of 1Ō-2gkaw-1lä, in a low place he is to call the soul of the 3Ssu(527) in a middle place he is to call the soul of the 2Ngaw (318), whereupon there will be 1nnü and 1ō, all will then be well. (He told his son to do this when he shall be dead).

He died at the head of the village, his son came down from the head of the village and he did as his father had told him.

Page 12: When his son arrived in his home (his father having died on the road back) he then did as his father told him. He killed a pig, a chicken, and a sheep, and offered it to the dead father, in the North he used a white goat to redeem his soul, in the South he used a white chicken to redeem his soul; he called the soul of his 1yü(582) (= he has now become an ancestor) he calls back the soul of the 3Ssu, and of the 2Ngaw. We are giving to 1Ndu nine 2Ngu-1p'ĕr 2ngv-lv, but he is not to hide our soul under his saddle; we are giving to 1Ssä seven 3lä-1na 2shĕr-3lv(861) but let her not hide our soul under the yoke of her black cow. (*See* 1Ssu 1'a 1Ssu 1dü, p. 8).

Page 13: If the soul is in the water, use a (silver) sief to retrieve the soul; if the soul is in the cliff use a golden ladel to retrieve it. The 2dto-1mba performs 1ō 3shĕr with 2Hö-2lü-1mbbŭ(21), may the soul not have been caught in the sky, in the land, on the moon, sun, stars, etc.; not to be caught under the trees on the mountain, under the rocks in the valley. 2Gkaw-1lä-3ts'ü called (redeemed) the soul of his father whereupon 1nnü and 1ō, long life, and riches were his. 2Gkaw-1lä-3ts'ü had then four sons = 3Ts'ü-2zo 3lu-2szĭ(106). One was called 1Mä, he lived at 1Mä-2ssä-3t'a-2wùa-1p'ĕr, his 2dto-1mba 1Mä-1bpö-2gv-1la performed 1ō 3shĕr (when one of them had illness, for it is believed that then the soul is lost) whereupon the 1Mä family prospered. One was called 1Ho, he lived at 1Ho-1dsu-2lv-1na-2wùa, his 2dto-1mba 1Ho-1bpö-1zä-3gkyi performed 1ō 3shĕr, etc. One was called 3Ssu he lived at 3Ssu-3bbŭe-2lv-1lä-2wùa etc., his 2dto-1mba 3Ssu-1bpö-2ō-1p'ĕr performed 1ō 3shĕr etc. One was called 1Yu he lived at 2Llü-

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[1]shwua–[1]yu–[3]gkaw–[1]la, his dto–mba [1]Yu–[1]bpö–[2]la–[1]t'u performed [1]ō [3]shĕr etc. The custom of [1]ō [3]shĕr originated from the foregoing. They call a [2]dto–[1]mba and perform [1]ō [3]shĕr as previously related.

The people of to-day are relatives of the four clans, they are the descendants of [1]Ts'o–[2]zä–[3]llü–[2]ghügh and [2]Gkaw–[1]lä–[3]ts'ü, this being they case, they follow their ancient custom.

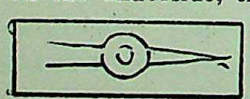
---

(862) The words [2]ä–[1]ssĭ mean father, and as already mentioned in the explanation of the symbols in the title, he is the father of [2]Gka–[1]lä–[3]ts'ü. As to his wife [1]Ō–[2]yu–[2]dtv–[1]nuṉ–[3]mi it is interesting to note that in a *ms.*, of the [2]Zhi [3]mä funeral ceremony she is mentioned as [1]Ō–[2]gkaw–[1]lä's sister and not as his wife. In other *mss.*, and in the Mu family 木氏 genealogical records his wife is called [2]Gyi–[3]mi–[2]gyi–[1]ssu–[1]muṉ–[2]lv. Apparently in ancient days there was promiscuous sexual intercourse, as is still the custom in Yung-ning 永寧. Here however [2]Gkaw–[1]lä–[3]ts'ü appears to be her son, although she is not mentioned as the mother, only that [1]Ō–[2]gkaw–[1]lä and [1]Ō–[2]yu–[2]dtv–[1]nuṉ–[3]mi came forth and at that time also [2]Gkaw–[1]lä–[3]ts'ü.

(863) The [2]Gv–[1]lu or [2]Gkv–[2]lv is the main ridge pole of a house, the Chinese chung-liang 中梁. This is a very important pole, and when a house has been erected, that is the wood skeleton of it, before the sides are filled in with bricks and the tiles are put on the rafters, it is decorated in the center with a pa-kua, etc.

(864) The [2]Ngyü is a kind of turnip the Chinese Man-ching 蔓菁, the tuber of which is called [2]a–[1]k'ö in [1]Na–[2]khi and yüan-ken 圓根 in Chinese; the turnip is very watery and sweet and also very heavy. The tuber is cut into one long spiral, hung up and dried and fed to cattle in the winter when there is little grass. The tuber is white with a greenish tinge and is above ground; the young green leaves are eaten as a vegetable. The [1]Na–[2]khi have a story about this turnip. When [3]Ts'ä–[1]ḳhü–[2]bu–[1]bu–[3]mi and [1]Ts'o–[2]zä–[3]llü–[2]ghügh descended from heaven [2]Dzī–[1]la–[1]ä–[2]p'u her celestial father gave her of everything to take down to earth, but not the seeds of the [2]Ngyü, she hid some under her finger nails and, arrived on earth, planted them. When [2]Dzī–[1]la–[1]ä–[2]p'u found that she had taken the seed of the [2]Ngyü surreptiously, he decreed that its weight shall increase and that if boiled it should turn to water. A basketful of this turnip is more than a woman (they do all the field work) can carry, and it certainly cannot be boiled long for it melts and turns to water. *See* note 66.

(865) A broken branch of a pine tree produces kindling (German Kienspan) on the underside, this is called [3]shou–[1]ma in [1]Na–[2]khi. The symbol for kindling is



and is read [3]shou–[1]ma, the circle in the center is the symbol [1]ma = butter which here acts as phonetic.

(866) [2]Shĕr–[1]ts'ĕr–[2]bbū–[2]t'a–[2]mä is an ewe which has not yet had young.

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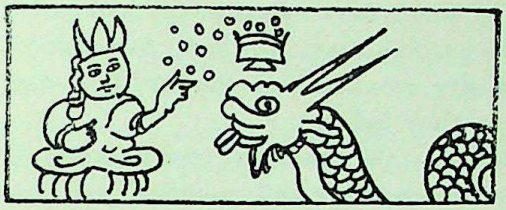

[1]SSU [1]DSHI [1]LV [1]DSHI or
Nāga(s) return,
Dragon(s) return !

Explanation of symbols in the title:

None of the syllables comprising the title are written, except [1]lv = dragon. We see here a [2]dto–[1]mba repaying a dragon before he returns to the region where he dwells. There is a symbol for the word [1]dshi = the claws of an eagle or bird, which could have been used for [1]dshi = to return. The word return here is given in a command although the imperative is not written.

There is only one *ms.*, with that title that I have ever come across, it is no. 914, and is in the Library of Harvard–Yenching Institute. It contains also [1]Ssu [1]'a [1]Ssu [1]dü, which commences on page 8, rubric five. The *ms.*, is not from Li–chiang, but from the hsiang of La–pao 刺寶鄉 to the northeast of Li–chiang, but within the Yang–tze loop. *See*: *The Ancient Na–khi Kingdom*, etc., Vol. I, pp. 229–240, Plates 100 and 103.

Translation of text:

The first three pages are taken up with the redeeming of souls from the Nāgas, repaying them with [3]K'o–[1]byu on which wild animals are painted (*see* Plates 10, 11) and with the [1]Ssu–[2]wùa [2]ngv–[2]wùa *q.v.*, this is followed by petitioning of the five regional Nāgarājas for riches, [1]nnü and [1]ō, offspring, long life, etc.

Page 3, rubric 11: The family invites the headman and the [2]dto–[1]mba to give to the Nāgas [2]Hö–[2]lü–[1]mbbŭ(21) with their (own) hands.

Page 4: On the left [1]Ndu, and on the right [1]Ssä (211) give them grain (popped) to return, [1]Yu–[3]nyi–[2]gkyi–[1]ngu (157), [2]Dto–[1]mba [3]Shi–[2]lo(11), [1]Mbu–[3]ch'i–[2]k'wua–[1]ddü also called [1]Mbö–[3]dzhi–[2]k'wua–[1]ddü(709), [2]Muàn–[3]mi–[2]bpa–[1]lo(116) and [2]Dtĕr–[1]gko–[2]nyi–[2]mbu–[1]la–[2]ddo(399) give them popped grain to return, also [3]Shou–[1]la–[2]wùa–[1]gko(212) and the family [2]dto–[1]mba give them thousands of (popped grain) black and white yak, mares

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and geldings = ²zhwua–³shwua, (represented by ²Hö–²lü–¹mbbŭ(21) popped white and black grain).

Let unlucky years in the cycle of 12, (return) go away, also the unlucky elements among the five as wood, fire, water, metal and earth; let the unlucky five rat years, five ox, five tiger, five hare, five dragon, five snakes, five horse, five sheep, five monkey, five chicken, five dog, and five pig years go back (where they belong).

Page 5: Let the Nāgas who cause the unlucky incompatible 12 cycles as the rat and horse, ox and sheep, tiger and monkey, hare and chicken, dragon and dog, snake and pig, go back, (leave us). Let the unlucky months as the three spring months of the tiger, hare and dragon, the three summer months of the snake, horse and sheep; the three unlucky autumn months of the monkey, chicken and dog, and the three unlucky winter months of the pig, rat and ox, go away (leave us).

Let the unlucky seven nights caused by the Nāgas go away, be banished, and the 30 nights of bad luck be banished, the first night the body.

Page 6: the second night the eyes or sight, the third night the hand, the fourth night the ²p'ö–²bö(447), the fifth night the ²bpö–²mba(38), the sixth night the ³ch'wua ¹ts'ĕr ¹gkü of the 28 constellations (830) *q.v.*, and the black evil (unlucky ones) of the seventh night be banished; we offer ³gko ³ō to the ¹Ssu Nāgas.

May all the unlucky constellations, as the eastern seven wood element stars, the southern seven fire element stars, the western seven metal element stars, the northern seven water element stars, and the central seven earth element stars (867) be banished, also the first constellation and the last unlucky constellation of the 28 be banished(830); may the seven unlucky ¹Zaw sent by the Nāgas as the five regional and element ¹Zaw, south ²Mi–¹ma–²mi ²ggŏ ¹Zaw,

Page 7: west ²Bpa–²ssu–¹shu ²ggŏ ¹Zaw, the northern ¹La–³bpa–¹gyi ²ggŏ ¹Zaw, and the central ²Bpö–¹mba ²dshi–²ggŏ ¹Zaw, also ¹Zaw–³gko–²t'u and ¹Zaw–²bbŭe–¹nddü, all these seven unlucky ¹Zaw(34) may they be banished from the home.

Let there be banished the unlucky ²bpa–¹gko(320) or ²bpa–¹gkü (the Chinese 八卦) sent by the Nāga as the five regional element ²bpa–¹gko and the father of the ²bpa–¹gko who dwells northwest or ²K'ö–¹ndsu ²dtü(24) and the mother of the ²bpa–¹gko who dwells southwest or ²Yü–¹ndsu–²dtü(24). Let there be banished the unlucky nine ²Mi–¹wùa (only the wood, metal, water and earth element ²Mi–¹wùa are mentioned) sent by the Nāga.

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Page 8: To the headman give white hemp cloth, and to the horse green grass and ^{2}Hö-^{2}lü-^{1}mbbŭ to the ^{1}Ssu Nāgas; let all quarrel caused by the Nāgas between them and the people stop.

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(867) The seven stars or ^{2}Shĕr-^{3}ho, form a constellation considered to be female, while the three ^{1}Zü are considered male, the former is understood to be identical with the Chinese 斗 tou = the dipper, or the seven principal stars of the Great Bear. They are also called ^{2}Shĕr-^{3}ho-^{2}man-^{1}p'ĕr the seven stars (with) white tail. However the ^{1}Na-^{2}khi distinguish five different element stars, as mentioned in the text.

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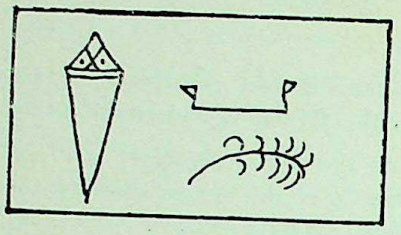

^{3}K'O ^{2}T'U ^{3}K'O ^{3}BBŬE or
The origin of the ^{3}K'o–^{1}byu

Explanation of symbols in the title:

The first symbol represents a ^{3}K'o–^{1}byu and as such is read ^{3}K'o, the word ^{3}K'o–^{1}byu is only used in the colloquial. The ^{3}K'o are made of various kinds of wood usualy pine wood (of the yellow pine *Pinus yünnanensis*), others are made of spruce or junipers, but those of the ^{2}Ssu ^{1}gv ceremony, on which animals, etc., are painted, and with which the Nāgas are repaid must be made of the ^{1}Mä–^{2}ss, the Varnish tree *Rhus verniciflus*, *see* Plates 10, 11. Those ^{3}K'o–^{1}byus with a triangular apex pertain always to good spirits, gods, and Nāgas, while those of demons as the ^{1}Dtĕr ^{3}K'o–^{1}byu have a truncate apex. The ^{1}Na–^{2}khi ^{3}K'o–^{1}byu are equivalent to the khram–shing ཁྲམ་ཤིང or khram–khai–shing ཁྲམ་ཁའི་ཤིང, *see* note 7. The other symbols ^{2}t'u–^{3}bbŭe, written with ^{1}t'u = trough, and ^{2}bbŭe = Artemisia have already been explained. The title could read ^{3}K'o ^{2}t'u–^{3}bbŭe but for the sake of rhyme and meter the verb is divided, and the subject read twice, although written only once.

This part is never in a *ms.*, by itself as it is very short; it is chanted towards the end of the ceremony, before the gates of the Nāgas are opened. There are two *mss.*, in the collection, one no. 917 contains ^{1}'A ^{3}gku ^{3}hü = liberating a chicken, and the part in question; the other *ms.*, no. 995 contains also ^{1}Ssu ^{2}ts'u ^{2}t'khi = take up the Nāgas and escort (the Nāgas). Both volumes are in the Library of Harvard–Yenching. The translation is made from *ms.*, no. 955, but parts not occuring in the latter are supplied from *ms.*, no. 917, which is from the La–pao region.

In *ms.*, no. 917, ^{3}K'o ^{2}t'u ^{3}K'o ^{3}bbŭe commences on page 19, with rubric six, in no. 995, it commences with page 1 to page 5, rubric six inclusive. This latter *ms.*, came from ^{2}Ghügh–^{1}k'o west of Li–chiang.

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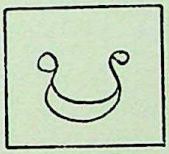
Translation of text:

Page 1: If one does not relate of the origin of the ^{3}K'o one must not speak about it. Nobody has seen a ^{3}K'o–^{1}byu except ^{2}Nv–^{2}lv ^{2}K'ö–^{1}shĕr–^{2}zo (a hunter) saw the juniper tree on the snow range from which ^{3}K'o–^{1}byus can be made. (The following is only in *ms.*, no. 917: The fir (or spruce) from which ^{3}K'o–^{1}byu can be made was seen on the high alpine meadow by ^{2}Bbŭ–^{3}lv–^{2}zo = a shepherd). In the hot lands (Yangtze valley) = ^{2}Zhĕr–^{1}dü, the ^{1}Mä–^{2}ss ^{3}k'o(252) nobody saw except the gold washer (= ^{2}Yi–^{1}bi–^{1}ha–^{1}szŭ ^{2}zo = Yangtze gold wash [in a sive] boy). They could not cut the head of the ^{3}K'o–^{1}byu, so they went to the temple at ^{1}Ō–^{3}yü (north)(808) to look at the head of a frog and they shaped the head of the ^{3}K'o–^{1}byu like that of the frog; they could not cut the tail of the ^{3}K'o–^{1}byu so they looked at the snake south of the ^{1}Ō–^{3}yü temple and cut it like that of a snake. Nobody could plane the ^{3}K'o–^{1}byu except ^{1}Yi–^{3}shi's disciple who, with a scrape iron = ^{3}gkwùo =  planed the ^{3}K'o–^{1}byu.

Nobody could paint the ^{3}K'o–^{1}byu, except ^{1}Yi–^{3}shi–^{1}ō–^{2}zo(404), he painted with silver water and gold water (actually wrote).

Page 2: He wrote with turquoise and cornelian colors. ^{1}Yi–^{3}shi–^{1}ō–^{2}zo stuck silver ^{3}K'o–^{1}byu on a silver spur, and a golden ^{3}K'o–^{1}byu on a golden spur, a turquoise one on a turquoise, and a cornelian one on a cornelian spur. In the three spring months the flowers must not cover the ^{3}K'o; in the three summer months rain must not touch the ^{3}K'o; in the three autumn months the grass must not cover its foot (base); in the three winter months the wind must not strike its back. ^{1}Yu–^{3}nyi–^{1}gkyi–^{2}ngu(157) used the ^{3}K'o to repay the ^{1}Ssu and ^{2}Nyi (Nāgas); the ^{1}Ssu (is ill at ease) was solitary and lonely, but after the ^{3}K'o had been given it, he was no more lonely. The ^{2}Boa(539) is wicked but after he has received precious objects he is no more wicked; the ^{2}Boa's horse is unruly, but after it has been given grass it is again quiet.

The ^{1}Ssu after he has (they have) been repaid with the chicken and ^{3}K'o, he goes (they go) and takes care of the chicken.

Page 3: If the ^{1}Ssu sees precious objects he is pleased, also when he sees (they see) grains he laughs. The ^{1}Ssu is (are) repaid with grain and precious objects so that his (their) eyes are full(281), the ^{1}Ssu carry it off in their hands and on their backs. What the father (of the people

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and ¹Ssu) had not divided (*i. e.*, the pearl, *see*: ¹Khyu–³t'khyu ¹Ssu ¹'a) ²Dto–¹mba ³Shi–²lo paints on the ³K'o–¹byu. The ²Dto–¹mba then gives the ³K'o–¹byu to the family. The Nāgarāja thereupon gives the family ¹nnü and ¹ō, riches and abundance.

Pag 4: The ²dto–¹mba ¹Yu–³nyi–¹gkyi–²ngu(157) then performs ³Bpa–¹ma–³bpa(868). The family has no more illness, no fever, is not exposed to dangers. Let us have long life and riches.

On page 4, rubric three commences ¹Ssu ²ts'u ²t'khi.

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(868) ³Bpa–¹ma–³bpa means: put butter put, *i. e.*, the ²dto–¹mba takes the ³K'o–¹byu on which the ¹Lĕr–²mbu–¹ch'i (*see* Plate 9, no. 6) occurs, places a little butter on the apex and with it touches the forehead of the members of the family leaving a little butter on each foreheads. This ³K'o–¹byu is then given to the head of the family. This is figured thus in the ²dto–¹mba book:

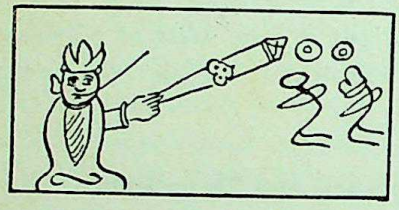

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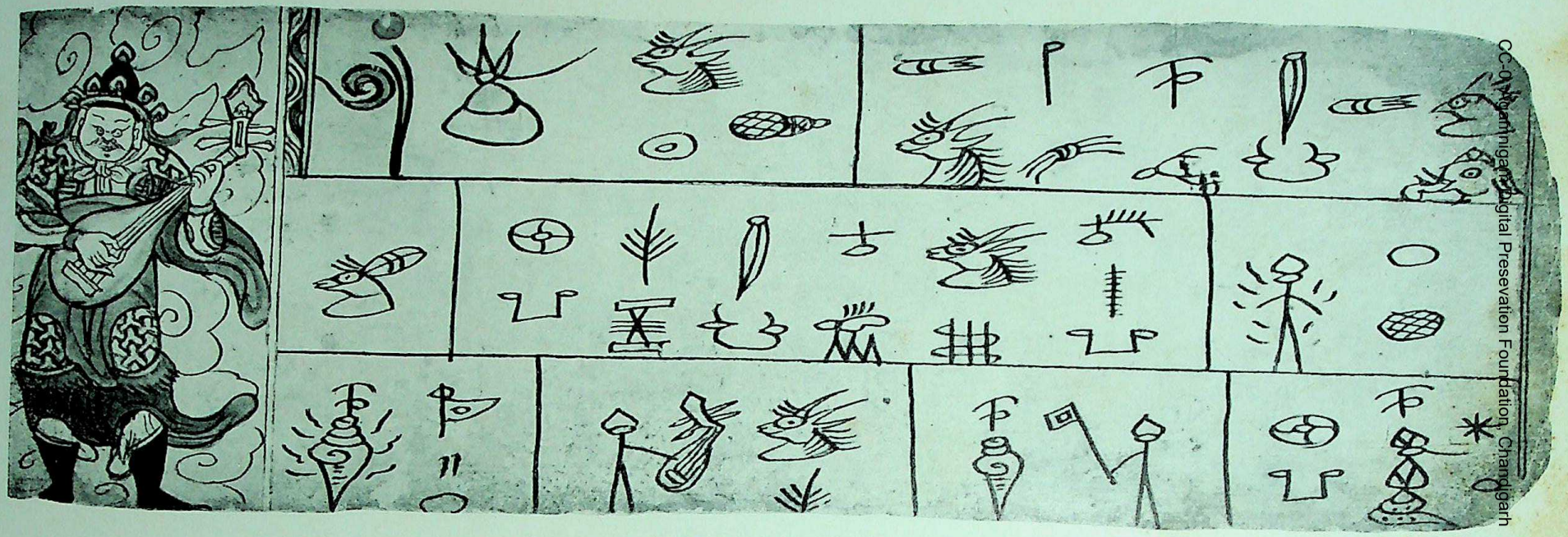
PLATE I



First Page of *Ms.*, no. 6096. ¹Ssu ²k'u ²p'u, ¹Ssu ²ts'u ²t'khi.

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[1]Ssu [2]k'u [2]p'u [1]Ssu [2]ts'u [2]t'khi, first page of *ms.* no. 6096.

Transcription:

Rubr. 1: [2]Yi [1]ma [3]ho,
Rubr. 2: [1]La [2]yi [1]gko [2]dzĭ [1]p'ĕr [2]ggü [2]gyi–[2]bbŭ [1]la [2]szŭ [4]khyu [1]ts'o
Rubr. 3: [1]lo
Rubr. 4: [2]Nyi–[2]mä–[2]t'u [2]Swue–[2]p'ä [2]gyi–[2]bbŭ [3]Ch'i–[3]mbbŭ [2]Yi–[2]k'o–[2]sso–[3]dzĭ [2]t'u [2]ddü [2]szĭ
Rubr. 5: [2]Gv–[2]mun̲ [2]mbu–[1]ddü–[3]lv–[2]la
Rubr. 6: [2]Ddv–[1]p'ĕr [2]mbu–[1]ddü–[3]lv–[2]la [4]t'ä–[2]nyi [2]gv
Rubr. 7: [1]La–[2]yu–[2]wan̲ [2]ddü [3]p'u [2]yi–[2]ss [1]p'i–[2]p'a [1]la [2]p'u [3]dtü
Rubr. 8: [1]La–[2]yu–[1]yi [2]ddü [3]p'u [2]ddv–[1]p'ĕr [2]ndzu–[1]gkv [1]la [2]p'u [3]dtü
Rubr. 9: [2]Nyi–[2]mä–[2]t'u [1]Ssu [1]p'ĕr ([1]Lv [1]p'ĕr) [2]ddü–[1]dtv [2]ddü–[1]gkü ...

Translation:

Rubr. 1: [2]Yi [1]ma [3]ho = an exclamation the Tibetan I ma ho ཨི་མ་ཧོ

Rubr. 2 & 3: This is a Dhāraṇī, the last three syllables are identical with the Tibetan phyag–htshal–lo.

Rubr. 4: East Chief king [3]Ch'i–[3]mbbŭ = Chhen–po ཆེན་པོ the great one [2]Yi–[2]k'o–[2]sso–[3]dzĭ = Yul–hkhor–hdzin, the eastern Lokapāla come forth one generation
Rubr. 5: body brilliant
Rubr. 6: conch brilliant like this kind
Rubr. 7: hand left one [3]p'u (= an enumerator) [2]Yi wood guitar inside hold
Rubr. 8: hand right one [3]p'u (= an enumerator) conch (white) key inside hold
Rubr. 9: East [1]Ssu Nāga white (dragon white) 1000, 1000,000 ...

Note: The miniature on the first page represents the Eastern Lokapāla Yul–hkhor–hdzin, the [1]Na–[2]khi [2]Yi–[2]k'o–[2]sso–[3]dzĭ, he is dressed in armour and is playing a guitar, here called [1]p'i–[2]p'a which is a transcription of the Chinese name P'i–p'a 琵 琶, the balloon guitar.

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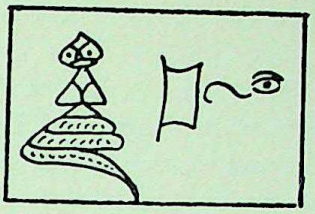

[1]SSU [2]K'U [2]P'U or
Nāga gate open

Explanation of symbols in the title:

The first symbol represents a Nāga read [1]Ssu, the second is the pictograph for [2]k'u = gate and the single eye read [3]p'u, a classifier, is here used phonetically, for [2]p'u = to open. The curved line also gives the suggestion of opening. [3]P'u is a classifier for egg, cow, sheep, leg, arm, hand, but not for man as a whole, and in the singular with the numeral one = [2]ddü:

There are two *mss.*, in the collection nos. 1010 and 1398, both are in the Library of Harvard–Yenching Institute. The first contains [1]Ssu [2]k'u [2]p'u only, it came from the village of [3]Ghügh–[1]k'o, to the west of Li–chiang, the second contains three parts, [1]Ssu [1]'a [1]Ssu [1]dü, [1]Ssu [2]k'u [2]p'u and [1]Ssu [2]ts'u [2]t'khi. [1]Ssu [2]k'u [2]p'u commences on page 7, rubric five, and extends to page 11, rubric four inclusive.

In 1947 I acquired an ancient [2]Dto–[3]la *ms.*, no. 6096, beautifully illuminated. On the first page is a miniature of the eastern Lokapāla [2]Yi–[2]k'o–[2]sso–[3]dzĭ playing the guitar; he is standing erect with a background of clouds. He is dressed in armor and flowing robes. He is considered a King Nāgarāja in this *ms.*, for he is called [2]Swue–[2]p'ä [2]gyi–[2]bbŭ = Chief king, [3]ch'i–[3]mbbŭ = the Tibetan chhen–po = the great one, [3]Yi–[2]k'o–[2]sso–[3]dzĭ, the Tibetan Yul–hkhor–hdzin ཡུལ་འཁོར་འཛིན་, the Sanskrit Dhṛitarāshṭra. (*See* also [2]K'u [2]ng'a [3]bpŭ).

There is still one other *ms.*, no. 1385 also in the Library of Harvard–Yenching Institute which contains this part, it begins on page 1 and extends to page 7, rubric seven inclusive. However in that text it is [2]Dto–[1]mba [3]Shi–[2]lo who opens the gates to the Nāgas and not the Lokapāla.

Ms., no. 6096 is here translated.

Translation of text:

Page 1: [2]Yi–[1]ma–[3]ho [1]la–[2]yi [1]gko [2]dzĭ [1]p'ĕr [2]ggü [2]gyi–[2]bbŭ [1]la [2]szŭ [4]khyu [1]ts'o [1]lo ! (Dhāraṇī). In the East [2]Swue–[2]p'ä [2]gyi–[2]bbŭ [3]Ch'i–[3]mbbŭ(869) [2]Yi–[2]k'o–[2]sso–[3]dzĭ(76) at the time of his appearance his body

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was brilliant and white as the conch, in his left hand he holds a guitar (made of ^{2}Yi–^{2}ss = the wood of *Pistacia Weimmannifolia*), in the right hand he holds a conch-white key. In the East the thousand million ^{1}Ssu– ^{1}p'ĕr

Page 2: ^{2}Lv–^{1}p'ĕr dwell there. He opens the gate to the thousand million ^{1}Ssu ^{1}p'ĕr ^{2}Lv ^{1}p'ĕr$^{(870)}$ (eastern white Nāgas and Dragons); the ^{1}Ssu ^{1}p'ĕr ^{2}Lv ^{1}p'ĕr give long life ^{1}nnü and ^{1}ō, riches and abundance to the family. The body and soul have arrived, and the family performs ^{3}Ch'ung–^{2}bpa (^{2}bä) before the ^{3}Ssu$^{(527)}$; there is no more illness, fever, no more danger, the soul is now redeemed. In the South, the ^{2}Swue–^{2}p'ä ^{1}P'a–^{3}gkyi–^{2}bbŭ$^{(77)}$ at the time of his appearance, his body was brilliant green like the turquoise, in the left he holds a sharp flaming sword, in his right he holds a green key. In the South he opens the gate to the thousand million green Nāgas who dwell there,

Page 3: the ^{1}Ssu ^{1}hăr ^{2}Lv ^{1}hăr give long life, riches, and ^{1}nnü and ^{1}ō; the family has obtained long life, ^{1}nnü and ^{1}ō, let us be rich and let us live long. The body and soul has arrived and the family performs ^{3}Ch'ung–^{2}bpa (^{2}bä) before the ^{3}Ssu (= Life god).

In the West there came forth the ^{2}Swue–^{2}p'ä ^{1}Ssä–^{3}mi–^{2}zo$^{(78)}$ his body was glittering like ^{1}ddv–^{2}ds (= nectar), in his left he holds a black snake and in his right a white iron key; in the West where the thousand million ^{1}Ssu ^{1}na ^{2}Lv ^{1}na dwell, in the West he opens the gate to the thousand million black ^{1}Ssu and black dragons. They grant long life

Page 4: riches and ^{1}nnü and ^{1}ō$^{(43)}$. The soul of the family has arrived and they perform ^{3}Ch'ung–^{2}bpa (^{2}bä) before the ^{1}Ssu, let the family have no more illness. In the North the ^{2}Swue–^{2}p'ä ^{2}Na–^{2}t'o–^{2}ssä ^{1}Hä (god of wealth) at the time of his appearance his body was brilliant yellow, he holds in his left a copper key and in his right a golden ^{3}t'a = pagoda. In the North where dwell the thousand million ^{1}Ssu ^{1}shi ^{2}Lv ^{1}shi, he opens the gate to them; they grant long life, ^{1}nnü and ^{1}ō and riches below. The soul of the family has arrived, the family performs ^{3}Chung–^{2}bpa (^{2}bä) before the ^{3}Ssu = Life god.

Page 5: Let the family have no more illness, let us hear only good tidings, let our pond be full. To-day the ^{2}Dtü Nāgarāja returns the ^{2}no̲n–^{1}ō$^{(826)}$ to the family below, and gives protection. The ^{4}Nyi–^{2}ggŏ ^{2}Swue–^{2}p'ä gives long life to the members of the family. The ^{1}Ssaw–^{3}ndaw ^{2}Swue–^{2}p'ä gives ^{2}no̲n–^{1}ō$^{(826)}$, long life, etc., to the family. ^{2}Lü ^{2}ggŏ ^{3}Swue–^{2}p'ä gives ^{2}no̲n–^{1}ō etc., to the family; the ^{4}Ssu ^{2}ggŏ ^{2}Swue–^{2}p'ä ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i gives ^{2}no̲n–^{1}ō, long life etc., to the family. The family has no more illness, let us have long life, hear only good tidings, let our pond be full.

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Page 6: Let us have ¹nnü and ¹ō, riches and abundance. (The following gods and goddesses protect the family) ³Shi–¹la–²wu–¹gko(242), the goddess ¹Ssaw–¹dtěr–²yi–²sso(548), ³Gkü–²nä–²zo–¹mbu, ²Sso–²mbu–²mbbŭe–²k'ö ¹Ddu, ²Ts'u–³dsho ²gyi–²mun̲(10) ¹Ddv–²shi–²dtü–¹mba ³Shi–²lo(11), ²Yi–²dzhi–²khyu–¹t'khyu, and ²Nyi–²mbu–¹la–²ddo they all protect the family = ²Yi–¹ndaw. The ¹Ssu and ²Lv are not permitted to give illness to the family.

Page 7: The family has no more illness, etc. etc. etc., when a girl has been bought (for a wife) let there be born many sons and daughters, let the cattle and sheep increase, also the grain, may there be no illness (ergot) to the paddy and wheat, grant us much ¹nnü and ¹ō, riches and abundance, let there be many people, riches and much ¹ho = semen, let that be so.

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(869) ²Swue–²p'ä ²gyi–²bbŭ ³ch'i–³mbbŭ means chief king great one; the last two words ch'i–mbbŭ are equivalent to the Tibetan chhen-po ཆེན་པོ = the great one.

(870) When this is chanted the ²dto–¹mba opens the lock of the gate with a key. When the Nāgas and dragons are put to bed (*see* ¹Ssu ³haw ¹Lv ³haw = Nāgas sleep, dragons sleep), in the evening of the first day of the ceremony the ²dto–¹mba chants the following: ¹La–²yu ¹yi ²ddü ³p'u, ²ddv–¹p'ěr ²k'u–²ssaw ¹la ²p'u ³dtü, ²ddü ²k'u ²ch'i ²lä ²szŭ = hand right one piece, conch white gate–lock hand inside take, one gate it then watch, this is repeated for the four gates of the quarters of the compass; this is called ¹Ssu ²k'u ²szŭ Nāga gate watch.

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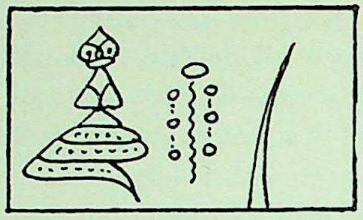
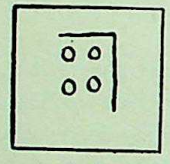


[1]SSU [2]TS'U [2]T'KHI or
Take up the Nāga escort
(the Nāga)

Explanation of symbols in the title:

The first symbol is again [1]Ssu, a Nāga, the second read [2]ts'u represents a spring or springs, showing the water bubling out of the ground, here it is used phonetically for [2]ts'u = to take up, that is to remove as in this case the [1]Ssu–[2]wùa [2]ngv–[2]wùa or the nine houses of the [1]Ssu or Nāgas to a spring. More often the [2]dto–[1]mba use the [2]ggŏ–[1]baw letter



[2]ts'u instead of the pictograph.

The last symbol is read [2]t'khi = spine, thorn, of which it is a picture, here it has been borrowed phonetically for [2]t'khi = to escort, conduct, attend.

At the end of the ceremony the whole [1]Ssu–[2]wùa [2]ngv–[2]wùa is taken up, all the [3]K'o–[1]byu and other paraphernalia are transported to a nearby spring and re–arranged, *see* Plates 6 and 7. Pine needles are strewn in front of the [3]K'o–[1]byu and the smaller objects used at the ceremony are placed on them. All the [1]Ssu Nāgas are then requested to return to Lake Manasarowar, the [2]Nyi Nāgas to the top of Mount Kailas, etc.

There are two *ms.*, in the collection which contain this part, namely nos. 995 and 1398, both of which are in the Library of Harvard–Yenching; in the first, [1]Ssu [2]ts'u [2]t'khi begins on page 5, rubric seven, to the end of the book, in the second on page 11, rubric five to the end of the book.

In the recently acquired [2]Dto–[3]la *ms.*, no. 6096, and which forms the basis of this translation, it begins on page 7, rubric eight to end of *ms.*

Translation of text:

Page 7, rubric eight: All the [1]Ssu Nāgas are ordered, go ye all into Lake Manasarowar, all ye [2]Nyi Nāgas go to the top of Mount Kailas;

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Page 8: all ye ¹Ssaw–³ndaw Nāgas go ye to the cliffs with the nine rocks and nine tress of ²Dzɪ–¹gyu–²la–²lĕr ¹dü(606). All ye ²Dtü Nāgas go ye to the high cliffs to dwell. All the celestial ²Ō and ¹Hä(42) are pleased. The ²Dtü ²ggŏ ²Swue–²p'ä, ²Lü, ²Nyi, ¹Ssaw–³ndaw, and ⁴Ssu ²ggŏ ²Swue–²p'ä(33) all, go to the places where you belong. The family prays for a division of long life ¹nnü and ¹ō, riches etc. (*i. e.*, the ¹Ssu shall divide their long life etc., with the family). There is no more illness, the family has obtained long life, ¹nnü and ¹ō, let us not be given illness but long life.

Page 9: To–day the ²dto–¹mba escorts the ¹Ssu, if they are not sent away they will do mischief. The ²dto–¹mba escorts them on the sound of the ²ds–¹lĕr, the ¹Ssu ¹p'ĕr ²Lv ¹p'ĕr(173) to the East on the white high mountain, to the bank of the white lake, to the cliff with nine trees, nine rocks, nine streams, go ye and we escort you. In the South, ye ¹Ssu ¹hăr ²Lv ¹hăr(173) go ye to the green high mountain, to the banks of the green lake, and we escort you. In the West ye ¹Ssu ¹na ²Lv ¹na(173) go ye to the black mountain, to the bank of the black lake, to the nine black rocks and nine black trees of the cliff, go ye and we escort you. In the North ye ¹Ssu ¹shi ²Lv ¹shi(173)

Page 10: go to the high yellow mountain to the banks of the golden lake, to the nine golden rocks and nine golden trees of the cliff, go ye and we escort you. In the central region ye ¹Ssu ¹ndz'a ²Lv ¹ndz'a (³ch'ung–¹ndz'a = cornelian spotted)(173) go ye to the varicolored high mountain, to the banks of the spotted lake, nine rocks, nine trees, etc.; and we escort you.

All ye ¹Ssu and ²Lv Nāgas go ye to these mountains, these valleys, these cliffs, these rocks, trees, streams go ye there! Go ye all to dwell at the large and small trees, large and small rocks, large and small waters and streams, large and small mountains, cliffs, alpine meadows, golden and green lake shores, go ye and dwell there,

Page 11: and we escort you. All the ¹Ssu and ²Nyi have been given so much of all good things that their eyes are full(231); this is the land of the people, where there is much uncleanness, this place is not good to dwell.

Therefore go ye to your own place to dwell. The dogs and horses of the ¹Ssu are to go on high, send (liberate = ³lü)(140) them on high.

From this day onwards the family cannot be given illness, as boils, leprosy, lameness, etc. Let the family have no more illness, let the people have long life, good news, etc. The road for all good things as ¹nnü and ¹ō(43) must not be closed.

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Page 12: The road for riches, and abundance must not be (stopped) closed. The road of these must not be closed. When the ceremony for the [1]Ssu and [2]Lv is performed, there must follow a closing of the road. If entertaining a guest the [1]Ssu must be entertained first. When praying in the daytime the night is propitious, when praying in the night the month is propitious, when praying in the month the year is propitious, when praying in the year the whole long life is propitious. There is no more illness, let us have long life, riches, abundance, let there be no danger!

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^{2}P'U–^{1}LA ^{3}BPŬ or
To escort the gods (on high)

Explanation of symbols in the title:

The phonetic symbol ^{1}p'ĕr = white to the right of the tiger's nose is here read ^{2}p'u, this symbol is always used instead of one with the phonetical value of ^{2}p'u = a buble, mainly because it stands for the color white (*see* note 371) for all that is good and connected with deities is white, and all that is wicked and connected with demons is ^{1}na = black. The last symbol represents a steamer or colander used by the ^{1}Na–^{2}khi in steaming grain, as such it is also read ^{3}bpŭ, the three lines at the base indicate the escaping steam, here it is used phonetically for the verb ^{3}bpŭ = to escort back.

It is the last *ms.*, chanted at ceremonies in the improvised chappel before the scrolls depicting deities. The *ms.*, no. 6084, recently (1947) purchased in Li–chiang can be chanted at all ceremonies and is not peculiar to this one, similar to the *ms.*, ^{2}P'u–^{1}la ^{3}ssaw = inviting the gods which is chanted in the beginning of all the larger ceremonies, also in the improvised chappel. *Ms.*, no. 6084 is here translated.

Translation of text:

Page 1: In the beginning the ^{2}dto–^{1}mba rings the ^{2}ds–^{1}lĕr three times; the family invited the ^{2}dto–^{1}mba with the good voice, he invited the ^{2}P'u–^{1}la ^{2}ngaw–^{1}la(133) and with a yak, a sheep, wine, food, fat and lean meat, juniper and butter he performed ^{3}Ch'ung–^{2}bpa (^{2}bă) on which the gods were invited; they were invited with the voice of the ^{2}ds–^{1}lĕr(49), conch, and ^{1}ō–^{1}hăr ^{2}ndaw–^{1}k'o(408), also on the white flag of the ^{2}Ngaw–^{1}la(133). The ^{2}P'u–^{1}la ^{2}ngaw–^{1}la were invited and they had all arrived, they arrived like the white clouds and white wind here (at this place = ^{1}ch'ou).

To–day if the gods are not escorted back,

Page 2: then later at another time, the gods may be caught in the unclean realm of the people (In another *ms.*, it enumerates all the gods, etc., which had descended and they are all again mentioned

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when escorted back; this book only mentions them by name, and where they go when escorted back). Now we want (871) to escort the gods on high. They have given protection to the family, also to the 2dto–1mba (3yu–1ssä = gave, have given). The gods gave the 2dto–1mba the 2k'o(872) (1bpö 2k'o here instead of 1Bä–2k'o), what he could not see was given him by the gods who could see, what he could not hear was manifested by the gods who could hear, the gods gave him the canine fangs (with which to devour the demons) such power they gave him; into his hand they gave the sword, (the power to kill demons, or power equal to iron which cannot break). (The 2dto–1mba says before the gods) I have suppressed the 1Ndo(71,775) and 1Khyü (their companions), the 2K'o and 2Ndshi(369), the 1Ddv and 1Dsä(39), the 2Ngyi and 2Ō (768,544) and the 3Ch'ou and 2Ndshi demons(543) I suppressed, the 1Ssu and 2Lv I have repaid, before the 1Ssu and 2Lv we have desired long life and have received, they have given us livestock and grain.

Page 3: The family has attained long life and the 2bpö–1mbö has attained long life. The 2dto 1mba rings the 2ds–1lĕr three times, the gods are escorted on their white road, they are escorted on high on the yak, sheep, wine, food, lean and fat meat, juniper and butter used in the 3Ch'ung–2bpa (2bä); escorted on high on the white hemp bridge, on the white clouds and white wind, the gods are sent on their white road; the 360 gods are sent to the 18th heaven on high; all the 2Ngaw-1la(133) riding the yak of the 2Ngaw are escorted on high.

Page 4: The nine 2Yu–1ma are escorted on high on the white sheep of the gods; all the great 1P'ĕr, 1Ssan, 2Ngaw, 1Wu and 2Ō 1Hä are escorted on high on the white horse of the gods. They are escorted on high on the fine voice of the 2dto–1mba, on the sound of the 2ds–1lĕr, and hand drum, and on the sound of the conch. All the gods may they not be caught (detained) in the 13 lands of the enemies, neither in the 13 lands of the 1Ndo and 1Khyü(71,775), in 13 realms of 3Ch'ou(543) and 2Ndshi and in the 13 realms of the 1Dtĕr and 1La demons(781)

Page 5: while escorted on high. All the gods 2P'u–1la 2Ngaw–1la are escorted on high on the crane of the gods, may the crane not be caught in the realm of the 2Gyi–1aw–2t'gkye–1shĕr(820) (a long–necked bird the enemy of the crane), the gods are invited on the call of the cuckoo(873) and are now escorted on high on the call of the 1Ō–1hăr–3tgkye–2bbū = cuckoo(873), may it not be caught or detained in the land of the ugly voiced 2t'o–(1llü) 1li = pigeon; (the latter is the enemy of the cuckoo).

We escort on high to the 18th heaven 2Ddv–1p'ĕr 1Khyu–3t'khyu 2Ngaw–1la, may the Garuḍa not be caught (detained) in the realm of

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the ^{3}Ffŭ–^{1}gyi–^{1}'a–^{1}na$^{(874)}$; we escort the ^{1}Ō–^{1}hăr ^{2}mùan̲–^{2}ndshĕr ^{2}Ngaw–^{1}la on high to the 18th heaven that he may not be caught in the realm of ^{3}Ffŭ–^{1}gyi–^{1}lv–^{1}na$^{(875)}$ while being escorted.

Page 6: We escort the ^{2}Ddv–^{1}p'ĕr–^{2}ssi–^{2}nggü ^{2}Ngaw–^{2}la$^{(340)}$ to the 18th heaven on high, that he may not be caught in the realm (of his enemy) of the black dog with the iron head of the demons, we escort the red tiger ^{2}Ngaw–^{1}la (^{2}Boa–^{1}dü–^{2}la–^{1}hö)$^{(350)}$ on high to ^{3}Llü–^{1}ch'ung–^{3}llü–^{1}na–^{1}bi (= black fir forest), that he may not be caught in the realm of the whining ^{2}Nd'a–^{2}mä–^{2}gyu–^{1}bpa$^{(383)}$ (a demon fox) his enemy; we escort on high all the great gods to the 18th heaven; we escort ^{1}Ssaw–^{2}yi–^{2}wùa–^{2}de$^{(108)}$ on high riding the Garuḍa to the 18th heaven, we escort ^{2}Hä–^{1}ddü–^{2}ō–^{1}p'ĕr$^{(109)}$ on high to the 18th heaven riding the horse with the white front legs of the gods.

We escort ^{1}Hä–^{2}yi–^{1}gkü–^{3}k'u$^{(114)}$

Page 7: on high to the 18th heaven riding ^{1}Ō–^{1}hăr–^{2}mùan̲–^{2}ndshĕr = the dragon, we escort ^{2}Dto ^{1}mba ^{3}Shi–^{2}lo with the great power, on high to the white hemp tent in the 18th heaven; we escort ^{3}Ssä–^{2}ssä–^{2}k'o–^{1}gyu$^{(115)}$ riding the white lion into ^{1}Khyu–^{2}ddo–^{2}wùa in the 18th heaven; we escort ^{1}Ma–^{3}mi–^{2}bpo–^{1}lo $^{(116)}$ holding a Garuḍa on his hand and pulling a tiger, riding a white horse into the house of the ^{1}D'a$^{(876)}$ in the 17th heaven.

We escort ^{2}T'u–^{2}ch'i ^{2}Yu–^{1}ma$^{(123)}$ riding a white stag into the flaming house where the iron plowshare is forged at ^{1}P'ĕr–^{3}na–^{1}ndü–^{2}gkan̲–^{3}chung; we escort the 360 ^{2}Dtĕr–^{1}gko$^{(130)}$

Page 8: into the red cloud house in the 18th heaven. We escort ^{2}Muàn̲–^{1}bpö–^{2}dzĭ–^{1}szŭ$^{(120)}$ into the elephant tent of the 18th heaven on the white sheep of the gods. We escort ^{1}Lĕr–^{2}gyu–^{3}gkyi–^{2}gyu$^{(117)}$ into the golden house on high. We escort ^{1}Lĕr–^{3}bpa–^{2}t'o–^{2}gko$^{(118)}$ into the ^{1}Ch'ung–^{3}na–^{2}wùa = black cornelian house on high. We escort ^{3}T'a–^{2}yu–^{2}dti–^{2}mba$^{(118)}$ into the ^{1}Ō–^{1}hăr–^{2}wùa = turquoise house on high. We escort ^{2}K'aw–^{2}zhĕr ^{1}mi–^{3}gyu$^{(168)}$ riding the ^{1}Na–^{3}dta–^{2}dgyu–^{1}lu$^{(877)}$, carrying a huge bow and a long and a short arrow, and after having suppressed the ^{2}Ts'u–^{1}ts'u$^{(810)}$, ^{1}Yu–^{1}ts'u$^{(810)}$, we escort him on high into the flaming fire house in ^{1}P'ĕr–^{3}na–^{1}ndü–^{2}gkan̲–^{3}chung$^{(735)}$.

Page 9: We escort all the ^{2}Bä–^{1}d'a$^{(119)}$ soldiers = ^{1}mun̲ on high to the house of the ^{2}Bä. We escort to the East the great wood element god to the wooden house, to the house of the ^{2}Ō and ^{1}Hä on high; South we escort on high the great fire element god to the fire house, and house of the ^{2}Ō and ^{1}Hä, West we escort the iron element great god, etc. etc. North we escort the water element great god etc. etc. In the center we escort the earth element great god etc.

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Page 10: In the East we escort ^{1}K'o–^{3}ts'ä–^{2}ts'ä–^{2}mbu$^{(167)}$ riding the red tiger of the land of the ^{2}Boa on high to the conch white house and white tent; in the South we escort ^{3}Ssä–^{2}zhi–^{1}ma–^{3}ngu$^{(167)}$ riding the ^{1}Ō–^{1}hăr–^{2}mùa̲n–^{2}ndshĕr = dragon, to the turquoise house and turquoise tent; in the West we escort ^{3}Na–^{2}ssä–^{1}ch'ung–^{3}lu$^{(167)}$ riding a porcupine (=^{1}Ch'ung–^{3}na–^{1}bpö–^{2}szĭ) on high to the ^{1}Ch'ung–^{3}na house and black tent. In the North we escort ^{2}Gv–^{3}ssä–^{2}k'o–^{1}mba$^{(167)}$ riding a ^{2}ha–^{1}shi ^{1}ts'o–^{2}ndzĭ = golden elephant to the golden house and golden tent. In the center we escort ^{2}Sso–^{1}yu–^{3}dzĭ–^{2}gv$^{(167)}$ riding a ^{1}Ch'ung–^{1}ndz'a Garuḍa to the ^{1}Ch'ung–^{1}ndz'a (spotted cornelian) house and tent,

Page 11: on high. We escort soldiers of the ^{2}Bä–^{1}d'a$^{(119)}$ to the 18th heaven, to the house of ^{2}Ō–^{1}gko–^{2}aw–^{1}gko$^{(62)}$ on high; we escort the soldiers of the ^{1}P'ĕr, ^{1}Ssa̲n$^{(40)}$, ^{2}Ngaw, ^{1}Wu$^{(41)}$, ^{2}Ō, ^{1}Hä$^{(42)}$, all of them on high to the juniper house. We escort all the ^{2}P'u–^{1}la ^{2}Ngaw–^{1}la$^{(133)}$ to the swastika house on high. We escort all the soldiers of the ^{1}Ssu and ^{2}Lv (= Nāgas and dragons) into the Lake Manasarowar. We escort all the soldiers of the ^{1}Ssaw–^{3}ndaw (terrestrial) Nāgarājas to the golden house on high; we escort all the soldiers of the ^{2}Dtü Nāgarājas to the black rock house, on high.

Page 12: We escort on high the thousand million ^{1}P'ĕr, ^{1}Ssa̲n, ^{2}Ngaw ^{1}Wu and ^{2}Ō ^{1}Hä on high; we escort all the soldiers of the ^{2}Nyi Nāgarāja to ^{1}Ha–^{2}yi–^{2}boa–^{1}daw–^{1}ndzĕr$^{(772)}$ on high; we escort the 360 ^{2}Dtĕr–^{1}gko$^{(130)}$, ^{2}Yu–^{1}ma$^{(123)}$ to the 18th heaven on high; we escort ^{1}Ndu$^{(211)}$ riding a white horse, north to the golden house on high; we escort ^{1}Ssä$^{(211)}$ riding a black (carabao) cow, south into the turquoise house, on high. We escort the nine ^{2}Mùa̲n–^{2}zo$^{(170)}$ over the silver and golden bridge on high, we escort the seven ^{1}Dü–^{2}zo$^{(170)}$ over the ^{1}ō–^{1}hăr and ^{1}ch'ung bridge =

Page 13: turquoise and cornelian bridge on high.

Pages 13 and 14, contain allegorical phrases only, as: " before the fighting the swords had not been sheathed, now that the fighting is over the swords have again been put into their sheaths. The ceremony has not been finished, the gods, etc., have not been escorted back, but now as it is finished the gods are escorted to their realms. In the beginning when the ceremony was not yet over the ^{2}ds–^{1}lĕr was not put back into its ^{3}k'ö–^{1}gyi = case, now it is over it is replaced.

Page 15: This is also told about the hand drum which is now tied up and put into its case. Now the ^{2}P'u–^{1}la$^{(317)}$ have all been escorted, next time when we have occasion to invite them, we will invite them.

Once the gods are being escorted and they rise to go, they should not hesitate to do so as it is not the custom.

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Page 16: Once they are invited to descend, they should not hesitate as it is not the custom. Let all the great gods who dwell in distant regions protect those dwelling near, let all those who dwell on high protect those who dwell below, the gods who dwell in the shade let them protect us in the light of the sun. Let them protect us as the clouds so that no clouds remain on the hills, let them protect us like the wind so that no wind remains in the valley, let them protect us like a racing horse whose path is not obstructed(878) by ravines; let them protect us like a sharp arrow whose path is

Page 17: not obstructed by rocks. Let them protect us as likened to a courageous person who has no enemies before him. Let them protect us till the day when we shall have decayed; let all the gods on high be pleased(879). The family prays for long life; let ¹Ndu protect us on the left and ¹Ssä on the right. We take up the ¹Ndu–²lv(372) to the left of us, and the ¹Ndu–²lv to the right of our body (we take them up when escorting them is the meaning, *i. e.*, the ¹Ndu–²lv of ¹Ndu and ¹Ssä).

Page 18: The silver ¹Ndu–²lv we escort to the silver mountain, and the gold ones to the golden mountain; the turquoise ones to the turquoise mountain and the cornelian ¹Ndv–²lv to the cornelian mountain. The ⁴Yu–²lo ²dto–²ma of ¹Ssä–³ssä–²k'o–¹gyu(115) we lay down on the left (on its side), the ²Muàn–³mi–²bpo–¹lo(116) ⁴Yu–²lo we lay down on the right.

It ends in a Dhāraṇī: ⁴Dtan ²shi ²bpä ²mba ¹ndso ²lü ³ts'u ¹gkyi ¹gyu ²bbŭ ²yi–²ndĕr ¹shu; let the ²dto–¹mba have long life.

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(871) ¹Ä–²yi = now, ²bbŭe–²mä = is the future tense, = will do.

(872) The ²K'o is the crown worn by the ²dto–¹mbas (Plate I) during the performance of ceremonies, except when performing ²Mùan ¹bpö no ²K'o is worn. The ²K'o consists of five lobes or segments, either made of leather, or papier-mâché, on each segment is painted a deity; the ²K'o is tied (fastened) with a band in the back of the head. Between the first and second, and fourth and fifth segments is a wing-like semi-circular, movable segment attached, with simple floral or geometrical designs; the edges of the segments are often deeply serrated or lobed (*see* Plate 1). On the five segments of the ²K'o are painted the following deities from left to right: ²Muàn–¹bpö–³dzĭ–²szŭ (120), ⁴Dta–²la–¹mi–²mbu (48), on the central one is ²Dto–¹mba ³Shi–²lo (11), ²T'u–²ch'i ²Yu–¹ma (123) and ²Ddv–¹p'ĕr ¹Khyu–³t'khyu = Garuḍa (769). (*See* The Romance of ²K'a–²mä–¹gyu–³mi–²gkyi, in *B.E.F.E-O.*, t. XXXIX, Plate XII). The ²dto–¹mba ²K'o is colloquially called ¹Bä–²k'o, here in this *ms.*, it is written ¹bpö–²k'o; it is also called ¹Ssü–³k'o on account of its five kinds = ¹ssü, of segments. In Chinese it is called Wu-fo-kuan 五佛冠

(873) The cuckoo is usually called ¹Ō–¹hăr ³tgkye–²bbū or the turquoise cuckoo. The cuckoo occupies an important place in the ¹Na–²khi religion. On a ²Dsŭ–²gkaw ¹lä (an oblong card on which gods etc., are painted and stuck into a tray of

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rice) belonging to the ¹Ddu ³nv ceremony (a funerary ceremony for old men), the cuckoo sits on the top of the wish-granting tree protecting it, while a tiger and a white stag protect the trunk and base. The three animals are also beseeched to protect the soul of the deceased and escort it to the realm of the gods.

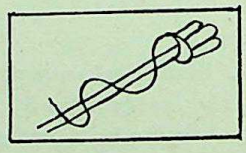
(874) ³Ffŭ-¹gyi ¹'a-¹na a black like charcoal chicken, which belonged to the demon ²Mùan̲-³llü-¹ssu-²ndzĭ (375) the enemy of ²Mùan̲-³llü-¹ddu-²ndzĭ, even the animals of the gods etc., have their evil counterparts.

(875) ³Ffŭ-¹gyi-¹lv-¹na a black like charcoal dragon, the enemy of ¹Ō-¹hăr-²mùan̲-²ndshĕr.

(876) The ¹D'a are men of courage, women of courage are called ²Mbbŭe-¹d'a. There are funerary ceremonies for courageous men and courageous women, called ¹D'a ³nv and ²Mbbŭe-¹d'a ³nv respectively. In a *ms.*, belonging to the former funerary ceremony called ¹D'a ²t'u ²gkv or the origin of the ¹D'a, it is related who of the ancient ¹Na-²khi were ¹D'a and renowned, as for example who killed tigers in the forest with bow and arrow, like the four sons of ²Gkaw-¹lä-³ts'ü who killed bears, etc., and killed their enemies. ¹Niu-²dzhi-³dsä-³mbu who killed the yak of the ¹Ggo-³lo and the chief of the ¹Ggo-³lo = Tibetan mgo-log མགོ་ལོག (538), and because of being ¹d'a = courageous became renowned.

This again proves their having originated or lived in Northeastern Tibet; to-day there is not a single ¹Na-²khi who has ever heard of a ¹Ggo-³lo or mGo-log as they are called in Tibetan.

(877) The ¹Na-³dta-²dgyu-¹lu is the mount of ²K'aw-²zhĕr. The word is of Tibetan origin ¹na = nag = black, ³dta = rta = horse; the animal is drawn or written with an ass' head, but an ass is called ²dgyu or ²dgyü, it acts as phonetic in the name. *See* also note 168.

(878) To obstruct is called ³k'a, the symbol here used represents the cotton or wool ginning bow used by the Chinese and ¹Na-²khi called ²ssu-³k'a ²llü-²mä = wool thrum bow, ³k'a also means to thrum, like the striking of a bow used in making cotton or wool fluffy. The symbol is  ³k'a = to thrum; *see* note 716.

(879) To be pleased, to be content is called in ¹Na-²khi ²ḳhü-¹ḳhü-²b'a-¹b'a, the first two syllables are written with two equal symbols for teeth = ²ḳhü, and the two last with a symbol representing a wooden instrument, an oblong board with a handle with which the threshed grain is gathered in, this board is called ¹b'a.

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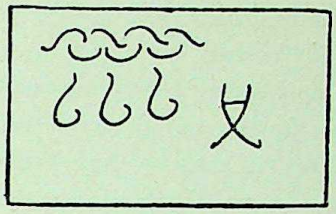

[1]Ḳhü [3]mä or
Rain wanted

Explanations of symbols in the title:

There are two symbols used here to indicate [1]ḳhü = rain, usually the lower one alone is used; above is the symbol [1]gkyi = cloud, it is not read, but suggests a heavy down-pour which is [3]mä = wanted or desired; the last symbol [2]mä has been explained.

While this is the title of a book, it is also the name of a special ceremony, a more or less small affair in comparison to [2]Ssu [1]ddü [1]gv or [2]Ssu [1]gv. If the rains (monsoon) have not yet commenced by the fourth or fifth month, *i. e.*, our June, then this ceremony is performed at a spring.

The following books belonging to the [2]Ssu [1]gv ceremony are chanted in the order given: [1]Ssu [1]k'v, [1]Bpö [2]lü [2]k'u, [3]Gko [3]ō, [2]Mb'a-[2]mi [3]dshi, [3]Ch'ung-[2]bpa [3]ngyi, [2]Mùan-[3]llü-[1]ddu-[2]ndzĭ [3]chĕr, [1]Ts'o-[2]zä-[3]llü-[2]ghügh [3]chĕr and [2]Lü-[2]dto [3]p'i. When that book has been chanted there follows then [1]Ḳhü [3]mä = rain wanted. After [1]Ḳhü [3]mä has been chanted the [2]dto-[1]mbas recite [2]Gkaw-[1]lä-[3]ts'ü [1]ō [3]shĕr, [1]Ssu [2]ch'ĕr [3]k'ö, [1]Ssu [1]'a [1]Ssu [1]dü, [1]Ssu [2]k'u [2]p'u and [1]Ssu [2]ts'u [2]t'khi. When all these books have been chanted the [2]dto-[1]mba presents the central [3]K'o-[1]byu (Plate 9, no. 6) to the landlord after which all return to the house.

Sometimes [2]Hăr [2]zo [2]bä for the propitiation of the [2]Hăr [1]ts'u or wind demons, also [3]Dtv [1]bpö, are performed to prevent hail from descending.

There is only one book in the collection but unfortunately it is not complete, however the translation was completed from a *ms.*, in the possession of my [2]dto-[1]mba, who did not wish to part with his copy. Our *ms.*, is no. 1782, and is in the Library of Harvard-Yenching Institute, it is here translated.

Translation of text:

Page 1: On the day when the stars appeared and the grass was green, that time was propitious; on the day when the sun appeared on

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the left, and the moon on the right, that day was propitious. The Tibetan from ^{2}La–^{1}ssaw–^{3}dto–^{2}k'ö–^{1}p'ĕr(216) is efficient in casting horoscope for the year; the ^{2}Lä–^{2}bbŭ(363) for the month, the ^{1}Na–^{2}khi for the evening. All the families = ^{2}Yi–^{1}ndaw ^{2}Ch'i ^{2}ddü ^{3}hoa, (are desirous) come before ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i(52) and are desirous of rain from the three layers of black clouds, this type of heavy rain is wanted, three times(880). In the land where nine suns came forth it was so hot that the people could not speak. When ten moons came forth it was so cold that nobody could exist.

In the realms of the gods in heaven there are three layers of black clouds, in them are three heavy rains, but it does not rain.

Page 2: In the daytime when a silver flower opens, an able man's heart does not ache. At night when golden flowers open, a wise woman's liver does not ache. When silver and golden waters dry up, an efficient man's heart will ache, when turquoise, and cornelian waters dry up, a wise woman's liver will ache. All the able descendants of ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh(147) if they do not receive water, their mouths are dry (thirsty), when the sheep is thirsty, it is not inclined to eat grass, if chickens do not obtain water, and they see grain, they do not eat it.

If the heavens do not dispense rain on the land, the grain will be dry and will lean to. All those born with wings will be thirsty and dry, and when they see fruits on the trees will be loath to eat them; all those born with hoofs, if they do not obtain water,

Page 3: and they see grass, their heart will not be moved (*i. e.* they will not be inclined to eat grass). All the trees grown on the mountains, if it does not rain, will dry up. If it does not rain in the valleys all the waters will dry up, etc., etc. All the able and wise of the land, those who can measure (with rods), one the heavens, the other the land, the people, the headmen, and minor officials, the ^{2}dto–^{1}mba and ^{2}Llü–^{1}bu(881) all conferred regarding the producing of heavy three rains(880) (*see* ^{2}Ssu ^{1}mba) on the land; if there is no wind rain cannot be invited neither clouds; if there are no clouds, rain cannot be invited; if there is no rain, the grains cannot be protected; they then conferred who was to invite the clouds and the wind.

Page 4: The deer was to go to the spur where the pine trees grow, it could not go to invite the wind and the clouds, for it was followed by the jackal; the stag was to go to the region where the clouds settle, to invite the wind and clouds, but it could not go for it was followed by the tiger. The pheasant was to do so among the trees, but the eagle was after it, and could not invite the wind and clouds. Then the nine ^{1}P'ĕr ^{2}zo(40) were to go, they whistled = ^{3}gkyi–^{1}gū, three times, to call

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three white clouds, from inside of the celestial ^{1}Na–^{2}k'wai the three clouds are to be invited to descend, to arrive on the high cliffs (which touch the starry heavens = ^{2}Mùan̲–^{1}shwùa ^{1}gkü ^{1}'a). On the night when all was propotious the family invited a ^{2}dto–^{1}mba to invite the ^{1}Ssu and ^{2}Nyi ^{2}Llü–^{2}mun̲ (Nāgas) and the ^{1}Ssaw–^{3}ndaw Nāgarāja; also ^{2}Ngv–^{1}la–^{3}gko–^{2}bbŭ$^{(111)}$ we beseech them for nine big waters; also for the three heavy downpours; we also invite the ^{1}Ssu Nāgarāja ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i in Manasarowar lake, and

Page 5: beseech him for the three great downpours. The ^{2}dto–^{1}mba then arranged by a (water) spring a ^{1}Na–^{2}k'wai$^{(670)}$, a ^{1}K'o–^{3}lo$^{(254)}$ (^{1}gkyi–^{2}k'u ^{1}k'o–^{3}lo the name of the Maṇḍala) with eight points (of the compass), everything must be placed around the ^{1}K'o–^{3}lo. He placed and arranged the ^{1}Ssu–^{2}wùa ^{2}ngv–^{2}wùa, *q. v.*, 700 small ^{3}K'o–^{1}byu, and 500 tall ^{3}K'o–^{1}byu, nine bamboo, nine poplars, gold and green flowers, yellow and green flags, incense burner, butterlamp, medicine bowl; milk, wine, food, also ^{2}Dze–^{2}ndshĕr ^{1}zhi ^{2}bpa$^{(809)}$ the small snakes and frogs of wheat flour dough given as offerings at ^{2}Ssu ^{1}gv *q. v.* (^{1}Dze–^{2}ndshĕr ^{1}bö = white wheat fine flour) also ^{3}Ä–^{2}lä–^{1}ma–^{3}lä$^{(882)}$ (a chicken egg this is questioned), (^{2}gkwua–^{1}yu$^{(883)}$), silver and gold

Page 6: coral, turquoise, cornelian, conch, hemp strips, to enclose the ^{1}Ssu, flowers, green juniper branches. A swastika maṇḍala, 18 different objects. With these 18 object the ^{1}Ssu are repaid for heaven$^{(292)}$, earth, houses, field and waste lands, mountains and valleys, alpine meadows and high mountains; they repay with wheat, precious objects, gold, silver, turquoise and coral all painted on small ^{3}K'o–^{1}byu tied to the pear tree ^{1}Ssu–^{2}dta ^{2}ngv–^{3}chĕr$^{(670)}$ *q. v.*, with ^{1}Na–^{2}kwai. Then all the different animals painted on the ^{3}K'o–^{1}byu *q.v.*, to repay the ^{1}Ssu. ^{3}Shi–^{2}lo rings the ^{2}Ds–^{1}lĕr$^{(49)}$

Page 7: inviting the Nāgarāja ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i to descend from Manasarowar lake on the ^{1}gkyi–^{2}k'u ^{1}k'o–^{3}lo$^{(254)}$. He invites ^{2}Muàn̲–^{3}mi–^{2}bpa–^{1}lo$^{(116)}$ holding a Garuḍa or a Garuḍa sitting on his hand. He also invites ^{2}Bpa–^{2}wùa–^{1}ts'o–^{1}bpö (*q. v.*) pulling along on an iron chain a red tiger, ^{2}Muàn̲–^{3}mi–^{2}bpa–^{1}lo$^{(116)}$ riding a white horse invites all the thousands ^{1}Ssaw–^{3}ndaw ^{2}Llü–^{2}mun̲ (Nāgas) to descend. He invites ^{1}La–^{2}bbŭ–^{2}t'o–^{3}gko$^{(158)}$ holding a golden mirror, leading all the chiefs of the gods to descend; the ^{2}bpö–^{1}mbö of the ^{2}Nyi Nāgas ^{2}T'u–^{2}t'u–^{1}gko–^{3}wuà$^{(583)}$ beating the golden damaru$^{(408)}$ (^{2}ha–^{1}shi ^{2}ndaw–^{1}k'o) and the ^{2}Nyi Nāgarāja leading 25,000$^{(884)}$ ^{2}llü–^{2}mun̲ (Nāgas), are invited to descend. The ^{1}Ssu ^{2}bpö–^{1}mbö ^{1}Yu–^{3}nyi–^{1}gkyi–^{2}ngu$^{(157)}$ holding a ^{2}bpö–^{1}mba$^{(38)}$

Page 8: the ^{1}Ssu Nāgarāja lead 25,000 to descend on the Maṇḍala. The ^{1}Ssaw–^{3}ndaw ^{2}bpö–^{1}mbö ^{1}Ssaw–^{3}ndaw ^{2}k'ö–^{2}t'khi (^{1}Ssaw–^{2}t'u–^{1}gyi–

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²wu (565)) with his golden ²ds–¹lĕr (49) leads 25,000 great ¹Ssaw–³ndaw Nāgarājas. The ²Dtü ²bpö–¹mbö ²Bpa–²dtü–¹lo–³nyi (157) holding a golden arrow, leads all the great ²Dtü Nāgarājas 25,000 to descend. On the top of Kailas ¹Lv–²ndzhwua ²gyi–²bbŭ (802) is invited to descend; from a golden lake ²Nyi–²dzhi–¹gko–³wuà (345) is invited to descend, (while) from a black cliff = ¹Ch'ung–³na–¹'a–¹na ¹Ssu–²mä–¹na–¹bpŭ (9) is invited to descend. Also ¹N̄gō–²ssaw–¹ssaw–³ndaw is invited to descend, also ¹Lü–³bpŭ ²gyi–²bbŭ (a Nāga),

Page 9: ²Dsaw–¹na–¹lo–³ch'i (²Dso–¹na–¹lo–³ch'i) Nāga is invited to descend. They are invited to descend on the eight quarters of the compass, on the ¹Na–²k'wai and ¹Gkyi–¹p'ĕr ¹k'o–³lo (254), on the incense burner, butter lamp, ³K'o–¹byu etc. Let us have three heavy cloudbursts.

In the East we invite the Nāgarāja king ³T'a–²yi (282) to descend, also the Nāgarāja ¹Ho–²k'a–²yi–²dzi, in the South ²T'khyu–³bpŭ, also the Nāgarāja ²Nyi–²mun̄–¹ho–²mun̄, in the West the ²Bpä–²ma ²gyi–²bbŭ,

Page 10: also the Nāgarāja ²Sso–³llü–²ts'an̄–³dzĭ, in the North ²Gyi–²bbŭ ³Dto–³dgyü (343) also the Nāgarāja ²Gkyi–¹ndo–²sso–³ds'ĭ, in the center ²Dze–¹k'o–³bbĕr–²szĭ–³llü–¹yu also the Nāga ³Chĕr–²khi–²dto–²bpä–¹na–³bpŭ, we invite them to descend on the ¹Na–²k'wai, etc., let them give us three heavy cloudbursts.

In the East ³K'o–³ts'ä–²ts'ä–²mbu (167) invites the ¹Ssu ¹p'ĕr ²Lv ¹p'ĕr with the white feet and ³Ch'ĕr–³t'a–¹gyu–³wu (805) who dwell on a white mountain, white cliff and white lake, may they descend on the ¹Na–²k'aw (¹Na–²k'wai), etc. In the South ³Ssä–²zhi–¹ma–³ngu (167) invites the ¹Ssu ¹hăr ²Lv ¹hăr with the green horns, also ²Yi–

Page 11: ²mbĕr–¹ho–³mun̄ (341) from a green mountain, green cliff and green lake etc. In the West ³Na–²ssä–¹ch'ung–³lu (167) invites the ¹Ssu ¹na ²Lv ¹na and the Naga ¹Mi–³yu–¹ma–²mbu (805) from a black mountain, etc., on the ¹K'o–³lo, etc. In the North ²Gv-³ssä–²k'o–¹mba (167), invites the ¹Ssu ¹shi ²Lv ¹shi and the Nāga ¹Lĕr–²bpa–¹gyu–³wu (805) from a yellow mountain, etc., on the ¹K'o–³lo, etc., to descend. In the center ²Sso–¹yu–³dzĭ–²gv invites the ¹Ssu ¹ndz'a ²Lv ¹ndz'a and ²Nyi–²dzhi–¹gko–³wuà (345) to descend, also the Nāgarāja ²Bpa–²lĕr–¹na on the ¹Na–²k'wai, ¹K'o–³lo, etc.,

Page 12: from the spotted mountain, cliff, etc., and ¹Hä–²yi–²lo–¹man̄–¹p'ĕr (885) is invited to descend on the ¹K'o–³lo, etc. The celestial ³Na–²bbŭ–²ssä–³ngu invites the 99 Nāgas from the white heaven; also invites ⁴Nyi–²ggŏ–²dtü–²wùa (174), the terrestrial ²dto–¹mba ²Ssaw–²bbŭ–²ssaw–¹la (155) invites the 70 Nāgas of ¹Na–²mä–¹dü *i. e.*, of the black lands, and also ³Nyi–²ssä–²khyo–¹lo (175), etc. Also the 55 mountain dwelling Nāgas and 33 valley Nāgas, also 11 village Nāgas also the ²Ndĕr = good

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field and ¹K'ö = waste land Nāgas, also the cloud and high region Nāgas and all the Nāgarājas on the ¹Na–²k'aw and the eight-sided ¹Gkyi–²k'u ¹K'o–³lo and on the ¹Ssu–²wùa ²ngv–wùa. (Now come the eight regional Nāgarājas).

In the East the Nāgarāja ³T'a–²yu (282) is invited to descend on the ¹Gkyi–²k'u ¹K'o–³lo and ¹Ssu–²wùa ²ngv–²wùa. Southeast the Nāgarāja ¹Nun–²gyu is invited to descend on the ¹Na–²k'wai, ¹K'o–²lo, etc.

Page 13: South the Nāgarāja ²Dsaw–²bpŭ is to descend on nine houses of the Nāgas as is the custom. Southwest, the Nāgarāja ²Dto–¹gyi is invited to descend on the ¹K'o–³lo, etc. In the West, the Nāgarāja ²Bpä–²ma–³ch'i–³mbbŭ (835); in the northwest the Nāgarāja ²Bpä–²ma (261), in the North the Nāgarāja ¹Dgyü–³llü, in the northeast the Nāgarāja ³Llü–²dde (832) and in the center the Nāgarāja

Page 14: ²Bpa–¹lĕr–¹na are invited to descend over the ¹Na–²k'wai, the ¹K'o–³lo and the ¹Ssu–²wùa ²ngv–²wùa. The ¹Ssu's father ²Lv–²dzhi–²dzi–¹nv–³gkyi–³dsä–²shi is invited to descend. ¹Ssu's mother ²Lv–¹p'ä–²ds–²mun–²shi etc., also the four good sons of the ¹Ssu, also the 18 servants of the ¹Ssu are invited to descend, let us have three heavy cloudbursts.

In the East from ²Ddv–¹p'ĕr ²wùa–²gko–¹lo and from ²Ddv–¹p'ĕr ¹ngyu–²gko–¹lo (886) ²Ch'ĕr–³shou–²k'ö–²wùa–²sso–²nyi is asked to descend; in the South from an ¹Ō–¹hăr ²wùa–²gko–¹lo and ¹Ō–¹hăr ¹ngyu–²gko–¹lo ²Nyi–²wùa–²sso–²yi–²dzĭ–²nyi is asked to descend.

Pag. 15: In the West from ¹Ch'ung–³na ²wùa–²gko–¹lo and ¹Ch'ung–³na ¹ngyu–²gko–¹lo ²Nyi–²ssu–²ddo–¹shu–²dzĭ–²nyi is asked to descend; in the North from a ²Ha–¹shi ²wùa–²gko–¹lo and ²Ha–¹shi ¹ngyu–²gko–¹lo ²Mun–²gkaw–²dze–²nyi is asked to descend. In the center from a ¹Ch'ung–¹ndz'a ²wùa–²gko–¹lo and ¹Ch'ung–¹ndz'a ¹ngyu–²gko–¹lo, ²Ss–²ssu–³ssu–²nyi is asked to descend on the ¹Na–²k'wai, ¹K'o–³lo, etc. We are desirous of three heavy cloudbursts. Our own mountain and valley spirits protect us. ²Boa–¹shi ¹Gkyi–²nv–²lv (180), ¹Zhĕr–²nv–²lv (180), ²Nv–²lv–¹p'ĕr, ²Nv–²lv–¹na (182), ²Llü–¹shwuà–²ä–¹wùa–²wùa (184) (cave west of the Snow range), ¹Bpŭ–³khü–²k'u (south of (184)) ²Gko–²ch'ĕr–¹gyi–²t'u–²gkv = west of the Snow range).

Pag. 16: The Nāgas of ²Yü–¹ndso and ¹Ndso–¹bbŭ two bridges at ³Gkv–¹na–²wùa (887) ²Gyi–³ts'ä–²dzü (a village), all springs, ²Bi–²mä–¹lo (= a valley with many trees), ²Bi–²zo–²lo springs on the western mountain slopes of the Li-chiang Snow range. ¹Ddü–²ndzĕr ¹k'ö, ³T'a–¹dzhi–²ndzĕr–¹k'ö, ¹Bpŭ–²ndzĕr–¹k'ö, ²Gko–²mä–²t'an (all springs at ³Gkv–¹na–²wùa (887) ²Ddü–³p'u, ³Ch'ou–²bpŭ–¹lo–³gkv (888), ²La–¹zhĕr–¹gko, ²La–³yu–¹gko (190) ²La–¹zhĕr–¹lo (889), ²Yü–²ndo–¹gyi (830 Chung-tien stream), ³La–

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^{2}dzu–^{2}wuà–^{2}gkv; ^{1}Lĕr–^{2}k'o–^{1}ndv (on the Li-chiang side) (891), ^{2}Bbŭ–^{2}dzu–^{2}lv–^{1}na–^{2}wùa, ^{1}Dza–^{3}dtv–^{2}wuà–^{1}gku–^{2}wùa, ^{2}Gv–^{1}mbĕr–^{3}ssaw–^{2}mä–^{2}wùa, ^{3}Bbue–^{2}k'ö–^{1}p'ĕr–^{2}ddo–^{2}wùa (892), ^{1}'A–^{2}ngaw–^{1}mbu (893), ^{2}Llü–^{1}dsu–^{1}ndv (894) (in Chung-tien).

Pag. 17: ^{1}Ä–^{1}khi–^{1}gyi (895) (the A-hsi Lung wang Miao). Wherever there is a large water and large pond there before the Nāgas, of these we want three cloudbursts. ^{1}Ggŏ–^{2}ndĕr, ^{1}Mùe̲n–^{2}ndĕr (896), ^{2}Bbŭ–^{1}k'aw–^{2}dtü (897), ^{3}Ä–^{2}k'aw–^{2}llü, ^{1}Bu–^{1}ndo–^{1}lo (= south of ^{2}T'o–^{2}k'ö–^{1}shĕr (898). ^{2}Gkü–^{1}p'ĕr–^{1}ngyu (186), ^{3}Ngv–^{2}dzü–^{2}mu̲n–^{2}mä–^{2}k'o = a spring, ^{2}Gkaw–^{1}ngaw ^{3}shi–^{1}zhi–^{1}mbu (899) on the trail from ^{2}Nv–^{2}lv–^{3}k'ö to ^{2}Gkaw ^{1}ngaw where the road divides; ^{3}P'iu–^{1}p'ĕr–^{3}hoa (west of ^{3}Hăr–^{2}lĕr–^{2}gkv) ^{2}Mbu–^{2}lä–^{1}khi, ^{3}Hăr–^{2}lĕr–^{2}gkv (171), ^{2}Ndaw–^{2}gkaw–^{1}ngaw, ^{2}Ssi–^{2}gkaw–^{1}ngaw (185),^{3} Shwuà–^{2}wùa ^{1}'a–^{2}k'o ^{3}k̤hü (195) wherever these Nāgas dwell let them descend. ^{2}La–^{3}shi (230)–^{1}gyi a spring, ^{2}La–^{3}shi ^{3}ch'ou–^{2}mä ^{1}Ngyu (230); ^{2}Mu̲n–^{2}k'aw–^{2}la–^{1}zaw–^{1}baw (634), ^{3}Gkaw–^{1}gkv (511), ^{3}Lü–^{3}k̤hü (188) ^{1}Shwuà–^{2}ngaw–^{2}wùa (189)

Page 18: ^{3}Ds'ĭ–^{2}ma̲n (509) ^{2}la–^{1}ssaw–^{1}dzo. ^{2}Ghügh–^{1}k'o ^{1}'a–^{1}na ^{1}Ngyu (192), ^{2}Mu̲n–^{1}bbū (201)–^{2}lv–^{1}k'o–^{2}wùa, ^{2}Ssä–^{1}bpi ^{1}zhĕr–^{2}nv–^{2}lv (181) ^{2}Ssä–^{1}bpi ^{3}ch'ou–^{2}ch'ĕr–^{2}ndĕr (200). All these Nāgas may they descend. ^{2}Ma̲n–^{2}tzu–(^{2}ds) ^{2}ssu (231) (in Nan shan) ^{1}'A–^{2}p'a–^{1}p'ĕr (231), ^{1}'A–^{2}p'a–^{1}hö = red face cliff; all these Nāgas may they descend. ^{2}Bbĕr–^{2}ddĕr ^{1}gkyi–^{2}nv–^{2}lv (473), ^{2}Bbĕr–^{2}ddĕr ^{2}bbĕr–^{1}p'ĕr (–^{2}dsü) ^{2}dtĕr (900) all these Nagas from the big waters and big lakes let them descend. (Now follows Yung-ning) ^{2}Lü–^{1}dü ^{3}Gko–^{3}mu̲n ^{1}Ngyu (418), ^{2}Ho–^{1}dü ^{1}Mbĕr–^{1}lĕr ^{1}Ngyu (417), ^{2}Wùa–^{2}zhi (^{2}zhu) ^{3}p'u–^{1}na ^{1}Ngyu (419), ^{2}La–^{1}p'u–^{3}dsho–^{2}ssa̲n–^{1}dzu. ^{2}Boa–^{1}shi ^{2}Ssa̲n–^{2}ddo (137) temple; ^{2}Ggŏ–^{1}ngyu ^{2}La–^{1}zhĕr–^{1}gko and ^{2}La–^{3}yu–^{1}gko (190) ^{2}Wùa–^{1}ngv–^{1}lo, ^{1}'A–^{1}dtĕr–^{1}lo, ^{2}Nyi–^{1}na–^{1}lo, (the last three are valleys, ^{1}lo = valley, in the Li-chiang district).

Page 19: ^{1}Gyi–^{2}wùa (196) ^{2}Ffŭ–^{1}p'ĕr ^{1}Ngyu (901), ^{2}Ngu–^{1}lu–^{1}gyi (197) ^{1}Ngu–^{2}bä ^{2}Yi–^{1}gv–^{2}wùa (902), ^{2}Mbe–^{2}ma̲n–^{2}ssu–^{1}dtv–^{1}ndv (810) from all these big waters and big lakes let the Nāgas descend, and let there be three cloudbursts. ^{2}Boa–^{1}shi–^{3}gkyi–^{2}chwua–^{2}gkv (903) ^{2}Gko–^{1}gyi–^{1}gyi–^{2}t'u–^{2}gkv at ^{2}Mba–^{2}mä, ^{2}Ssaw–^{1}ssu–^{1}gyi–^{2}t'u–^{2}gkv (478), ^{2}Gko–^{1}lo–^{3}gko–^{2}gkv–^{1}p'ĕr (904) etc., etc. let them descend. ^{3}Ghügh–^{2}lä–^{2}lä–^{1}gka̲n–^{3}haw (191); ^{3}Ghügh–^{2}lä–^{2}hä–^{1}gyi–^{1}ndv, ^{2}Tkhi–^{1}lä–^{1}bu–^{2}mä ^{1}Ngyu (487), ^{1}Dta–^{2}wùa ^{1}shwùa–^{2}ngaw ^{1}Ngyu (905); ^{1}Yü–^{2}t'ä–^{1}dü, ^{2}T'o–^{2}lä–^{1}dü (501), ^{3}Khyü–^{1}ndso–^{1}lo, ^{2}Ssu–^{1}na–^{2}wùa, ^{2}Dtü–^{1}ghügh–^{2}lv–^{1}p'ĕr–^{2}wùa (488) ^{1}Gka̲n–^{2}gkv ^{3}t'a–^{1}p'ĕr ^{2}k'ö (191), ^{1}Gka̲n–^{2}k'ö (493)–^{2}gyi–^{1}hăr–^{1}lo (906).

Page 20: ^{1}Mbu–^{1}k'v ^{2}ndaw–^{1}yü–^{2}ts'u (496), ^{1}Mbu–^{1}k'v (494)–^{1}mbĕr–^{2}mä–^{1}lo a valley in Ch'i-ho, ^{1}Bu–^{2}mi ^{1}'a–^{2}k'o–^{1}ndv, from all these big waters, etc., etc. let the Nāgas descend. ^{2}Zhwua–^{1}p'ĕr–^{1}mbu, ^{2}Zhwua–^{1}na–^{1}mbu, ^{1}Yü–^{3}hoa–^{1}yü–^{2}dtü, ^{2}Dzɪ–^{2}li–^{2}wùa–^{3}ma ^{1}Ngyu, ^{2}Gkyi–^{2}wùa–

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^{2}ts'ä–^{2}ssu–^{1}gku, ^{2}Wuà ^{1}dtv–^{1}ngyu$^{(907)}$ near Kuan–yin–shan, going up to Li–chiang. ^{1}Yü–^{1}nä–^{3}gkyi–^{2}dto ^{1}Ssan̲–^{1}ngyu, ^{3}T'gkye–^{1}lo ^{3}t'a–^{1}p'ĕr–^{2}wùa$^{(206)}$. ^{2}Ngyü–^{3}dtv$^{(499)}$ ^{3}Ssaw–^{1}chĕr–^{3}ssaw–^{2}dtv–^{1}lo, ^{2}Gkyi–^{1}wùa$^{(500)}$, ^{1}Chĕr–^{2}piu–^{1}chĕr–^{2}dtv–^{1}lo, ^{2}La–^{1}baw$^{(908)}$, ^{2}Bi–^{1}k'o–^{2}wùa, ^{2}Ssaw–^{2}ssaw–^{1}gku$^{(909)}$ ^{3}Ghügh–^{2}lä–^{1}ndzĕr–^{3}dto,

Page 21: ^{3}Ghügh–^{2}lä–^{1}ndzĕr–^{2}mun̲, ^{1}Shou–^{2}dzo–^{2}t'o–^{1}hăr–^{1}mbu, all the Nāgas from these big waters and large lakes let them descend. Now follows Wei–hsi. ^{2}Nyi–^{1}na ^{2}Ghügh–^{2}szĭ–^{1}gko, ^{2}Dze–^{1}na–^{1}'a–^{1}hö ^{2}Ghügh–^{2}szĭ–^{1}gko, ^{2}Ts'u–^{2}ts'u–^{1}gko, ^{2}La–^{2}zhĕr–^{2}mbĕr–^{1}lĕr ^{1}Ngyu, ^{2}Gkaw–^{1}gkaw–^{2}ss–^{2}mä ^{1}Ngyu, ^{2}Nun̲–^{1}dü ^{2}Gkyi–^{2}nv–^{2}lv$^{(910)}$ = Salwin lands snow mountain; ^{2}T'khü–^{1}dü$^{(911)}$ ^{1}Zhĕr–^{2}nv–^{2}lv; ^{2}Nyi–^{1}na$^{(912)}$ ^{2}Mùan̲–^{1}dtv–^{2}wùa, ^{2}La–^{1}na–^{2}wùa, ^{3}Chung–^{2}k'aw–^{2}ndaw–^{2}lv–^{2}wùa, ^{1}Ḳhü–^{2}k'aw–^{1}'a–^{1}na–^{2}wùa, ^{3}Ssu–^{2}bä–^{2}ggŏ–^{3}llü–^{1}k'aw, all the big waters where the great Nāgas dwell, we invite. ^{3}Gko–^{1}p'ĕr–^{2}wùa, ^{3}Gko–^{1}na–^{2}wùa, ^{2}Lo–^{1}yi–^{1}shwuà–^{2}ngaw–^{2}wùa, ^{2}Ō–^{2}dso–^{1}ggü–^{2}ä–^{1}dü from there coming down to

Page 22: ^{2}Ō–^{2}dso–^{2}lv–^{2}mä–^{1}na$^{(518)}$, all the waters etc., etc. ^{2}Ts'ä–^{2}k'o–^{1}na–^{2}ngaw–^{2}wùa, ^{2}Gu–^{1}niu–^{2}la–^{2}mi–^{2}wùa. ^{2}La–^{1}p'ö$^{(913)}$ ^{3}Ssaw–^{3}ma–^{1}gko, all the waters etc. ^{2}Ggŏ–^{3}p'ü–^{1}gko, ^{2}Bbu–^{2}szŭ–^{1}gko, ^{1}Shwua–^{2}bä–^{2}ngaw–^{1}ndsu ^{1}Ngyu, ^{1}Hö–^{2}bä–^{2}ngaw–^{3}hü–^{1}k'o, ^{1}Dtv–^{2}dshi–^{1}miu–^{3}t'a ^{1}Ngyu, ^{2}Ssaw–^{1}lĕr–^{2}ssaw–^{2}k'wuà ^{1}Ngyu, ^{3}Ssu–^{3}bbŭe–^{2}lv–^{2}lä–^{2}wùa, ^{2}Llü–^{1}shwuà–^{1}yu–^{3}gkaw–^{2}la (where ^{3}Ssu and ^{1}Yu dwelt); ^{1}Ssu–^{1}lo–^{3}gko–^{2}mun̲ ^{1}Ngyu$^{(914)}$ (Shu–lo Mu–li); ^{1}Lĕr–^{2}t'o–^{2}ha–^{1}zhĕr–^{2}wùa, ^{1}Ma–^{2}bbŭ–^{2}shu–^{1}zhĕr–^{2}wùa, ^{2}Ä–^{2}k'o–^{2}la–^{1}na–^{2}wùa, ^{2}Gv–^{1}gyu–^{2}la–^{1}gkan–^{2}wùa,

Page 23: ^{2}La–^{3}gkv–^{3}khyü–^{2}dzu–^{2}wùa, ^{2}La–^{1}lo–^{1}'a–^{1}na–^{2}wùa, ^{2}Gkü–^{1}dü–^{1}gkü–^{2}ts'u–^{2}ts'u, ^{2}Gkü–^{1}dü–^{1}gkü–^{2}nv–^{2}lv$^{(915)}$, ^{1}P'ä–^{1}d'a ^{2}Ngaw–^{2}lv ^{1}Ngyu$^{(916)}$, ^{1}Zaw–^{2}mi$^{(917)}$–^{1}bu–^{2}mä ^{1}Ngyu, ^{1}Ng'a–^{2}ds–^{3}gko–^{1}na ^{1}Ngyu$^{(918)}$, let all the great Nāgas from the great waters descend. ^{2}Ha–^{1}shi–^{2}ä–^{3}dta–^{2}wùa$^{(838)}$, ^{2}Lv–^{2}nggü–^{2}ä–^{2}chung–^{2}wùa, ^{2}Ha–^{1}shi–^{2}ngaw–^{2}lv–^{2}wùa, ^{1}Wan̲–^{2}boa–^{3}khyü–^{1}szĕr–^{2}wùa, ^{2}Yi–^{2}yi–^{2}ndaw–^{1}gyi–^{2}gkv, ^{3}Ä–^{1}gyi–^{2}dzu, ^{2}Mùan̲–^{2}szŭ–^{2}wùa, ^{3}Khyü–^{1}lo–^{2}wùa, ^{2}Dza–^{2}dza–^{1}mbu$^{(919)}$, ^{1}Gko–^{2}shi–^{2}'a–^{1}na–^{2}wùa$^{(920)}$, ^{3}Lü–^{1}dü–^{1}mbĕr–^{2}bbŭ–^{2}wùa$^{(921)}$, ^{3}Dta–^{2}dzu–^{1}mbĕr–^{2}ngaw–^{2}wùa$^{(922)}$,

Page 24: ^{2}La–^{2}bbū–^{2}lv–^{1}p'ĕr–^{2}wùa$^{(923)}$, ^{2}La–^{1}szĭ$^{(924)}$–^{2}gv–^{2}lv–^{2}wùa, ^{2}Mä–^{2}mä–^{2}ts'u–^{1}k'o–^{1}ndu, ^{2}Lv–^{1}na–^{2}wùa$^{(925)}$, ^{2}Dzɪ–^{2}li–^{2}wùa–^{3}ma ^{1}Ngyu from here going north to ^{1}Nä–^{1}gu–^{2}mùan̲–^{2}yü–^{2}wùa, ^{1}Lo–^{2}yi–^{1}shwuà–^{2}ngaw–^{2}wùa, ^{3}Gko–^{1}p'ĕr–^{2}wùa, ^{3}Gko–^{1}na–^{2}wùa, ^{2}Ḳhü–^{2}k'aw ^{1}'a–^{1}na–^{2}wùa, ^{2}Ssu–^{2}bä–^{1}ggŏ–^{3}llü–^{2}k'aw, ^{2}Chung–^{2}k'aw–^{2}la–^{2}gv–^{2}wùa, ^{2}Nyi–^{1}na–^{2}mùan̲–^{1}dtv–^{2}wùa, ^{2}Mùan̲–^{1}ḳhü–^{2}wùa, ^{2}Gu–^{1}niu–^{2}la–^{2}mi–wùa, ^{2}La–^{1}p'ö–^{3}t'a–^{1}p'ĕr–^{2}wùa$^{(926)}$, ^{2}La–^{2}ma–^{1}mbĕr–^{2}k'o–^{2}wùa, ^{3}Gkv–^{1}dü ^{1}'a–^{1}p'ĕr ^{1}Ngyu$^{(927)}$.

Page 25: ^{2}Ffŭ ^{3}k'o$^{(928)}$ ^{2}bi–^{1}k'o–^{2}wùa, ^{2}La–^{2}baw$^{(908)}$ ^{2}bi–^{1}k'o–^{2}wùa, ^{2}Dzu–^{2}la–^{2}ä–^{2}bpa ^{1}Ngyu$^{(929)}$. All the waters etc. ... To ^{3}Gkv–^{1}na–

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²wùa(887), we invite all the different village Nāgas to descend on the Maṇḍala on all the ³K'o–¹byu etc., etc. The ¹Lü–²nyi–¹ssaw–³ndaw have descended and let them protect the family. All the thousands of ²P'u–¹la ²ngaw–¹la

Page 26: let them protect all the families. All the celestial black clouds have shed their heavy rain on the land, and all the grass has become green. On the mountain the trees have multiplied and the valleys are full of water; all have received water and they are pleased and joyful; the chicken has obtained water and when it sees fruits is delighted to eat them, the sheep has received water, it is delighted to eat grass. Let the family have long life.

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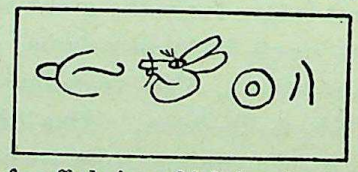
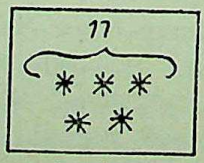
(880) This is expressed as ¹gkyi–¹na ¹ssu ¹t'ü = three layers of black clouds the ¹Ḳhü–³mä symbol is used plus three short lines which stand for the numeral three. It can also be read ¹Ḳhü ³na ²ssu ¹mba = rain large (vast, or heavy) three times. ²Ssu ¹mba indicates a heavy rain repeated three times at intervals. The word ¹mba written with an ox head and an irregular line extending upward which is to indicate ¹mba = to low, the lowing of an ox or cow, is used phonetically for ¹mba in the sense of 'time', as ¹ddü–¹mba = once, ²ssu–¹mba = thrice.

(881) Notes 450 and 58 give an explanation of ²dto–¹mba and ²Llü–¹bu respectively. However the following explication regarding these two terms may be of interest: The word ²dto indicates followers of ²Dto–¹mba ³Shi–²lo, and ¹mba means also to chant in a loud voice, *see* note 880 where ¹mba is used for lowing, bellowing; ²Llü are the people or descendants of ³Llü–²ghügh or ¹Ts'o–²zä ³Llü–²ghügh to give also his father's name. ¹Bu stands for power, *i. e.*, they have the power of dealing with ghosts and demons. The ²Llü–¹bu are not priests like the ²dto–¹mbas but laymen, mediums who go into trances and claim to see ghosts, the spirits of deceased persons with whom they are able to communicate.

(882) ³Ä–²lä–¹ma–³lä are small round flat cakes made of fine flour and butter and melon seeds. It is written thus:  , the last is a ²ggŏ–¹baw letter.

(883) ²Gkwua–¹yu is a cake made of puffed rice which is mixed with honey and sha–t'ang 粉沙糖 (a coarse type of sugar made of the juice of millet stalks settled with ashes). This is shaped into long oblong loaves divided into sections of half an inch thickness; these sections can, when the loaf is dry, be easily separated. However before the mass has been moulded it is mixed with sesame seeds. These ²gkwua–¹yu are especially used at Chinese New Year.

(884) This is written as follows:  ¹Nyi = two, ²mùan = ten-thousand, ²wuà = five and ¹dtv = thousand; the numeral 2 is above the vault of

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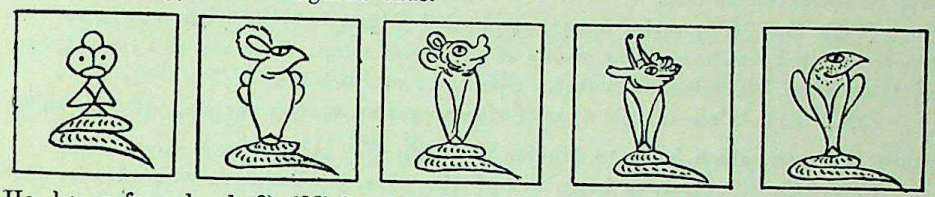
heaven = ²mùan, below are five asterisks, and thus follows the Chinese way of writing 25,000 二萬五千.

(885) The ¹Hä–²yi–²lo–¹man–¹p'ĕr is the sky lark, but here it is a Nāga out-of whose mouth water issues in the central region. Elsewhere, *see* note 805, only four regional Nāgas are mentioned out of whose mouths water issues. For example 1) ¹Lĕr–²bpa–¹gyu–³wu is figured thus:



He has a frog head; 2) ¹Mi–³yu–¹ma–²mbu has a peacock's head, 3) ³Ch'ĕr–³t'a–¹gyu–³wu is the eastern one with a tiger's head; 4) the southern one is dragon-headed and is called ²Yi–²mbĕr–¹ho–³mun. 5) the central one is ¹Hä–²yi–²lo–¹man–¹p'ĕr.

(886) ²Ddv–¹p'ĕr ²wùa–²gko–¹lo means from inside = ²gko–¹lo, white-as-conch house, and ²Ddv–¹p'ĕr ¹ngyu ²gko–¹lo from inside a white-as-conch mountain; for the other regional houses and mountains the color changes south = green, west = black, north = yellow and center varicolored.

(887) ³Gkv–¹na–²wùa is a village in the district or hsiang 鄉 of A-hsi 阿喜, west of the Li-chiang Snow range in the Yangtze valley, on the right bank of the river. My last ²dto–¹mba Ho Tso-wei 和作偉, is a native of this village.

(888) ²Ddü–³p'u and ³Ch'ou–²bpŭ–¹lo–³gkv are places west of the Yangtze in the Chung-tien Magistracy.

(889) ²La–¹zhĕr–¹lo is a village in the Yangtze valley to the west of the Li-chiang Snow range but on the Chung-tien 中甸 side of the river. *See: The Ancient Na-khi Kingdom*, etc., Vol. I, Plate 113; also map III.

(890) The ²Yü–²ndo–¹gyi is a stream which descends from the Chung-tien plateau and debouches into the Yangtze, just before the latter enters the ³'A–²ts'an–³gko gorge which divides the Snow range. The stream is called the Chung-chiang Ho 中江河 in Chinese. *See: l. c.*, Plate 118.

(891) ³La–²dzu–²wùa–²gkv is a ¹Na–²khi village on the Chung-tien 中甸 side of the Yangtze, west of the Snow range. It is situated opposite the entrance to the ³'A–²ts'an–³gko gorge, the finest view of it is obtained from a bluff before reaching the village, *see l. c.*, Plate 117, p. 256 in Chinese the village is called La-tsa-ku 拉咱古. ¹Lĕr–¹k'o–¹ndv (¹ndu) is a hamlet on the Li-chiang side of the Yangtze, it is the last village south of the mouth of the ³'A–²ts'an–³gko gorge. Here is also a hot spring. Both are situated at the foot of an extinct volcanic cone called Ta-huo Shan 大火山 in Chinese. *See: l. c.*, p. 256.

(892) ¹P'ĕr–²ddo–²wùa is the largest village next to ²Ä–¹khi (A-hsi) in the Yangtze valley west of the Snow range; it is also called ¹P'ĕr–²dtv–²wùa, and in Chinese P'u-t'ao-wan 葡萄灣; *see: l. c.*, p. 255. ³Bbŭe–³k'ö is a smaller hamlet or part of P'u-t'ao-wan.

(893) ¹'A–²ngaw–¹mbu the meaning of which is rock hill difficult to cross, is near the Yangtze where the trail descends to the valley floor west of the Snow range. The place is strewn with huge boulders whence the name. *See: l. c.*, p. 255.

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(894) ³Llü–¹dsu–¹ndv is a village on the Chung–tien side of the Yangtze, west of the Snow range.

(895) ²Ä–¹khi–¹gyi; above the village of ²Ä–³khi, the Chinese A–hsi 阿喜 in the Yangtze valley, west of the Snow range, there is a Lung–wang Miao or Dragon temple beautifully situated in groves of trees. In front is a pond and this is the ¹gyi or water of ²Ä–¹khi.

(896) ¹Ggŏ–²ndĕr = the upper pond, and ¹Mùen–²ndĕr = lower pond, are two ponds situated on the western slopes of the Snow range, there are also two villages by that name, elevation 8575 feet. *See: l. c.*, pp. 269–270.

(897) ²Bbŭ–¹k'aw–²dtü is a small village nestled against the wall of the valley below the trail which leads to Ma–an Shan 馬鞍山. *See: l. c.*, p. 254.

(898) ²T'o–²k'ö–¹shĕr = Long foot of the pine, is a hamlet surrounded by pine forest, on the western slopes of the Snow range, at 8,800 feet elevation. ³Ä–²k'aw–²llü and ¹Bu–¹ndo–¹lo are places to the south of ²T'o–²k'ö–¹shĕr. *See: l. c.*, p. 254.

(899) ²Gkaw–¹ngaw ³shi–¹zhi–¹mbu means the hill of the mountain god of ²Gkaw–¹ngaw for explanation of the latter place *see* note 185. On the trail between ²Nv–²lv–³k'ö or Hsüeh–sung ts'un 雪嵩村, the last village on the western or main branch of the Li–chiang plain, at the foot of the eastern slopes of the Snow range, and half way to the top of the gap called ³Hăr–²lĕr–²gkv, is a small shrine which bears the above name; it is also called ³Shi–¹zhi–³k'ö, there is also an *Obo* or cairn with oak branches. *See: l. c.*, p. 253.

(900) ²Bbĕr–¹p'ĕr–²dtĕr or ²Bbĕr–²ddĕr ²bbĕr–¹p'ĕr–²dtĕr are the beautiful sinter terraces in ²Bbĕr–²ddĕr the Chinese Pei–ti 北地, in Chung–tien hsien 中甸縣. The place is almost inaccessible as the Yangtze has to be crossed on inflated goat skins, or the Yangtze gorge has to be traversed through the Snow range. It is one of the most isolated spots imaginable. *See: l. c.*, 262–266, Plates 135–139.

(901) ²Ffŭ–¹p'ĕr ¹Ngyu is the mountain back of ¹Gyi–²wùa, *q. v.*, note 196.

(902) ¹Ngu–²bä ²Yi–¹gv–²wùa, ¹Ngu–²bä is Li–chiang 麗江, the Tibetan Satham. ²Yi–¹gv–²wùa is the name of a limestone mountain at the foot of which Li–chiang is situated; it is wooded with scrub oak, and on its lower slopes are large groves of wild Chestnuts (*Castanopsis Delavayi*), here are the famous springs, the source of the Li–chiang water supply. Here is also the Dragon temple built during the Ch'ien–lung period (A.D. 1736–1796). In Chinese the mountain is called Hsiang Shan 象山, or Elephant Mountain as its slope resembles a sleeping elephant. ²Yi–¹gv–²wùa is also a village situated in a small valley or ravine back of Hsiang Shan.

(903) ³Gkyi–²chwua–²gkv is a small village in the hsiang of Pai–sha 白沙鄉 or ²Boa–¹shi, half way between Li–chiang and Wen–hua ts'un 文華村 or or ²Ssaw–¹ssu–²k'a (478), it is to the west of the trail which leads north, and east of the large village of Pai–sha kai 白沙街.

(904) ²Gko–¹lo–³gko–²gkv–¹p'ĕr is a village near and east of Pai–sha *q. v.*

(905) ¹Dta–²wùa is a village at the foot of a mountain called ¹Shwuà–²ngaw ¹Ngyu, to the southeast of Li–chiang, a trail leads up a ravine called ¹Dta–²wùa ¹lo–²mä to ²Bbŭe–¹na–¹k'o the Chinese Tui–nao–k'o 對腦科 and to the Yangtze at ³Dsī–²li the Chinese Tzu–li 梓里. ¹Dta–²wùa is called in Chinese Ta–wo 打窩, or Ta–wa ts'un 達瓦村.

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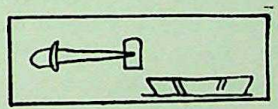
(906) ¹Gkan̲-²k'ö-¹gyi-¹hăr-¹lo, for ¹Gkan̲ or ¹Gka-²k'ö *see* note 493; ¹gyi-¹hăr-¹lo = green water valley, there is a spring called ¹Gyi-¹hăr-¹gyi-²t'u-²gkv with a Dragon temple or Lung-wang Miao. ¹Gka-²gkv means the head of ¹Gka or ²Gkan̲, and ¹Gkan̲-²k'ö at the foot of ¹Gkan̲ or ¹Gka, a stone rampart separates the two places also Tung-yüan hsiang 東元鄉 from Ch'i-ho hsiang 七河鄉 in which the valley and spring are situated.

(907) ²Wuà-¹dtv-¹ngyu is a mountain near Kuan-yin-shan 觀音山, both a mountain and a village situated north of Niu-kai 牛街 on the road from Ta-li 大理 to Li-chiang. *See: l. c.*, Vol. I, p. 36.

(908) ²La-¹baw is the Chinese Shih-ku 石鼓 or Stone drum, an important little town or large village at the very bend of the Yangtze before it turns north and cuts through the Yü-lung Shan or Jade dragon mountain as the Chinese call the Li-chiang Snow range. For the history etc., of this famous place, *see: l. c.*, Vol. II, pp. 277–285.

(909) ²Ssaw-²ssaw-¹gku is the ¹Na-²khi name of the hamlet of Shan-hsien-ku 山仙姑. It is situated on the Yangtze, north of Shih-ku or ²La-¹baw, on the west bank of the river between Shih-ku and Chü-tien 巨甸, on the road to Wei-hsi 維西. *See: l. c.*, Vol. II, p. 287.

(910) ²Nun̲-¹dü means land of the ²Nun̲ or Lu-tzu tribe 獹子, who live along the Salwin River just below the Tibetan border; ¹gkyi-²nv-²lv is the large snow mountain back of Ch'ang-p'u-t'ung 菖蒲桶 the Hra-mu-dam of the Lu-tzu. The snow mountain is called Dji-nyi-chim-mbo by the Lu-tzu as well as Li-su tribes. *See: l. c.*, Vol. II, pp. 337–338, Plates 190–196.

(911) ²T'khyü-¹dü written  is the land of the Ch'iu-tzu 犰子 who call themselves Trun, they live along the banks of the Ch'iu Chiang 洤江 or Trun River which is an affluent of the Hmai Hka itself the eastern branch of the Irrawadi; ¹zhĕr-²nv-²lv = are the snow mountains of the region. *See: l. c.*, Vol. II, pp. 338–339, Plate 197.

(912) ²Nyi-¹na is the ¹Na-²khi name of the town of Wei-hsi 維西; *see: l. c.*, Vol. II, p. 302, Plate 158.

(913) ²La-¹p'ö, ²La-¹p'u and ²La-¹p'o are the various pronunciations of the large village called in Chinese La-p'u 剌普. The town, part ¹Na-²khi part Tibetan, is situated on a tributary of the Yangtze called La-p'u ta Ho 剌普大河. In Tibetan the village is called gLu-hphe གླུ་ཕེ, pronounced Lu-phe. *See: l. c.*, Vol. II, p. 354.

(914) ¹Ssu-¹lo is the Chinese Shu-lo 鼠羅 in Mu-li 木裏, Hsi-k'ang 西康, it is both a small region and a village, ¹Shu-¹lo is actually the ¹Na-²khi name of the valley in which the ²Shu ¹gyi = Iron River flows, hence ¹Shu = iron, ¹lo = valley. In the Ch'ra-mä language, *i. e.*, the native language of Mu-li it is called

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Shen-dzong = Iron bridge, apparently in ancient days an iron chain bridge spanned the river there. To-day there is a cantilever bridge at that village and a trail leads to Gangs-dkar-ling. As to ³Gko-²mun̲ ¹Ngyu this is a mountain and apparently identical with Seng-ge dkar-mo of Yung-ning, but there may also be a mountain by that name in the Shu-lo district. Why the ¹Na-²khi ²dto-¹mba wrote ¹Ssu-¹lo instead of ¹Shu-¹lo can only be known to himself, for there is a very good and appropriate symbol for ¹shu = iron. The region is called ¹Shu-¹lo because iron is mined there.

(915) ²Gkü-¹dü is a region to the north of ²Bbĕr-²ddĕr (Pei-ti, n. 900) in Chung-tien territory. There is a high mountain which the ¹Na-²khi call ²Gkü-¹dü-¹gkü-²ts'u-²ts'u it is 15,420 fest in height, and I presume that ²Gkü-¹dü-¹gkü-²nv-²lv is identical with that mountain for it is the highest in ²Gkü-¹dü, ²nv-²lv meaning snow mountain, but it is not covered with eternal snow. *See: l. c.*, pp. 263-264, Plate 133.

(916) ¹P'ä-¹d'a is a village on the ²Ndaw-²gv (Chinese Ta-ku 打鼓) plain overlooking the Yangtze where it issues from the ³'A-²ts'an̲-³gko (99) gorge, north of Li-chiang. The ²Ngaw-²lv ¹Ngyu a mountain, must be near there and is probably the mountain god (Nāga) of that village called in Chinese P'ei-tan 培單, a transcription of the ¹Na-²khi name. *See: l. c.*, Vol. I, p. 228.

(917) ¹Zaw-²mi is identical with ¹Zaw-¹mùan̲, a village a short distance east of ¹P'ä-¹d'a; ¹Bu-²mä ¹Ngyu means Sow mountain; *see:* map III belonging to *The Ancient Na-khi Kingdom*, etc.

(918) ¹Ng'a-²ds or ¹Nga-²tz, the first is the proper romanisation, is a village inhabited by ¹Na-²khi as well as Miao-tzu tribes people, the latter are imigrants from Szechuan. The village is situated near the confluence of the Pai-shui 白水 and Hei-shui 黑水, the ¹Na-²khi ²Gyi-¹p'ĕr and ²Gyi-¹na respectively, which descend from the eastern slopes of the Li-chiang Snow range, and united debouch into the Yangtze (eastern part of the Yangtze loop). Below ¹Ng'a-²ds the stream is called ¹Ng'a-²ds-¹gyi-³t'a. *See: l. c.*, p. 230. ³Gko-¹na ¹Ngyu means Black Eagle Mountain which is in or near ¹Ng'a-²ds.

(919) ²Dza-²dza-¹mbu is directly northeast of ²Nv-²lv-²k'ö, the last village on the Li-chiang plain and east of the latter, at the foot of the dark limestone range which flanks the plain on the east; the range culminates in a grey rocky peak called ²Lv-¹zhĕr-²dsu about 12,000 feet in height. *See: l. c.*, pp. 218-220.

(920) This place is northeast of Li-chiang on the trail north to Yung-ning 永寧, the Na-khi ²Lü-¹dü.

(921) ²Lü-¹dü-¹mbĕr-²bbŭ-²wùa is in Yung-ning (²Lü-¹dü) proper.

(922) ³Dta-¹dzu or ³Ta-¹dzui is a ¹Na-²khi transcription of the Chinese Tao-tse 盜賊 = great robbers or highway robbers. The ¹Na-²khi dwelling there are the descendants of ¹Na-²khi soldiers who were stationed to the south of the Yung-ning lake at Pai-chio-pa 白角壩 during the rule of the Mu chiefs of Li-chiang; when their rule came to an end in 1723, the soldiers, instead of returning home, turned robbers, making the whole countryside unsafe. Later on they looked for a place to settle and selected a spot on the north shore of the Yung-ning lake. Fearing that they would get into trouble, they requested Mu-li to annex them, and thus the little stretch of land on the shores of this beautiful lake, plus the little island of ²A-¹na-²wa facing the shore, became, and is still to this day Mu-li territory. *See: l. c.*, pp. 419-420, Plate 255.

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(923) ²La–¹bbū or ²La–¹bpŭ is the present La-pao 剌寶 within the Yangtze loop. It was the ancient Pao-shan 寶山. It was there that the first ¹Na–²khi settled. At a pass, a little to the north of La-pao, now called the pass of the heir-apparent, Hu-pi-lieh (Kublai Khan) was attacked by the Mo-so in December, 1253, when on his way to Ta-li to conquer the Nan-chao Kingdom. *See: l. c.*, pp. 233–236, Plate 100. ²Lv–¹p'ĕr–²wùa = White rock village is situated in La-pao.

(924) ³La–²szĭ or ³La–²zä is a hamlet situated in ²La–¹bbū or La-pao. *See: l. c.*, p. 235, Plate 99.

(925) ³Lv–¹na–²wùa = the black rock hamlet, the Chinese Lu-nan-wa 魯南瓦, is in the hsiang of Tung-shan 東山鄉, east of Li-chiang; *see: l. c.*, p. 174.

(926) ³T'a–¹p'ĕr–²wùa = the white ³t'a = pagoda village in the district of ²La–¹p'ö or ²La–¹p'u, *see* note 913.

(927) ³Gkv–¹dü is the Chinese Chü-tien 巨甸 on the Yangtze, north of Shih-ku, ¹'a–¹p'ĕr ¹Ngyu = white cliff mountain; Chü-tien is called Kün-dü in Tibetan (Kun-sdud); *see: l. c.*, p. 289–291.

(928) ²Ffŭ–³k'o is the Chinese Feng-k'o 峯可, an important place on the Yangtze, northeast of Li-chiang where a ferry plies to Yung-ning territory; *see: l. c.*, p. 394, Plates 101, 102, 232.

(929) ²Dzu–²la–²ä–²bpa ¹Ngyu is a high mountain called in Chinese Lao-chün Shan 老君山, it is situated southwest of Shih-ku and northwest of Chien-ch'uan 劍川, and is 14,100 feet in heigh. *See: l. c.*, pp. 178, 185. From this it may be conjectured that ²Dzu–²la–²ä–²bpa is identical with ²Dzĭ–¹la–¹ä–²p'u *q. v.*, and that the latter is none other than the Chinese Lao-tzu 老子. *See* note 143.

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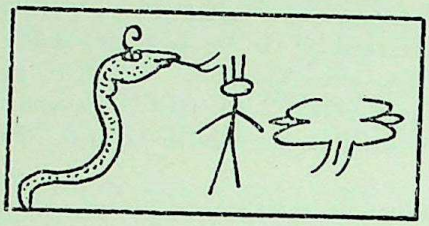

^{1}ZHI ^{1}TS'U ^{3}BPŬ or
Escort the snake demon

Explanation of symbols in the title:

The first pictograph is a snake = ^{1}zhi, the second also a pictograph is ^{1}ts'u = demon, only the last is a phonetic; ^{3}bpŭ is a colander, here it stands for ^{3}bpŭ = to escort.

The title of this book is also that of a small ceremony, it is performed if it is believed that the snake demon has given illness to a man. For example if a man meets with a large dead snake and he becomes ill, or fears that he may become ill in consequence thereof, or if a man has killed a snake it is considered likely that the snake demon has or will give him illness, the ^{2}dto–^{1}mba will then perform this ceremony and drive out the snake demon.

There is one *ms.*, in the collection no. 898, this is in the Library of Harvard–Yenching Institute of Cambridge, Massachusetts. One other was acquired by me in 1947, it is *ms.*, no. 6073 and is in my private library. *Ms.*, no. 6073 is here translated.

Translation of text:

Page 1: If one does not relate of the origin of the snake demon one should not slander it; the same is said of the origin of ^{2}Mun̲ and ^{1}Ghügh demons(47). ^{1}Ssu–^{2}mä–^{1}na–^{1}bpŭ(9) and ^{1}Ssu–^{2}mä–^{1}na–^{2}mun̲ (930) had intercourse and there came forth five eggs, a white, black, red, yellow and spotted one; there was nothing to hatch the eggs, heaven's breath and the earth's steam, clouds, wind's breath hatched the eggs; in the East, there was caused a magic and from the white egg came forth a white snake with long fangs, in the South, from the green egg came forth a green snake with long fangs; in the West, from the black egg came forth a black snake with long fangs, in the North, from the yellow egg came forth a yellow snake with long fangs, from the spotted egg in the center came forth a spotted snake with long fangs;

Page 2: there also came forth the ^{2}T'o–^{2}bpa ^{1}zhi–^{1}na(931) (a species) of cobra), a ^{1}Bu–^{1}dzu snake, and also a ^{1}Zhi ^{1}hăr ^{3}ch'ou–^{2}lo(932) a green

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whip snake. Also a white water snake with long fangs; also a ^{3}Bpŭ–^{2}bbŭe snake(933) (a snake which lives in Artemisia underbrush). The nine snake demons originated from nine pine trees, cliffs, rocks, spruces, nine Nāga streams, they all together are able to give illness to the family and liberate the dogs and horses of the Nāgas to give illness; one day the family did not see a snake nor hear of a snake, neither did they strike or step on a snake,

Page 3: nine snake demons came to give illness. Once, one year the fires were great and burned nine mountains, if snakes with a green throat were burned it is not the fault of the family, but was done probably by the Tibetan from the North wearing ^{3}pu–^{2}lv; one year the water was (vast) overflowed, and in seven valleys the ^{3}Bpa–^{1}hăr–^{2}la–^{1}dshi(934) were killed, it was not the fault of the family but was probably done by ^{2}Lä–^{2}bbŭ(363) wearing fine clothe, it was caused by ^{1}Ddo–^{3}ssaw–^{2}ngu–^{2}t'u (*q. v.*), the slave did not kill them, the female water carrier did not kill them; a villager with a vile tongue did it.

Page 4: A village woman slanderer did it. The family did not kill the eastern white, southern green, western black, northern yellow and the central spotted snakes; neither any of previously mentioned snakes; (but) the nine snake demons were killed in front and in the rear of the house, in a camp (= ^{3}hoa) in front,

Page 5: or in the rear, at nine cross roads the Tibetans and ^{1}Na–^{2}khi, ^{2}Boa (Hsi–fan) and ^{1}Wu (slaves) killed them. The flesh and blood of the snake the ^{2}Mun ^{1}Ghügh(47) are able to eat and drink. The wood element ^{2}Mun with a white face came forth in the East; the fire element southern ^{2}Mun with green face came forth, the western metal element black faced ^{2}Mun came forth; the water element yellow faced ^{2}Mun came forth in the North. The spotted faced earth element ^{2}Mun came forth in the center. The ^{2}Mun and ^{1}Ghügh are able to come and liberate illness to the family.

Page 6: The chicken is used to repay them, one must not slander if one wants to tell of its origin. From the rays of the sun came forth five eggs, from the white one came forth a white chicken, as it is the gods' chicken it cannot be used to repay the nine snake demons and the ^{2}Mun and ^{1}Ghügh; from the green egg came forth a green chicken as it is the Nāga's chicken it cannot be used for the demons, from the black one came forth a black chicken as it is the demons' chicken they are at liberty to receive it, as it is the chicken of the nine snake demons and ^{2}Mun and ^{1}Ghügh. With the fine white down feathers the eyes of the ^{2}Mun are closed, the blood of the chicken is smeared into the ^{2}Mun's mouth. The white bones of the chicken are used to stop the mouth of the ^{2}Mun;

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Page 7: the ^{2}Mun and ^{1}Ghügh take the flesh in repayment. (Now follows ^{2}Ch'ĕr ^{3}k'ö). ^{3}Shi–^{2}lo descended from the 18th heaven and arrived in the land of the people; from his right sleeve issued a golden arrow, and from the left sleeve issued a golden bow, he took the bow and arrow and aimed three times towards the East and suppressed the ^{1}Ddv and ^{1}Dsä$^{(39)}$ demons; he aimed three times towards the South and suppressed the ^{2}Mi ^{1}ts'u$^{(791)}$ ^{3}Ch'ou ^{1}ts'u$^{(543)}$; he aimed three times towards the North and suppressed the ^{2}Mun and ^{1}Ghügh demons; he aimed three times towards the center and suppressed the ^{2}T'u ^{1}ts'u ^{1}Lv ^{1}ts'u$^{(935)}$; in the East

Page 8: he took the bow and shot and struck ^{2}Muàn–^{3}mi–^{2}bpa–^{1}lo ^{1}Ngyu$^{(116)}$ with the 108 spurs, and there came forth from one (spur) white medicinal water, the white yak, and half–breed yak, the white sheep and white goat drank from it, after which they could be milked and the milk used for medicine. A little silver, gold, turquoise, cornelian, ginger, tea, (placed in the milk) making nine to ten good medicines. The ^{2}dto–^{1}mba gives the white snake demon in the East medicine, he performs ^{2}Ch'ĕr ^{3}k'ö $^{(298)}$; this is repeated for the four other regional snake demons and those mentioned previously.

Page 9: He performs ^{2}Ch'ĕr ^{3}k'ö also on the snake demons of the fertile fields and waste land, and those of the two piles of black rocks, to those cut in half are given gold, silver, and such medicines as prevent old age and death; then let the nine snake demons be free of illness, after having been given such a medicine. Let the whole family be free of illness; the ^{2}dto–^{1}mba escorts now the nine snake demons the white to the East to a white mountain white lake; the others to the same places but differing in color as to region, etc.

Page 10: The others (*i. e.*, the cobras etc.) are escorted to the two piles of black rocks to the waste lands, to nine cliffs, nine pines, nine rocks, nine poplars, nine streams, to beautiful mountains and cliffs, to the clouds and wind resting on the mountains. To the different element ^{2}Mun as the wood element ^{2}Mun in the East, etc., medicine is given.

Page 11: Snake demons and ^{2}Mun are forbidden to ^{3}lv–^{2}lv = affiliate; neither rain and snow, clouds and wind shall be partners =^{2}ndzu–^{2}ndzu; the snake is escorted to its own realm and the ^{2}Mun to theirs, the ^{2}dto–^{1}mba severs the rope the ^{2}Mun and the snake demons had tied the family with, and those they tied to their throats and to their hands, he severs the rope with which they tied the claws of the Garuḍa and the ^{1}Khyu–^{3}gu (= his wife) and also to the fangs of the tiger.

Page 12: (The ^{2}dto–^{1}mba severs these ropes), like the snow severs the entwined tops of the juniper and fir trees; and the Stone pheasant

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separates entangled grass with its claws; as the sharp horns of the goral sever the 900 tied up threads, and the hand unties the 700 tied up ropes. All that ^{2}Mun and ^{1}Ghügh tied up is thus severed. Let the spirit of the domestic animals remain in the home, but let the nine snake demons and the ^{2}Mun ^{1}Ghügh be sent away. When ^{3}Non (^{1}bpö) ^{1}bbŭ is performed let there not be chanted ^{1}bpö ^{3}man ^{3}dtĕr (a book chanted when the doors are all shut against the demons, after which they can no more return), also when ^{3}Ssu ^{1}bpö and ^{2}Ngaw (^{1}bpö) ^{2}bä are chanted. When the ^{2}Mun and ^{1}Ghügh and the snake demons are chased, then let there ^{1}bpö ^{3}man ^{3}dtĕr be performed.

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(930) From this it appears that ^{1}Ssu–^{2}mä–^{1}na–^{1}bpŭ is a Nāga and not a Nāgī as indicated in note 9. The ^{2}dto–^{1}mba who wrote the *ms.*, ^{1}Khyu–^{3}t'khyu ^{3}ssaw made a mistake in writing the symbol for Nāga and instead wrote a Nāga with a female headdress. The last syllable ^{1}bpŭ stands for the Tibetan po = a male. Therefore I doubted that ^{1}Ssu–^{2}mä–^{1}na–^{1}bpŭ was a Nāgī. However in ^{2}dto–^{1}mba books male deities are often mentioned as being the mother of other deities, but not in the sense of a physical mother. For example a lake is female and a mountain is male yet we read that Manasarowar is the mother of all waters, lakes, and that Mount Kailas was the mother of all the mountains. In the same sense ^{1}Ssu–^{2}mä–^{1}na–^{1}bpŭ is the mother of the ^{1}Ssu and ^{2}Nyi Nāgas. According to the text in the *ms.*, in question his wife was ^{1}Ssu–^{2}mä–^{1}na–^{2}mun.

(931) ^{2}T'o–^{2}bpa–^{1}zhi–^{1}na is a species of (hooded) cobra. There is a small species of cobra, blackish green in color which can distend its neck when angry. ^{1}Zhi–^{1}na means black snake, ^{2}T'o–^{2}bpa is its name.

(932) The ^{1}Zhi-^{1}hăr–^{3}ch'ou–^{2}lo as the name implies is a green snake. It is similar to the long green whip snakes. The egg of this snake which frequents shrubs along brooks and small streams is given as a medicine to children who are neurasthenics or histerical or easily frightened.

(933) The ^{3}Bpŭ–^{2}bbŭe is a snake which can always be found in Artemisia underbrush hence the syllable ^{2}bbŭe = Artemisia in its name.

(934) ^{3}Bpa–^{1}hăr–^{2}la–^{1}dshi (^{1}ts'ä ^{3}p'u dzu) was one of the ^{1}Ndo demons *see* note 775.

(935) The ^{2}T'u ^{1}ts'u is the Earth (ground) demon, comparable to the Tibetan sa-bdag. The ^{1}Na–^{2}khi believe that if the earth or ground is disturbed during 15 days (now 18 days) of each season over which he rules, then white spots will appear in the eyes of the person who so disturbs him. He is depicted or rather his name is written thus: , the symbol ^{1}t'u acts as phonetic only.

The ^{1}Lv ^{1}ts'u are demons whose name is written with the symbol ^{2}lv = rock. Whether they are rock controlling demons like the ^{2}T'u ^{1}ts'u = Earth controlling demons is not certain, but it would appear that the word ^{2}t'u in the name of the demon is of Chinese origin from the word t'u 土 = earth; hence, as the former

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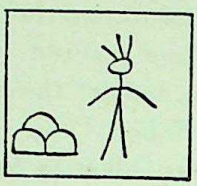
controls the ground, so may the latter control the rocks, as they are always mentioned together.  = ^{1}Lv–^{1}ts'u. However the two symbols can also mean grave stone if read ^{2}lv–^{3}ts'u. There is however another ^{1}Lv ^{1}ts'u or ^{1}Lv demon who occurs in company with the ^{3}Gkv ^{1}ts'u (demon), *see* note 953.

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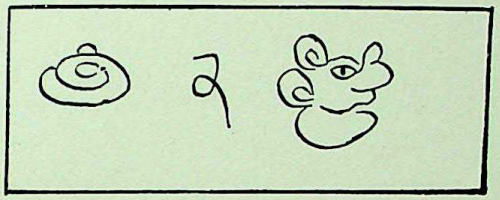

THE ^{3}CH'OU ^{1}NA ^{1}GV CEREMONY

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THE ^{3}CH'OU ^{1}NA ^{1}GV CEREMONY

Plate 55.

A Ceremony performed for the purification of places, people and objects.

Before ^{2}Ssu ^{1}gv or ^{2}Ssu ^{1}ddü ^{1}gv, during which all the Nāgas are invited, is performed, the place where the Nāga Ceremony takes place must be purified of all ^{3}Ch'ou, *i. e.* of loathsomeness filth and immorality, or else the Nāgas, gods, etc., will not attend.

The first to be prepared for the Ceremony is an improvised chapel (*see* Plate 28), usually in the guest, center room of the house. Three painted scrolls are hung on the wall back of the altar; the central one represents ^{2}Dto–^{1}mba ^{3}Shi–^{3}lo (Plate 20), to the left of it one depicting ^{2}Dso–^{2}t'u–^{2}ggŏ–^{1}szŭ ^{2}Yu–^{1}ma (Plate 44) who controls the ^{3}Ch'ou ^{1}na ^{1}gv Ceremony, and to the right ^{2}T'u–^{2}ch'i ^{2}Yu–^{1}ma (Plate 41) or if a banner of ^{2}Bpa–^{2}wùa ^{2}Yu–^{1}ma is available one of the latter.

The first evening ^{1}Zhi–^{1}dtü, ^{3}Gko ^{3}ō are chanted in the chapel before the banners, whereupon a ^{3}Ch'ung–^{2}bpa is burned = ^{3}ngyi. In the part of the courtyard facing North the gates of the gods are erected, they are of juniper wood, but in the absence of the latter pine wood may be used, but then little juniper twigs must be inserted on the corners of the main gate (*see* diagram). ^{1}Bpö ^{2}lü ^{2}k'u is then chanted, and nine incense sticks are lighted and placed at the various gates. In front of the main gate of the gods is a bench with offerings, also a bowl containing the grains for the ^{3}Gko ^{3}ō *i. e.*, the throwing of the grains as offerings towards the gate when the book of the same name is chanted. In front of the gate are first four ^{3}K'o–^{1}byu, two at each end on which the ^{2}K'u ^{2}ng'a are depicted (*see* Page 59, Plate 4). Then there are two other ^{3}K'o–^{1}byu one representing ^{1}Ndu, this is to the left of the main gate, and the other ^{1}Ssä which is on the right (*see* notes 210 and 744). These ^{3}K'o–^{1}byu are flanked by a ^{1}Ndu–^{2}lv each (*see* note 372). At the extreme left and right of the lateral gates are, on the left the ^{3}Mùe$\underline{n}$–^{2}k'a–^{1}ssa$\underline{n}$, and on the right the ^{1}t'khi (*see* ^{1}Bpö ^{3}ma$\underline{n}$ ^{3}dtĕr of ^{3}Ch'ou ^{1}na ^{1}gv). Here are also five willow sticks, three

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on one side and two on the other, these represent the ²Khyü–²zhĕr ²bpö–¹mbö (*see* note 167).

Of gates to the houses of the ³Ch'ou demons there are actually only five, although nine are spoken of. At three of these gates we find the nine ²Wan̲–²t'khye ¹Yi–¹lä a type of guard of which the ³Ch'ou demons are said to be afraid. They are arranged in threes, are made of wood with split tops, in the slits are inserted a small piece of bamboo, one end broken and pointing upwards, and one end pointing down, also a leaf of the ¹Mun̲–¹na = black ¹Mun̲ (*Rhododendron decorum*) (*see* note 937).

In a bowl or tile a live charcoal is placed and on this flour and pork fat are burned producing an unpleasant odor but in which the ³Ch'ou demons delight. This offering is put before the central tree of the ³Ch'ou demons. There are three such trees, they are called ³Ch'ou–¹ndzĕr–¹na = black trees of the ³Ch'ou demons, and are a species of fir (*Abies Forrestii*). For description or enumeration of the other objects used see the accompanying diagram.

When the above offering is made ¹Ndu ¹dtü and ¹Ndshĕr ³tsa are then chanted. This ends the preparatory part of the ceremony which begins in the evening of the first day. On the following morning ³Ch'ung–²bpa ³ngyi is performed after which ¹Ndu ¹Ssä ³ch'ou ³shu is chanted and ³Ch'ou ³shu is performed with the willow horses which flank the two upper ³Ch'ou gates. These horses carry each a ²Sso–¹shwua (590); these are set on fire, one ²Dto–¹mba leads a horse while another who walks behind sets the ²Sso–¹shwua on fire with kindling which he holds under the willow horse. The two ²Dto–¹mbas walk around all over the court of the house, and to every place that is to be purified with the smoke of the green ²Sso–¹shwua. When this has been done the remainder of the ²Sso–¹shwua is taken off the horse and burned in front of the central gate of the ³Ch'ou demons. New bundles of ²Sso–¹shwua are then placed on new willow horses.

A white goat is tied up south of the central ³Ch'ou gate and a chicken outside the right ³Ch'ou gate. With the goat the ²Dto–¹mba circumambulates the place to be purified, in ancient days a cow was also used. In the end the animals are sacrificed and the meat and blood offered to the ³Ch'ou demons.

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Diagram of the ^{3}*Ch'ou* ^{1}*na* ^{1}*gv Ceremony*

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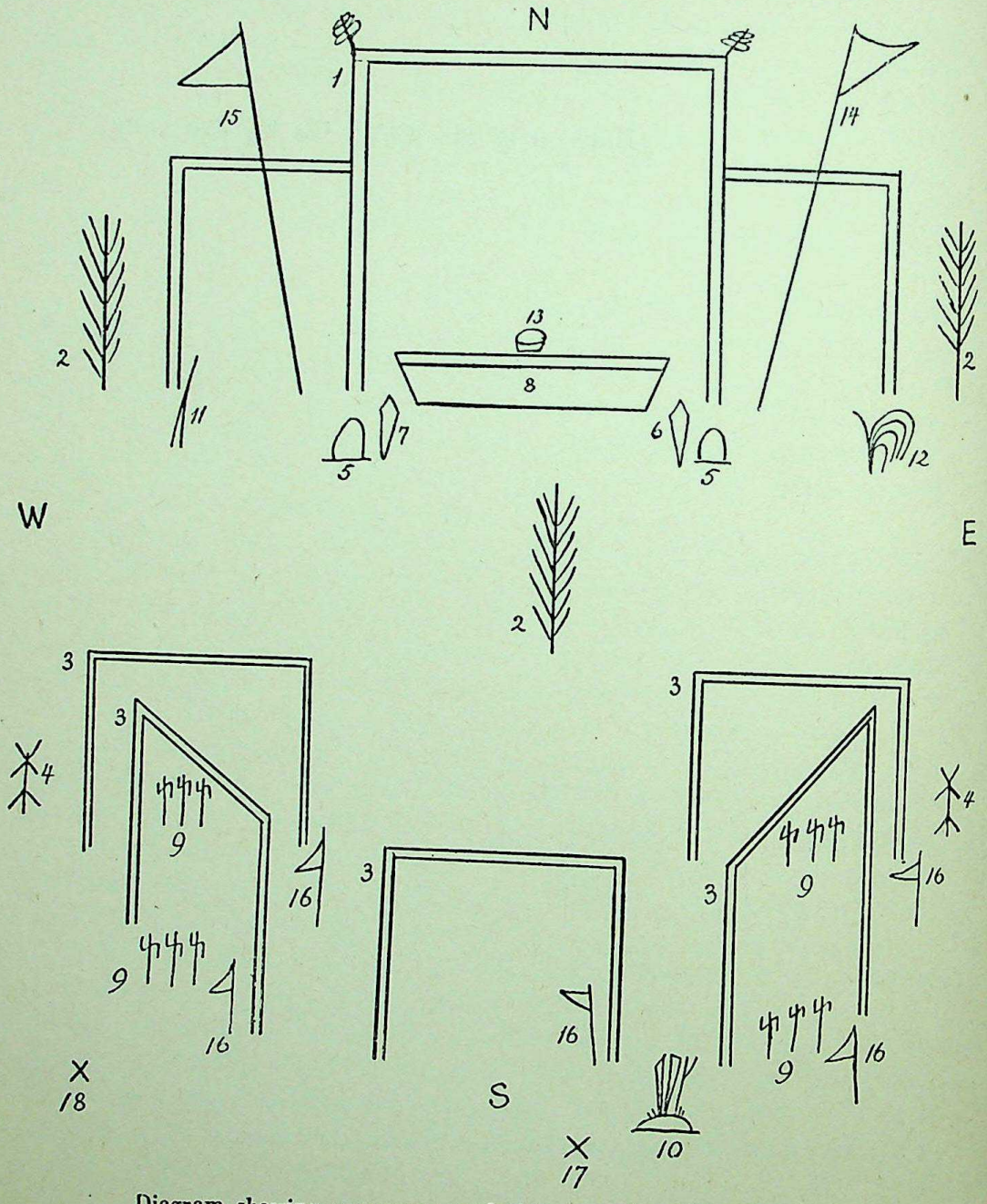

Diagram showing arrangement of objects used at [3]Ch'ou [1]na [1]gv

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DIAGRAM OF THE ^{3}CH'OU ^{1}NA ^{1}GV CEREMONY

1) ^{3}Khyü ^{2}ss ^{1}Hä ^{2}k'u or the Juniper gate of the gods
2) ^{3}Ch'ou ^{1}ndzĕr ^{1}na or the black ^{3}Ch'ou trees (*Abies Forrestii*) given to the ^{3}Ch'ou demons
3) ^{3}Ch'ou ^{2}k'u ^{2}ngv–^{2}k'u the nine gates of the ^{3}Ch'ou demons
4) ^{3}Ch'ou–^{3}gkyi ^{2}zhwua–^{2}mä or the ^{3}Ch'ou pack mare, they carry the ^{2}Sso–^{1}shwua
5) The ^{1}Ndu–^{2}lv or the white stones of ^{1}Ndu
6) The ^{1}Ndu ^{3}K'o–^{1}byu
7) The ^{1}Ssä ^{3}K'o–^{1}byu
8) A bench with a black hemp cloth strip representing the ^{2}ndso–^{1}na or black bridge for the ^{3}Ch'ou demons
9) The ^{2}Wan–^{2}tkhye ^{1}Yi–^{1}lä ^{2}ngv–^{2}k'u these are the nine guardians at the gates of the ^{3}Ch'ou demons, the meaning of the name is ' left break, right bend '
10) The ^{1}Nd'a or guides of the demons
11) The ^{1}T'khi or spine always associated with the ^{3}Mùen–^{2}k'a–^{1}ssan
12) The ^{3}Mùen–^{2}k'a–^{1}ssan
13) A bowl with grain for ^{3}Gko ^{3}ō
14) The yak flag guarding the gate of the gods
15) The tiger flag guarding the gate of the gods
16) The five regional flags at the gates of the ^{3}Ch'ou demons
17) A goat to be sacrificed to the ^{3}Ch'ou demons
18) A chicken to be sacrificed to the ^{3}Ch'ou demons

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BOOKS CHANTED AT THE ³CH'OU ¹NA ¹GV CEREMONY

¹Zhi–¹dtü, ³Gko ³ō, ¹Ndu ¹Ssä ³ch'ou–³shu
³Ch'ou ²ndzĭ ³mi
¹Bpö ²lü ²k'u
¹Bpö ¹p'a ³gko ¹shu
¹Ndu ¹dtü
¹Ndshĕr ³tsa
³Ch'ou ²t'u–³bbŭe
¹Ts'o–²mbĕr–¹ts'o ¹dzo
³Ch'ung–²bpa ³ngyi
²P'u–¹la ³ssaw
²Ss–²bpa–²gyi–²bbŭ ¹Ndu, ²Ss–²bpa–²gyi–²mun̲ ¹Ssä ³chĕr ¹dzo
²Mùan̲–³llü–¹ddu–²ndzĭ ³chĕr ¹dzo, ²gkv–³chung
²Mùan̲–³llü–¹ddu–²ndzĭ ³chĕr ¹dzo ³man̲–³chung
²T'o–²gko ²ngv–³gkv ³chĕr ¹dzo
²Bpa–²wu–²ts'o–¹bpö ³chĕr ¹dzo
¹Ts'o–²zä–³llü–²ghügh, ¹Lv–²mä–²mun̲–¹ghügh ³chĕr ¹dzo
²Ghügh–¹ḳhü–²nyi–²szĭ ³chĕr ¹dzo
²Gkaw–¹lä–³ts'ü ³chĕr ¹dzo
²Mùan̲–³mi ³Na–²ssä–²p'u–¹ma–³mi ³chĕr ¹dzo
²Dto–¹mba ³Shi–²lo ²K'aw–²sso–¹ma ³ssü
²Dzĭ–¹ḳhü–²lv–²zä–¹gkyi, ²Dzŭ–²gkyi–²muàn̲–²ndv ³ssü ³chĕr ¹dzo
¹Ddu ¹ʻa ¹Ssu ¹ʻa
¹Ddu–³mi ²Gko–²mun̲–³mi ³chĕr ¹dzo
²Nyi–¹ssaw–³t'a–²mun̲ ³chĕr ¹dzo
³Ds'ĭ–¹na ¹bpö, ³ch'ou ³gkü, ³ch'ou ³shu ²t'u–³bbŭe
¹Lä–³ch'ou ²dto–²ma ³p'i
¹Bpa–²lĕr–²n̄go–²sso ²t'u, ²gkv–³chung
¹Bpa–²lĕr–²n̄go–²sso ²t'u, ³lü–³chung
¹Bpa–²lĕr–²n̄go–²sso ²t'u, ³man̲–³chung
³Ch'ou ³dtv ¹bpö
²Dso–²t'u–²ggŏ–¹szŭ ²Yu–¹ma ³ssaw
³T'u ²gkv
³T'u ³lü, ³Tu ³man̲ ¹nd'a ²k'o
²Lü–²ssi ¹ts'ä–³ssu ²gkv ²t'u
²Bpö–¹mba ²t'u
¹Bpö ³man̲ ³dtĕr
²P'u–¹la ³bpŭ

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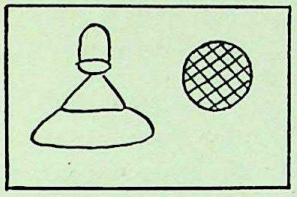
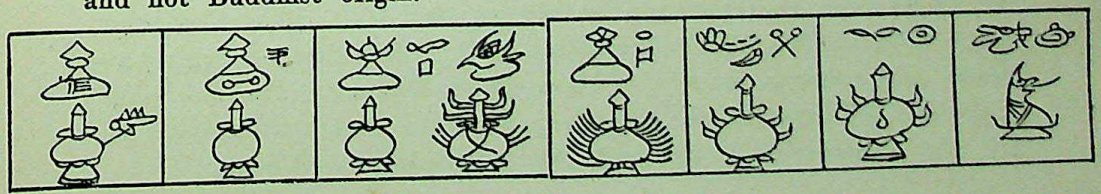


²DDU–¹MUN or
Index book to the ³Ch'ou ¹gv ceremony

Explanation of symbols in the title:

Both symbols act as phonetics only. Every ceremony has its ²Ddu–¹mun or Index book in which the books to be chanted are listed, and the objects prescribed and the quantity or number of the same, such as animals to be sacrificed, number of trees, gates for the gods and demons, etc., are enumerated. Some ²Ddu–¹mun are elaborate, especially the older ones. The number of books to be chanted varies considerably, and depends on the number of books the ²dto–¹mba possesses, or is acquainted with belonging to the ceremony. The sequence is often also not the same. Sometimes two or three ²dto–¹mbas chant at the same time, each one a different book. There is however a standard sequence for the chanting of certain *mss.*, and the books have been arranged in the sequence in which they are usually chanted, or were chanted when I had ³Ch'ou ¹na ¹gv performed, *see* Plate 55.

In the *ms.* no. 1321 are figured the various ²dto–²ma that are to be offered to certain deities, the most important ones, and especially those which are different are here given: No. 1 represents the ²dto–²ma for ¹Ssaw–²yi–²wùa–²de, no. 2 the ²dto–²ma for ²Hä–¹ddü ²Ō–¹p'ĕr, no. 3 for ²Dto–¹mba ³Shi–²lo, no. 4 for the Garuḍa, no. 5 for ¹Hä–²yi–¹gkü–³k'u, no. 6 for ¹Lĕr–²gyu–³gkyi–²gyu, no. 7 for the ²Yu–¹ma, and no. 8 for the ¹Lä–³ch'ou demons, the latter has a more or less human shape with mouth open and tongue protruding. No. 1 apparently is given an additional offering of a piece of red meat. A small stick on which a piece of red meat is impaled is stuck into the side of the ²dto–²ma, this shows that the supreme deity of the ¹Na–²khi is of Bön and not Buddhist origin.



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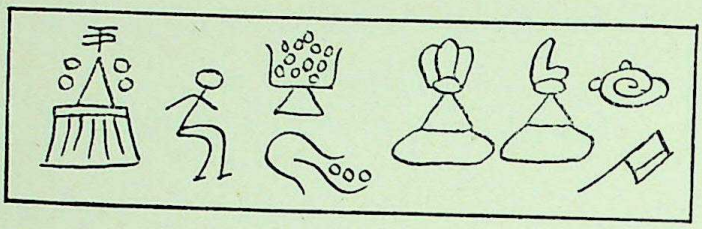

[1]ZHI–[1]DTÜ, [3]GKO [3]Ō, [1]NDU [1]SSÄ [3]CH'OU [3]SHU or

To place the plowshare, scatter the grain, to purify [1]Ndu and [1]Ssä of [3]ch'ou

Explanation of symbols in the title:

The first symbol represents a white felt spread over a table, on the same rests a plowshare with grains on each side and the phonetic [1]p'ĕr white on top, for detailed description *see* note 84 of the [2]Ssu [1]gv ceremony; the next figure or symbol represents a man rising, to get up = [2]dtü, here it stands phonetically for [1]dtü = to place, to put on, *i. e.*, here the plowshare on the felt–covered table. Of the next two symbols the upper represents a cup or bowl full of grain = [3]gko, and the lower symbol read [3]ō = to throw out, grain is being poured out, it is actually thrown on the plowshare, towards the banners, etc., as offering, *see* [3]Gko [3]ō of the [2]Ssu [1]gv ceremony. The next two symbols are [1]Ndu and [1]Ssä (*see* note 211 of the [2]Ssu [1]gv ceremony). Of the last two symbols the upper is read [3]ch'ou = impure, filthy, unclean, it represents excrements, although my late [2]dto–[1]mba insisted it represented a human embryo, I believe the former explanation is correct; below it is the symbol for iron = [1]shu, represented by a hatchet, here it stands for [3]shu = to smoke out, a purification process by means of smoke, (*see* The [2]Mùaụ [1]bpö ceremony in *Monumenta Serica*, Vol. XIII, p. 22).

There is a *ms.*, no. 1517 which belongs to this particular ceremony, but it is now no more in my collection. Since my return to Li–chiang in 1947, I have acquired another one but it belongs to the [3]Dto [3]k'ö ceremony *ms.*, no. 6052, the part dealing with [1]zhi–[2]lv [1]dtü is however the same. Of *ms.*, no. 1517, an enlarged microfilm copy (print) is in my collection, *q. v.* *Ms.*, no. 1517 is here translated.

There is in the collection an old *ms.*, no. 6053 called [1]Ndu [1]Ssä [3]ch'ou [3]ndü or [1]Ndu [1]Ssä [3]ch'ou drive out. It is written in [2]ggŏ–[1]baw letters and consists entirely of [3]Hoa–[2]lü or Dhāraṇī. The first page is divided into three lines, the others into four lines, written with red ink, the punctuation is in black ink; it consists of 24 pages.

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Translation of text:

Page 1: To-day the heavens are full of stars, the land is covered with green grass, to-day is propitious, etc., etc. In the North the Tibetan of ^{2}La-^{1}ssaw-^{3}dto-^{2}k'ö-^{1}p'ĕr (246) is proficient in casting the horoscope for the year; the ^{2}Lä-^{2}bbŭ (363) in the South is proficient casting horoscopes for the month, and in the center the ^{1}Na-^{2}khi is proficient in casting horoscopes for the night; one day the family desirous of long life on that day, is desirous of male seminal ejaculations and female emissions, riches and abundance, invites the ^{1}Ssu and ^{2}Lv (Nāgas and dragons) to suppress the ^{3}Ch'ou and ^{2}Ndshi (513) demons on that day. The family

Page 2: placing the bowl of white rice, is like the broad land; placing the ^{1}Zhi-^{2}lv (84) on the white felt is like Mt. Kailas (Sumeru), putting a (handful) of sheep wool around the ^{1}Zhi-^{2}lv is like the clouds of Mt. Kailas; placing the green juniper on the ^{1}Zhi-^{2}lv is like the ^{1}Ha-^{2}yi-^{2}boa-^{1}daw-^{1}ndzĕr (772) (the wish-granting tree); the butter from a yak cow placed on the top of the ^{1}Zhi-^{2}lv is like the white snow of Mt. Kailas. To place the flags of victory to both sides of the ^{1}Zhi-^{2}lv is like the rising sun and moon. To place the ^{3}Ssu (527) arrow (into the measure of grain) is like the iron prop which upholds heaven. Placing the strip of hemp (the bridge over which the gods descend) is like the rainbow drinking water; the ^{2}Ddv-^{2}ds ^{2}bpö-^{1}mba (38) is like Manasarowar Lake; the juniper (wood) gate (936) of the gods is like the wish-granting tree of the gods. One day the family dwelling above the village performs ^{3}Gko ^{3}ō by itself.

For ^{3}Gko ^{3}ō *see* the book ^{3}Gko ^{3}ō of the ^{2}Ssu ^{1}gv ceremony. On page 16 commences ^{1}Ndu ^{1}Ssä ^{3}Ch'ou ^{3}shu.

Page 16: When all was inarticulate, when nothing had as yet appeared, when the sun and moon had not yet been born, on the left it was the desire to have a ^{2}Llü-^{1}bu (58) (^{2}Ssan-^{1}nyi-^{1}p'a sorceress), she was consulted, and she saw with her keen eyes, she saw on the bones and mutton shoulder blade (294); the family went to dwell at ^{2}Lv-^{2}nggü-^{1}p'ĕr-^{3}ds'ĭ-^{2}ts'o, unknown demons are not propitiated, they are chased to ^{2}Mùan-^{2}ngv-^{1}gkyi; people who have not been seen before are not entertained, known guest are; unknown demons dwell in the bone (*i. e.* they become known when the sorceress consults the bones or shoulder blade where they are then revealed).

Page 17: Unknown affairs are concealed in the shoulder blade, unknown demons are not entertained (given food); the family sends a fleet-footed boy to ^{2}Mùan-^{2}ssu-^{2}ssaw-^{1}ssu-^{3}sso (301), ^{2}Gyi-^{1}aw-^{3}dso-^{2}la-

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^{3}lü (302), ^{2}Niu–^{1}niu–^{2}ds'ĭ–^{1}gko–^{3}gkü (303), ^{2}Gv–^{1}dzu ^{1}k'ö–^{3}dtĕr–^{1}p'ĕr (304), ^{3}Lu–^{2}lu ^{1}'a–^{1}mbu–^{3}ts'u (305), ^{2}Lä–^{2}bbŭ ^{1}b'a–^{2}maṉ–^{3}dto (306), ^{1}Na–^{2}khi ^{1}p'a–^{2}dso–^{1}p'a (307) to cast the 360 horoscopes but nothing had yet been revealed, except the ^{3}Ch'ou and ^{2}Ndshi demons; one day the family sent for a ^{2}dto–^{1}mba to chant, he erected the ^{1}Zhi–^{2}lv, placed the grain, a pine branch, white rocks on the table, a white bridge and a white thread he spread across, a juniper wood gate he erected above where the gods are accustomed to dwell, he erected 700 tall ^{3}K'o–^{1}byu and 500 white ones,

Page 18: nine canebrakes, nine poplars, ^{1}Ssu–^{2}dta ^{2}ngv–^{3}chĕr (670), ^{1}Ssu–^{2}wùa ^{2}ngv–^{2}wùa, incense burner, and butter lamp, milk, and ^{2}noṉ–^{2}haw (milk and rice boiled but not dry) ^{2}dze–^{2}ndshĕr ^{1}zhi ^{2}bpa (809) (small snakes and frogs from wheat flour dough) liquid medicine and a cup, to repay the ^{1}Ssu and ^{2}Lv = Nāgas and dragons.

Below nine ^{3}Ch'ou houses are erected, and nine ^{3}Ch'ou gates, also nine gates of each of ^{1}Muṉ–^{1}na (=*Rhodod. decorum*), ^{2}Shwua–^{1}ndzĕr (=*Rhodod. heliolepis* or *rubiginosum*), and ^{2}Llü–^{1}na (= *Abies*); nine ^{2}waṉ–^{2}t'khye–^{1}yi–^{1}lä (937) a black elephant (938), a black goat, and a black chicken are tied up below, and with them the ^{3}Ch'ou and ^{2}Ndshi are repaid, and the souls of the members of the family are recalled so that they should not be held by the ^{3}Ch'ou and ^{2}Ndshi. If ^{2}Ngaw does not permit, ^{2}Nyi (939) can do nothing, if able people do not permit, the wise must not tell. If ^{1}Ndu and ^{1}Ssä (211) do not permit, the ^{2}dto–^{1}mba cannot (chant or) perform, and the ^{2}Llü–^{1}bu cannot cast horoscopes.

Page 19: If a ^{2}dto–^{1}mba does not know ^{3}chĕr–^{1}dzo (stories about people, *i. e.*, what comes first and what comes last in a ceremony) demon ceremonies cannot be performed. If one does not know whence ^{1}Ndu originated one must not speak about him. The same is said for ^{1}Ssä. In the beginning ^{2}Mùaṉ–^{3}llü–^{3}dta–^{3}gkv the father of ^{1}Ndu and ^{1}Ssä was born, ^{2}Lä–^{2}t'khi–^{1}za–^{3}gkv the mother of ^{3}Ndu and ^{1}Ssä was born; ^{2}Ngv–^{1}la–^{1}gko–^{2}bbŭ the father of the ^{1}Ndu and ^{1}Ssä was born; ^{2}Ngv–^{1}chwua–^{3}gko–^{2}muṉ the mother of ^{1}Ndu and ^{1}Ssä was born; ^{1}La–^{2}bbŭ–^{2}t'u–^{3}gko the father of ^{1}Ndu and ^{1}Ssä was born; ^{1}Lo–^{3}dsho–(^{3}chwua) ^{1}yü–^{2}sso

Page 20: the mother of ^{1}Ndu and ^{1}Ssä was born; ^{1}Yu–^{4}la ^{2}di–^{2}ddo the father of ^{1}Ndu and ^{1}Ssä was born, ^{1}Mi–^{3}dsho–^{1}lo–^{2}muṉ the mother of ^{1}Ndu and ^{1}Ssä was born; these eight had intercourse (or caused a magic) and there were born ^{1}Ndu and ^{1}Ssä. ^{1}Ndu descended from ^{2}Mùaṉ–^{2}ngv–^{1}gkyi; ^{1}Ssä descended from ^{1}Yü–^{3}gkyi–^{1}dü; the headman descended from a Nāga spring, and the ^{2}dto–^{1}mba from the village. The

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²Llü–¹bu (58) from ²Gkü–¹'a–¹bbŭ; the high heavens replete with stars were made by ¹Ndu (the heavens were made by ¹P'ĕr), the vast lands were made by ¹Ssan̲ (40), but the grass covering the earth was made by ¹Ssä. The able man built the houses, but ¹Ndu (built) the high mountains, but ¹Ssä

Page 21: made the big trees and covered the mountain with trees; the large rocks which fill the gorges and valleys were made by ¹Ndu; 700 boards are cut for shingles and 300 rocks, to weight down the boards (940); in the three summer months if the people (dwelling in the house) do not get wet, this is due to the gods and ¹Ndu. In the valley are cut the green bamboo and ²gya–¹aw (370) are braided (bamboo mats used as walls, in colloquial they are called ²p'iu–²p'iu) and covered with yellow earth they are placed on the side of the house (as walls); in the three months of the winter, the wind does not penetrate hence the people are not cold, this is due to ¹Ndu. On the high alpine meadows the sheep graze, and their wool is obtained, this is due to ¹Ndu; ¹Ndu and ¹Ssä... these phrases are not clear. Speech originated with ¹Ndu, eating and drinking with ¹Ssä. The next rubrics are not clear except that from the cliff of ²Ss–²bpa–²gyi–²bbŭ ¹Ndu (552) nothing could be taken, but there came forth a white silver ¹Ndu–²lv (it was transmitted by ²Ss–²bpa–²gyi–²bbŭ ¹Ndu), ²Gko–²ma–²gyi–²mun̲ ¹Ssä transmitted from the water a golden yellow ¹Ndu–²lv (372).

Page 22: These two ¹Ndu–²lv (372) are used by the people to invite the ²Ngaw and ¹Wu (41) (they are considered the ¹Ndu–²lv of the ²Ngaw and ¹Wu); the turquoise and cornelian ¹Ndu–²lv are considered those of the ¹Ssu and ²Nyi (337); the wooden and rock ¹Ndu–²lv (372) are considered those used to suppress the ³Ch'ou and ²Ndshi (543) at the ³Ch'ou ¹bpö ceremony. The cliff and the water (*see* above) had intercourse and there came forth 360 ¹Ndu–²lv. When the celestial ²dto–¹mba ³Na–²bbŭ–²ssä–³ngu (155) chanted (a ceremony) to Heaven, he used a turquoise ¹Ndu–²lv to suppress the blue (green) demons; when the terrestrial ²dto–¹mba ²Ssaw–²bbŭ–²ssaw–¹la (155) chanted to the Earth he used a golden yellow ¹Ndu–²lv to suppress the yellow demons. In the East ¹K'o–³ts'ä–²ts'ä–²mbbŭ (167) used a ²ddv–¹p'ĕr (conch) ¹Ndu–²lv to suppress the white demons; in the South ³Ssä-²zhi–¹ma–³ngu (167) used a green ¹Ndu–²lv to suppress the green southern demons; in the West ³Na–²ssä–¹ch'ung–³lu (167) used a black ¹Ndu–²lv to suppress the black demons; in the North ²Gv–³ssä–²k'o–¹mba (167) used a yellow ¹Ndu–²lv and he suppressed the yellow demons in the North; in the center ²Sso–¹yu–²dzɪ–²gv (167) used a varicolored ¹Ndu–²lv and he suppressed the varicolored demons.

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Page 23: The celestial 1Ssaw–2yi–2wùa–2de (108) used a 1Ndu–2lv to suppress 2Mi–1ma–1ssä–2ddo (333); 2Ō–1gko–2aw–1gko (62) used a 1Ndu–2lv to suppress 2Yi–1gko–2dti–3na; 2Hä–1ddü–2ō–1p'ĕr (109) used a 1Ndu–2lv to suppress 1Ts'u–1ddü–2ō–1na; 2Dto–1mba 3Shi–2lo (11) used a 1Ndu–2lv to suppress 1Ddv–2ndĕr–3t'khyu–2bpa–2la–1llü (374); 2Mùan̲–3llü–1ddu–2ndzĭ (10) used a 1Ndu–2lv to suppress 2Mùan̲–3llü–1ssu 2ndzĭ; 1Yi–3shi–1ō–2zo (404) used a 1Ndu–2lv to suppress 2Mu–2mbu–2wùa–1lu (378); 3Muàn̲–1p'a–3k'u–3lu (379) used a 1Ndu–2lv to suppress 2Mùan̲–1p'a–3dto–1na (380); 2T'o–2gko–2ngv–3gkv (581) used a 1Ndu–2lv to suppress 2T'o–2ma–2ngv–3gkv; 2Dsho–1wùa–3lu–2szĭ (*q. v.*) used a 2Ndu–1lv to suppress 2Ndza–2mä–2nyi–1ts'ĕr–3ho–2ndza; 1Ddo–3ssaw–1n̄go–2t'u used a 1Ndu–2lv to suppress 2Nyi–1ndo–2ngv–3gkv; 1Ts'o–2zä–3llü–2ghügh (147) used a 1Ndu–2lv and suppressed 2Nd'a–2mä–2gyu–1bpa (383); 2Gkaw–1lä–3ts'ü (148) used a 1Ndu–2lv to suppress 2Ddv–1p'u–1lv–3niu; one day the family invited a 2dto–1mba to make a wooden and stone 1Ndu–2lv

Page 24: to suppress the five regional demons with 1Ndu–2lv of the color of the region; he used 360 1Ndu–2lv to suppress the 360 3Ch'ou–1ts'u 2Ndshi–1ts'u.

After the placing of the 1Ndu–2lv if 3Ch'ou 3shu is not performed 1Ndu is not purified, if 3Ch'ou 3gkü (589) is not performed 1Ssä is not purified. If there is anything bad, it is 3ch'ou (436) that is bad, 3Ch'ou–2ndzĭ–2swue–2p'ä–3mi (941) riding a 3ch'ou horse liberates a 3ch'ou dog; she blocks the road of the 2dto–1mba who performs 3Ch'ou 1bpö; she also closes the road of the invited, and so does the roaming white tiger of the 3ch'ou.

At the time when the three heavens (315) (*see* 2Mùan̲ 1bpö) came forth, but when 3ch'ou came forth and it is not related one must not speak about 3ch'ou, when 3ch'ou came forth there were 13 kinds;

Page 25: the first was the 3ch'ou of the people; when heaven came forth, there also appeared 2Lo–2ndo–2k'o–1ts'u who liberated 3ch'ou, the extent of heaven could not be perceived on account of 3ch'ou (liberated by the former), (the 2dto–1mba) used the blue air to perform 3Ch'ou 1bpö whereupon the heaven's extent could be seen; the 3ch'ou at the tail end of heaven, the winds of the gods blew the 3ch'ou away. The celestial son 2Ddĕr–p'ĕr and the terrestrial female 3Ts'ä–1bpa they were 3ch'ou hence he was not considered a man and she not a woman, (the 2dto–1mba) used a yak to perform 3Ch'ou 3gkü (589) on the edge of heaven, after which he became himself again; she used a plowshare and on the horizon (the edge of the earth) performed 3Ch'ou 3shu whereupon she was herself again. In the daytime there were nine suns but they were not hot on account of 3ch'ou, in the night there were

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ten moons but they were not bright because they were 3ch'ou; on a mountain spur the 2dto–1mba used the grass 2ä–1zhi–2szĭ and performed 3Ch'ou 3gkü after which the suns became hot. On a spur he used a yellow flower 3Ts'ü–1baw–1shi and performed 3Ch'ou–3shu whereupon the ten moons were bright. The 2Sso–1t'o (830) stars were 3ch'ou also 2Shĕr–3ho–2maṉ–1p'ĕr (867) after 3Ch'ou 3gkü (589) was performed

Page 26: with 1Zü–3lü–2bpŭ, over the 2Sso–1t'o stars, and with 1Zü–2k'wuà–2ddü he performed 3Ch'ou 3gkü over the seven stars, then the former could set over the mountain spurs and the latter over the plains. One day 1Ts'o–2zä–3llü–2ghügh and his wife 3Ts'ä–1k̤hü–2bu–1bu–3mi (147) arrived in 2Dzĭ–1gyu–2la–2lĕr 1dü (606), he built the house or (tent) and she burnt incense, they made the 2K'o = peg of the 2Ngaw, and the rocks of 2Ngaw (318); from the mountain the waters descended in torrents (= 1shou 上), and the valleys were flooded, the juniper was washed down (and caught among) and it was born among the rocks of the cliff, and from its wood 1Ndu made his staff. The poplar is born on the spurs, its wood is used to make the 3dtv–1ndü = prop to keep off the 3ch'ou (753); the wood of the 1Bu–2bu–2ss (*Berchemia yünnanensis*) born in the valleys, is used to make the 1Ndo (775). A fish of the pond is used as a sacrifice in 3Ch'ou 1bpö, and the 3Hoa–2dsä–2k'ö (Rumex sp. ?) is used to perform 3Ch'ou 2ch'ĕr (with its leaves like the 2bbŭe is used) from the willow twigs (*Salix myrtillacea* Anderss.) born along the streams, the horse to carry off the 3ch'ou is made, nine good kinds of wood are cut on the mountain to make the 2sso–1shwua (590), the 1Muṉ–1na (= *Rhodod. decorum*) represents the hide (of the 1Bpa–2lĕr–2n̄go–2sso, the last syllable 2sso is used for the 2Sso–1shwua). The 1Mbŭe–1na (= *Quercus semicarpifolia*) represents the bones of (1Bpa–2lĕr–2n̄go–2sso) the 2Sso–1shwua, the 2Llü–1ndzĕr represents the flesh of the 2Sso–1shwua; the fire (3Ch'ou 2ndzi 3mi) represents the inside of the (three animals) the 2Sso–1shwua, the wind its breath, the water the blood, the leaves of the 3Shou–1na (= *Tsuga yünnanensis*) are the hair, the willow-twigs represent the intestines; of the 2Sso–1shwua 999 large ones must be prepared (and used), 777 middle-size ones, and 555 small ones

Page 27: must be used to perform 3Ch'ou 3gkü with their smoke; to all the 1P'ĕr 1Ssaṉ 2Ngaw 1Wu, 2Ō 1Hä; also to 1Ssaw–2yi–2wùa–2de, 2Hä–1ddü–2ō–1p'ĕr etc, etc., to all the 2Yu–1ma (123), 2Dtĕr–1gko (130), etc.

Page 28: 3Ch'ou 3gkü (589) must be performed to 2Ssu–1p'ĕr–1zhi–2lv (84), 2ch'wua–1p'ĕr 3gko–2muṉ (= white rice grain tray), 2Ddv–1p'ĕr 4Yu–2lo 2dto–2ma, incense burner, butter lamp, also to the 1Ssu and 2Lv, and the 3hoa–1lo = the dwelling place of the Nāga = 1Ssu–2wùa 2ngv–2wùa, 1Ssu–2dta 2ngv–3chĕr, etc., etc., also to all the gates of the

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[3]ch'ou and their houses; to the black goat and black elephant, on the men nine times [3]Ch'ou [3]gkü [3]ch'ou [3]shu, and on the women seven times, must be performed after which they are clean. The [3]Ch'ou are chased south, and there they are sent to die. Like the snow mountain the [3]Ch'ou cannot turn around and come back, like the Yangtze, ye [3]Ch'ou cannot turn back.

Page 29: The [3]Ch'ou and [2]Ndshi demons are thrown into the land of the enemy.

Now follows [3]Ch'ou [2]ch'ĕr (823) (*see* [3]Ch'ou [2]ndzĭ [3]mi, and [2]Bpö–[1]mba [2]t'u where the origin of the water is related). The grandfather of the water was [1]Noṉ–[2]ts'ä–[2]zhĕr–[2]zhĕr, the grandmother [2]Dtü–[2]ssaw–[2]ssaw, the father of the water was [2]Mùaṉ–[3]llü–[2]gko–[2]dto, and the mother [1]Ndaw–[2]ō–[1]ndaw–[3]k'v–[2]k'v; we use the [2]Dtü–[2]yu–[1]gko–[2]ngaw–[1]gyi water and the [3]Dsu–[2]yu–[1]na–[2]ngaw–[1]gyi to perform [3]Ch'ou [2]ch'ĕr (823). We perform [3]Ch'ou [2]ch'ĕr on all the gods, etc., (previously ennumerated), also on the [2]ds–[1]lĕr (49) and hand drum (408), and 99 sets of books, and on [1]Ndu [1]Ssä. [2]Dso–[2]t'u–[2]ggŏ–[1]szŭ [2]Yu–[1]ma (2)) pronounces a [3]Hoa–[2]lü: [2]Ä [2]sso [4]ggŏ [1]la [2]sso [2]bä [1]dtv [3]ch'i [3]llü [3]llü [2]sso–[1]wuà–[2]haw; this is now followed by another [3]Hoa–lü (Dhāraṇī) [1]Ggü [1]dt'a [2]muṉ

Page 30: [1]ma [3]llü [2]dzhu [2]mi [2]ggü [1]dt'a [2]bpa [1]ma [3]llü [2]dzhu, [2]Ō [2]muṉ [2]aw [1]gkü [2]ssu [2]dti [2]bä [4]yu [1]yu, [2]sso [2]sso [2]sso [2]sso [2]lü [2]sso [2]nv [2]sso–[1]wuà–[2]haw; if the headwaters are closed up, then at the tail end the frogs become extinct (they cannot lay their eggs in the dry ground), the water of the [3]ch'ou we pour into the valley.

Now follows [1]Ndu [3]ndü = to invite [1]Ndu (actually to chase [1]Ndu from his place to where the ceremony is performed). We take wine and food and go north to invite [1]Ndu, we give him a white horse to ride, in the South we invite [1]Ssä, we give her no grain, but give her a [3]lä–[1]na = a black cow to ride; to the headman and middle man we give fat and lean meat, to the cow and horse we give green grass; with the juniper of the high cliff and honey from a high alpine meadow,

Page 31: first drawn wine, clean tea, butter from a yellow (red) cow, fine wheat flour, with these we perform [3]Ch'ung–[2]bpa ([2]bä) before [1]Ndu and [1]Ssä. May the gods descend from heaven, like the quickly flying crane and eagle, give the [2]dto–[1]mba power and protect him; may the gods descend like the tiger and leopard from the high mountain, and like the otter and the fish (as quickly). Let [1]Ndu [1]Ssä protect the [2]dto–[1]mba as when the pidgeon descends, the summer has arrived; give him a [1]bä–[2]k'o (872), in his hand iron, let him walk like the gods, things that I cannot see, give me your eyes so I can see, what I cannot hear, give me your ears so I can hear, (whereupon) I shall be able to

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accomplish everything whence the gods will attain fame, I shall be able to do the same as ¹Ndu and ¹Ssä accomplish with their hands, (give me the power) to enable me to suppress all the lean demons, the ¹Nyu demons (335) (let me) throw them over the cliffs, and cause the enemies to die on the spurs; let the leopard die in the valley; let me have the power like ¹Ndu ¹Ssä who never decay and remain forever firm and strong.

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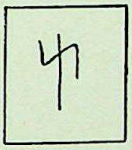
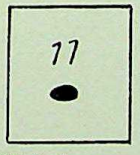
(936) The juniper gate of the gods is called the ³Khyü–²ss ¹Hä ²k'u = juniper wood god gate. It is the central main gate erected for the ceremony in the court of the house where it takes place; (*see* diagram). The gate consists mainly of one cross and two side bars of juniper wood, in the absence of juniper wood, juniper boughs are tied to the four corners of the gate (main and two side gates).

(937) The ²Wan–²t'khye–¹yi–¹lä are ¹bpö–²ss (96), it is not clear what they actually represent. The meaning of the name is ' left break right bend '. They are made of wood and are apparently guards who keep the ³Ch'ou demons in check; they are of this shape  , there are nine of them, three at three of the lateral gates of the ³Ch'ou demons, there should actually be nine Ch'ou gates.

(938) The idea of a black elephant is foreign to ¹Na–²khi shamanism and must be a relic from India where purification ceremonies are performed with goats and cows, the shadow of the animals purifying objects and places; the ¹Na–²khi lead the black goat about the places to be purified. They have apparently forgotten that the shadow of the goat is supposed to purify. *See:* Garuḍa Puranam.

(939) The ²Nyi are the evil counterparts of the ²Ngaw. The ²Ngaw reside on the top of the house, where the ²Nyi are not permitted. (*See*: ³T'u ²gkv of this ceremony). They are written with the numeral ¹nyi = two and a fat black dot beneath indicating evil  .

(940) ¹Na–²khi houses in ancient times had wooden shingles which were weighted down with rocks. This is still done in ²Bbĕr–³ddĕr and Yung–ning to–day. *See: The Ancient Na–khi Kingdom*, etc., Plates 132, 227, 234, 249.

(941) She is the female ³Ch'ou (demoness) who liberates all ³ch'ou, she is not identical with ²Lo–²ndo–²k'o–¹ts'u–³ch'ou.

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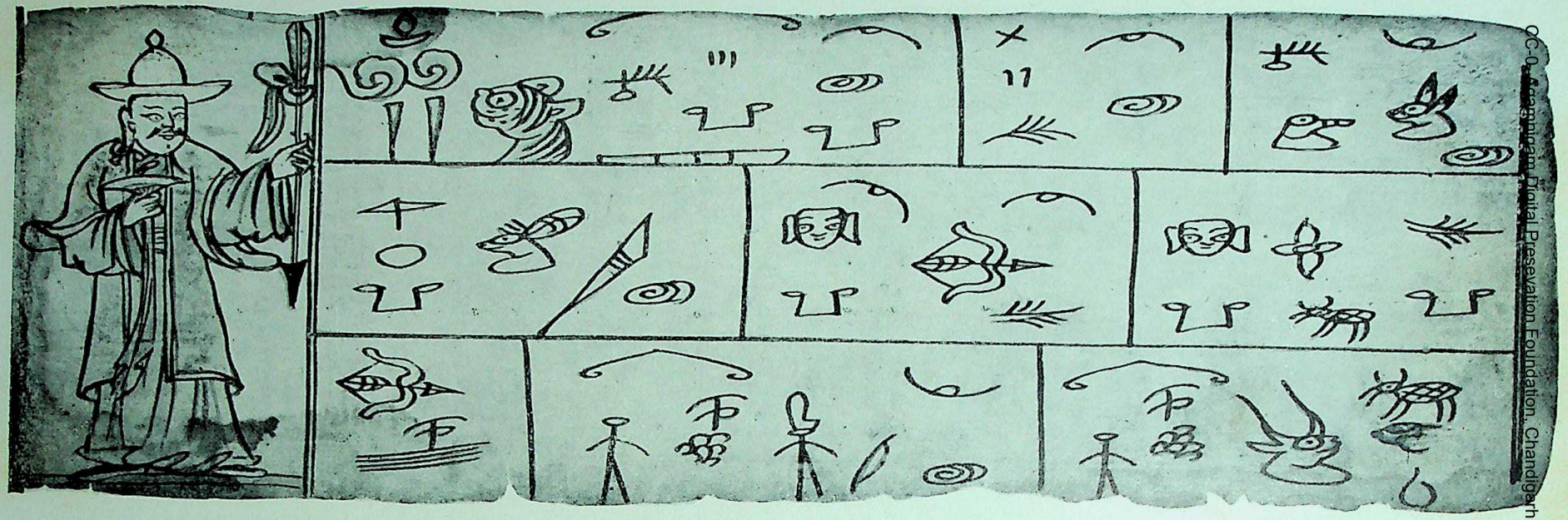
PLATE J



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First Page of *Ms.*, no. 5043, ^{3}Ch'ou ^{2}ndzĭ ^{3}mi. The figure on the left represents ^{3}Ch'ou–^{3}shu–^{1}gkyi–^{2}mbĕr, it can also depict the ^{2}Dto–^{1}mba ^{1}Ndaw–^{2}wuà–^{1}ndaw–^{2}ddo who is figured on paintings holding an arrow.

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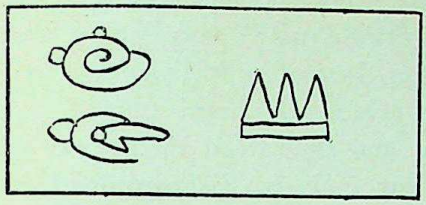

^{3}CH'OU ^{2}NDZĬ ^{3}MI or
Ch'ou eaten (experienced) forget

Explanation of symbols in the title:

The first upper symbol ^{3}ch'ou has already been explained (*see* ^{1}Ndu ^{1}Ssä ^{3}ch'ou ^{3}shu); beneath is the symbol read ^{2}ndzĭ = to eat, it represents a mouth with a piece of meat in it, thus it is a compound symbol. Here the word ^{2}ndzĭ has the meaning of having experienced, having tasted what impurity, immorality is. The last symbol represents fire = ^{2}mi, it is here used phonetically for the verb ^{3}mi = to forget. The *ms.*, translated here is no. 5043, it is a ^{2}Dto–^{3}la book, beautifully illuminated; the picture represents ^{3}Ch'ou–^{3}shu–^{1}gkyi–^{2}mbĕr, the ^{2}dto–^{1}mba who controls or is able to drive out the ^{3}Ch'ou ^{1}ts'u = demons of impurity (163). In his left he holds an arrow, in his right a ^{2}ds–^{1}lĕr (49). He may also represent the ^{2}dto–^{1}mba ^{1}Ndaw–^{2}wuà–^{1}ndaw–^{2}ddo, usually figured holding an arrow.

In 1947 I secured four other *mss.*, bearing that title and belonging to the ^{3}Ch'ou ^{1}gv ceremony. One is a very old ^{2}Dto–^{3}la *ms.*, no. 6054, which on its first page has a miniature of a golden yellow ^{2}bpö–^{1}mba or Amṛta vase resting on a growing lotus; out of the mouth of the vase project three green leaves. Of two, *mss.*, no. 6055 and 6056 respectively the origin is unknown, *ms.*, no. 6057 came from ^{2}Mun̲–^{3}shwuà–^{2}wùa village, this latter *ms.*, is very well written.

The first fifteen pages of *ms.*, no. 5043 are divided into three lines each, the last three pages consisting of Dhāraṇī are divided into four lines.

Translation of text:

Page 1: In the beginning, the first to appear was heaven and earth, at that time ^{3}ch'ou had not yet appeared, man had as yet no ^{3}ch'ou. Where heaven appeared there appeared ^{2}Lo–^{2}ndo–^{2}k'o–^{1}ts'u–^{3}ch'ou (941) (or ^{2}Lo–^{2}ndo–^{3}ch'ou–^{1}ts'u–^{3}mi). Where the latter came forth, heaven could not appear because of ^{3}ch'ou; where heaven could not come forth there ^{3}Ch'ou ^{3}shu was performed (purified by smoke) whereupon heaven could not yet appear and spread, but the white wind of the gods dis-

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its wood the staff of ¹Ndu was made; the poplar was born on the spurs (hills), and from its wood was made the ³Dtv–¹ndü (prop, *see*: ³Ch'ou ³dtv ¹bpö); from the ¹bu–²bbŭ wood (*Berchemia yünnanensis*) the ²Mbĕr–¹dtv(51) of the ³Dto ³k'ö ceremony are made. In the beginning when there was no otter, the fish were in the ponds, the fish were used as a sacrifice to the ³Ch'ou demons, the ³Hoa–²dsä–²k'ö (a species of Rumex) is used for ³Ch'ou ²ch'ĕr(823) (its leaves are used like those of the ²bbŭe = Artemisia), from the willow with the white root a horse is made to carry off the ³ch'ou, the ²Ngaw–¹bpa–¹na (129) eats the leaves of the ¹Mun̲–¹na (= *Rhododendron decorum*) and with its milk ³Ch'ou ²ch'ĕr is performed on men; with the marrow of the fish ³Ch'ou ²ch'ĕr is performed on the women. With the dew of the ¹Mun̲ ¹ndzĕr = Rhododendron sp., and the ²Shwua–¹ndzĕr (=*Rhododendron rubiginosum*), and the white spruce (= ²llü ¹p'ĕr) of the high alpine meadows ³Ch'ou ²ch'ĕr is performed that is with the dew of these.

In the East the water issuing from ³Ch'ĕr–³t'a–¹gyu–³wu (a tiger's head)(885), in the South the water issuing from ²Yi–²mbĕr–¹ho–³mun̲ (a dragon's head), in the West the water issuing from ¹Mi–³yu–¹ma–³mbu (peacock's head), in the North the water issuing from ¹Lĕr–²mbö–¹gyu–³wu (frog's head) is used to perform ³Ch'ou ²ch'ĕr. The water from silver mountains, and the water from gold (bearing) valley streams, from the turquoise (bearing) mountain and cornelian (bearing) valley, is used to perform ³Ch'ou ²ch'ĕr; with water issuing from the top of Sumeru(770), from the wish-granting tree (772), from Manasarowar (771) lake, and ³Dsä–²dsä–¹ha–²lv–²mä(250) issuing water, etc., etc., we perform ³Ch'ou ²ch'ĕr, all these waters we pour into the silver, golden, ¹ō and ¹ch'ung ²bpö–¹mba(38), and the ²dto–¹mba performs ³Ch'ou–²ch'ĕr on the family. From this we come forth as clean as a mirror and white as the conch, after having performed nine times ³Ch'ou ²ch'ĕr the men are clean, after seven times ³Ch'ou ²ch'ĕr has been performed on the women, the latter are clean.

The family has no more illness, let the family have plenty of ¹nnü and ¹ō and abundant riches. Now follow Dhāraṇī:

²Ō ²mun̲ ¹p'a ²bpa ²muàn̲ ²yu ³ch'i–³mbu ⁴khyu ²ts'ä ¹lo, ²Ō ²mun̲ ²ggü ²sso ²muàn̲ ²yu ³ch'i–³mbu ⁴khyu ²ts'ä ¹lo, ²Ō ²mun̲ ²dto ³dsaw ²muàn̲ ²yu ³ch'i–³mbu ⁴khyu ²ts'ä ¹lo, ²Ō ²mun̲ ¹ma ²haw ²mi ¹ho ¹lĕr ¹ho ¹p'ä ²sso–¹wuà ²haw, ²Ō ²mun̲ ²dtü ²bä ¹ndzī ¹ssaw, ²Ō–²mun̲ ⁴p'ü ¹p'ü ²sso–¹wuà–²haw, ²Ō ²mun̲ ²yi ²gko ¹ndzī ¹ssaw ²sso–¹wuà–²haw, ²Ō ²mun̲ ²ä ²bpa ¹ndzī ¹ssaw, ²Ō ²mun̲ ²dtü ³dsaw ¹ndzī ¹ssaw, ²Ō ²mun̲ ²mba ²yi ¹ndzī ¹ssaw, ²Ō ²mun̲–²ssaw ²k'ö ¹ndzī ¹ssaw, ²Ō ²mun̲ ¹na ²gko ¹ndzī ¹ssaw, ²Ō ²mun̲ ³ssu ¹lĕr ²ngaw ¹ndzī ¹ssaw, ²Ō ²mun̲ ²dtü ²ngaw ¹ndzī

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^{1}ssaw, ^{2}Ō ^{2}mun̲ ^{2}ngaw ^{2}ndaw ^{2}ndaw ^{1}ndzī ^{1}ssaw, ^{3}ds'ĭ ^{2}ndaw ^{3}ds'ĭ ^{2}ndaw ^{1}ndzī ^{1}ssaw, ^{1}Mä ^{2}nnü ^{1}mä ^{2}nnü ^{1}ndzī ^{1}ssaw, ^{1}mä ^{2}nnü ^{3}llü ^{3}shou ^{1}ndzī ^{1}ssaw, ^{1}mä ^{2}ssaw ^{2}nyi ^{1}ndzī ^{1}ssaw, ^{2}ō ^{1}bpö ^{2}mä ^{1}ndzī ^{1}ssaw, ^{2}ä ^{2}bpa ^{1}yu ^{3}shou ^{1}ndzī ^{1}ssaw, bpö ^{2}lü ^{1}ndzī ^{1}ssaw, ^{2}bpa ^{2}lü ^{2}bpa ^{2}ndaw ^{1}ndzī ^{1}ssaw, ^{1}ssaw ^{2}k'ö ^{1}yu ^{3}shou ^{1}ndzī ^{1}ssaw, ^{2}ä ^{2}bpa ^{1}yu ^{3}shou ^{1}ndzī ^{1}ssaw, ^{2}mä ^{2}nnü ^{2}bpa ^{2}dta ^{1}ndzī ^{1}ssaw, ^{3}ds'ĭ ^{1}ndaw ^{3}ds'ĭ ^{1}ndaw ^{4}ho ^{1}pä, ^{2}mi ^{2}ndaw ^{2}mi ^{2}ndaw ^{4}ho ^{1}p'ä, ^{2}Dso ^{2}ndaw ^{2}dso ^{2}ndaw ^{4}ho ^{1}p'ä, ^{2}nyi ^{2}ggü ^{1}dtĕr ^{1}ma ^{2}muàn̲ ^{3}llü ^{2}ts'u, ^{2}dso ^{2}ggü ^{1}dtĕr ^{1}ma ^{2}muàn̲ ^{3}llü ^{2}ts'u, ^{2}k'aw ^{2}ggü ^{1}dtĕr ^{1}ma ^{2}muàn̲ ^{3}llü ^{2}ts'u, ^{2}haw ^{1}la ^{2}haw ^{1}la ^{1}dtĕr, ^{2}mi ^{2}lü ^{2}mi ^{2}lü ^{1}dtĕr, ^{2}dso ^{2}ggü ^{2}bpa–^{3}ch'ou.

There are several thousand kinds (in this book) but you must think of several ten thousands.

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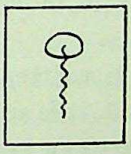
(942) ^{2}Mùan̲–^{2}zo–^{1}ddĕr–^{1}p'ĕr was a celestial man = ^{2}mùan̲–^{2}zo, and ^{1}Dü–^{3}mi–^{3}ts'ä–^{1}bpa a terrestrial woman – ^{1}dü–^{3}mi.

(943) The Yangtze completely encircles the Li-chiang district except to the south, so the ^{1}Na–^{2}khi ^{2}dto–^{1}mba who wrote this had in mind the stretch of the Yangtze from Shih-ku 石鼓 north, and then again south to Tzu-li-chiang 梓里江 where a chain bridge crosses it.

(944) Descendants in ^{1}Na–^{2}khi are called ^{2}t'khyu, there is a special symbol for this syllable and meaning, namely  an egg and liquid issuing, hence those issuing from one egg.

(945) ^{2}Dzī–^{1}la–^{1}ä–^{2}p'u (143) is the personification of the second Heaven.

(946) ^{3}Ts'ä–^{1}k̤hü–^{1}ä–^{2}dzĭ–(^{2}ndaw) is the wife of ^{2}Dzī–^{1}la–^{1}ä–^{2}p'u and she is considered the personification of the second Earth. *See*: The ^{2}Mùan̲ ^{1}bpö Ceremony in *Monumenta Serica*, Vol. XIII, p. 158.

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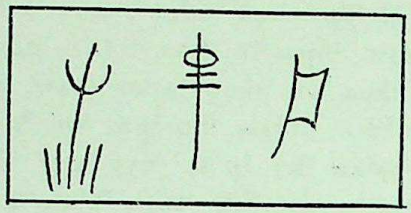

[1]BPÖ [2]LÜ [2]K'U

Explanation of symbols in the title:

For explanation of title *see* [1]Bpö [2]lü [2]k'u of the [2]Ssu [1]gv ceremony. This particular *ms.*, here translated, no. 1677 belongs to the [3]Ch'ou [1]gv or [3]Ch'ou [1]na [1]gv ceremony, and is in the Library of Harvard–Yenching Institute. Another *ms.*, of the same title belonging to [3]Ch'ou [1]gv or [3]Ch'ou [1]na [1]gv ceremony was secured by me in 1947 from a [2]dto–[1]mba of the village of [2]Mun–[3]shwuà–[2]wùa (*ms.*, no. 6058).

All the larger ceremonies have a *ms.*, entitled [1]Bpö [2]lü [2]k'u, but while those entitled [1]Ndu [1]dtü, [1]Ndshěr [3]tsa, [3]Ch'ung–[2]bpa [3]ngyi, [2]P'u–[1]la [3]ssaw, [1]Mb'a–[2]mi [3]dshi are all alike with very minor exceptions, every [1]Bpö [2]lü [2]k'u is different; it might be called a key book to a ceremony.

On *ms.*, no. 6058 the title is written like above but amplified with the symbol for porcupine = [1]bpö, it is used for [1]bpö of the first syllable in the title of the book. The last two symbols on the cover of the book read [2]ō–[2]mä = indeed, yes, that is so; it takes the place of the colloquial affirmative [2]wùa–[2]mä.

The [1]Bpö [2]lü [2]k'u of the larger ceremonies, especially those concerned with the evicting of demons, are very interesting and important because they give not only the names of the demons dealt with in the ceremony, but also their origin and where they dwell, etc. Of special interest are the [1]Bpö [2]lü [2]k'u of the large [3]Dto [1]na [3]k'ö and [2]Hăr–[2]la–[2]llü [3]k'ö ceremonies, also of the [2]Ō [1]p'ěr [2]Ō [1]na [1]bpö ceremony.

The [3]Ch'ou [1]na [1]gv [1]Bpö [2]lü [2]k'u is chanted in the evening before the actual commencement of the ceremony, when incense sticks are lighted and placed by the gates through which the [3]Ch'ou demons enter, while in a bowl or earthen tile (Chinese curved tile, back of tile to the ground) a live charcoal is placed on which flour and pork fat are put as offering to the [3]Ch'ou [1]ts'u; this tile is then placed before the central tree (*see* Plate 55) of the [3]Ch'ou demons. The chanting of [1]Bpö [2]lü [2]k'u is followed by [1]Ndu [1]dtü and [1]Ndshěr [3]tsa.

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Translation of text:

Page 1: ²A ²la... etc. ²A–²na–²nyi = when everything was inarticulate. When nothing had appeared as yet, at that time, they thought of the ²Ssaṉ–¹nyi who perceived with his keen eyes what ailed the family. They dwelt at ²Lv–²nggü–¹p'ĕr–³ds'ĭ–²ts'o, unknown demons must be chased to ²Mùaṉ–²ngv–¹gkyi;

Page 2: unknown guests must not be entertained they are sent to ¹Dü–³mi–²k'u. Unknown affairs are within the bone, unseen affairs are in the mutton shoulder blade (the idea is that the householder is unaware of these, but the sorcerer can reveal the affairs in the bones and shoulder blade). The family sends a fleet–footed boy to all the horoscope casters (as enumerated in ²Mùaṉ ¹bpö *q. v.*). Nothing has been revealed (appeared) except the ³Ch'ou and ²Ndshi were revealed in the shoulder blade. For all known demons

Page 3: ³Ch'ou and ²Ndshi ¹bpö must be performed. The family did nothing in the daytime which was not prescribed by ¹Ndu, after ¹Ndu came ¹Ts'o–²zä–³llü–²ghügh and dwelt under heaven, afterwards the people dwelt there and worked; the family did nothing at night except what ¹Ssä did, how she took care of the grain, after her came ¹Ts'o–²zä–³llü–²ghügh and he dwelt on the land, and the people (were as numerous) as the birds. All his descendants dwelt on one spur (the meaning is that they followed his custom) like the winged creature sitting (or roosting) on one side of a tree. On the left of everything that is quick ³Ssu(527) is quick, on the right of everything that is good ³Ssu is good. Nine days ³Ssu protects, seven days ³Ssu protects. The ²dto–¹mba says, chasing other people's demon I myself have no illness, if other people entertain guests,

Page 4: I am not hungry. The road other people build, I do not travel on, (the meaning is he performs his ²dto–¹mba business and concerns himself not about the affairs of others). The bridges other people build, I do not cross; he follows in the footsteps of his father and his mother, as a mould for a plowshare which is always the same, he does not change the ancient custom. So does the family follow the ancient custom, he does not kill the people nor the son of the chief; as he is unable to hunt he does not hunt the tiger; he does not know how to set traps hence does not trap the crane. He does not chase the stags nor serow = ²yi of the Nāgas when he herds sheep on the alpine meadow. There follows an enumeration of deeds which he confesses not to do or to have done as cutting trees on the mountain, etc.

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Page 6, rubric ten: Although cold and shivering in the winter we do not use the clothing of the 3Ch'ou and 2Ndshi, although (once) within a year we suffer from hunger (947), still we do not eat the food of 3Ch'ou and 2Ndshi.

It then relates of the origin of animals as the sheep on the alpine meadow, the pig in the valley, the chicken in the nest. After the 12 kinds of animals originated, 3Ch'ou and 2Ndshi were not permitted to appear with them, but they came just the same as the earring goes with the ear, they became the companion of the 12 kinds of animals (in other words they originated at the same time).

Page 10, rubric nine: In the beginning the celestial 2La–1dshi (1Na–1dshi) 1Ssaw–2yi–2wùa–2de(103) was the mother of the 1P'ĕr 1Ssan̲, the sun is the mother of the day, and the moon the mother of the night.

2Ghügh–1yü–2ghügh–3p'u–2p'u is the mother of the clouds and wind; 2Ghügh–1yü–2ghügh–3ts'ü–2ts'ü is the mother of the 1Zä 1nä 3Ts'ü (948). The 2Ghügh–2mun̲–1na–3lä–1gka (the male phoenix) is the mother of all winged creatures; 2Ghügh–1ndzɪ–2gko–3lä–3mä is the mother of the crane and eagle, Mt. Sumeru (770) is the mother of all the mountains, 1Ha–2yi–2boa–1daw 1ndzĕr(772) of all the trees, Manasarowar(771) of all the lakes, 3Dzä–2dzä–1ha–2lv–2mä(250) of all the rocks. 2K'wua–1ddv–1la–2bbŭe(949) is the mother of the domestic and wild animals.

Page 11: 1Nnü–2ndzi–3non̲–1bu is the mother of the 1nnü 2nä 3non̲(950). 1Ō–2ndzĭ–1dshi–1bu(951) is the mother of all the grains; 3Ts'ä–1k̲hü–2bu–1bu–3mi is the mother of the 1P'ĕr and 1Na = the Tibetans and 1Na–2khi, 2K'ö–1ddv–2gv–2ssu is the mother of the Nāga 2Ssu–1ssü–2szĭ (255), 2K'ö–1ddv–2gv–2lĕr(952) is the mother of the 2Dzɪ and 1Ts'o (the pre–flood ancestors, and the post–flood ancestors); 1Ssu–2mä–1na–1bpŭ (9, 930) is the mother of the 1Ssu and 2Nyi Nāgas. 2Mi–1ma–1ssä–2ddŏ (333) is the mother of all the 1Ddv and 1Dsä(39), 2Gkü–1zaw–1na–2mun̲(333) is the mother of all the 1Ts'u and 1Nyu(335), 1Lv–2mä–2mun̲ 1ghügh(94) is the mother of the 2Mun̲ and 1Ghügh(47) demons. 1Ggŏ–2gkv–1ggŏ–1mbbŭe is the mother of the 3Gkv 1ts'u 1Lv 1ts'u(953). 1N̄gan̲–2zhi–2dso–2bbŭ(781) is the mother of the 1Dtĕr and 2La(781) demons; 2Boa–1dü–2ds–1lĕr–1zhĕr is the mother of the 1Zhĕr and 2La(954) demons. 1Mä–2ssä–2dto–1mbbŭe is the mother of the 1Dto and 1Mbbŭe(783) demons; 2Bpa–2k'u–2bpa–2mbu is the mother of the 2Mbu and 3K'u demons. 3Gkyi–2ss–1mbĕr–1lĕr is the mother of the 3Gkyi and 1T'khi(767) demons. 2Ghügh–1k̲hü–2lv–1lĕr is the mother of the 2Ngyi(768) and 2Ō demons(955). 1Yu–2ndzĭ–2ä–2dzĭ is the mother of the 2Ts'u and 1Yu(810) demons (*see* 1Bpö 2lü 2k'u of 2Hăr–2la–1llü 3k'ö). 2Mùan̲–3llü–2ggŏ–1ssaw is the

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mother of the ¹Ndo (775) and ¹Khyü (956) demons (*see* ³K'ö–¹dzo of ³Dto ¹na ³k'ö); ³Dto–²ssu–(²shi–) ²k'o–¹ngv–¹ma is the mother of the ¹Dto (957) and ¹Ndo demons. ²Lo–²ndo–²k'o–¹ts'u–³ch'ou (958) is the mother of the ²K'o and ²Ndshi. ²Lo–¹ndo–³ch'ou–¹t'su–³mi is the mother of the ³Ch'ou and ²Ndshi (543) who liberate the ³Ch'ou nd ²Ndshi demons.

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(947) Most ¹Na–²khi families suffer hunger during the spring months, when food stocks are low, the grain set aside for sowing is sometimes eaten or part of it. Until the late spring–crops come in, many a ¹Na–²khi will go to sleep hungry. This holds good especially when in the previous summer hail destroyed the crops. At such times the farmers will send out their children to dig the young fronds of the ¹ndi = Braken fern (*Pteridium aquilinum*). The ¹Na–²khi have a saying: ¹Ndi ²zo, ¹ndi ²gkwuo–¹gkwuo, ²zo ³gkyi ¹gko ²lä ³shĕr = fern young, fern (frond) curled, child small inside again redeemed. The meaning is that when the young Braken fern appears there is no danger of children to die of hunger.

(948) Their origin is related in a *ms.*, called ¹Zä ³mä as follows: In the lake ³T'a–²la–¹gyu–²ts'u (³K̠hü) there came forth a golden yellow egg, the latter caused a magic and there came forth the celestial male and female ¹Yü–²gkyi and ¹Yü–³mun̲, they went to dwell in the lake ³T'a–²la–¹gyu–²ts'u; one year they sat looking east, and there were born seven white wood element eggs, one year they looked south, and there came forth seven red fire element eggs, one year they sat looking west, and there were born seven black metal element eggs; one year they sat looking north, and there were born seven yellow water element eggs; one year they sat looking up between heaven and earth and there were born seven spotted earth element eggs.

They sat on the eggs at night, but they did not become hot, the eggs were three years old; (they) sent for ³Shi–²lo to the 18th heaven who said I need not descend, the eggs will hatch, after nine months and 13 days there were born the ¹Zä and ³T'sü. From the eastern wood element seven eggs came forth ¹Zä–¹p'ĕr ²k'o ¹dzu and ³Ts'ü–¹p'ĕr ¹ndza–¹dzu=the white ¹Zä born with horns, and the white ³Ts'ü born with fangs, they went to dwell at a white mountain, white cliff and at the shores of a white lake. This is repeated for the South where the color is red instead of green; for the West where everything is black and the element is metal, for the North where the color is yellow and the element is water; for the center where the color is spotted and the element is earth. (*See* ¹Zä ³mä ceremony).

(949) ²K'wua–¹dtv–¹la–²bbŭe (²mä = mother), a horned, cloven–hoofed, female ruminant of mythical origin, also known as ¹nnü ²nnü ²hö ¹ä–²mä = the mother of domestic (and) wild animals. Said to be the female of the Unicorn or ¹Ssĭ–²mä–²k'o–¹t'khi = (the) one, a, (with) horn, spine, or the ¹Ssĭ with one horn like a spine.

(950) The ¹Nnü are domestic animals and the ³Non̲ are their protectors. ¹Nnü–²ndzĭ–³non̲–¹bu is apparently the name of one of the 18 ³Non̲ (210). In the books of the ³Non̲ ¹bbŭ ceremony are enumerated the various ³Non̲ but no names are given only whom they protect.

(951) ¹Ō–²ndzĭ–¹dshi–¹bu a spirit or god, protector of the grain, not identical with ¹Ō–²mä–¹hä (154). ¹Ō stands for grain or a box full of grain, ²ndzĭ = to eat, ¹dshĭ = earth, ¹bu is here a phonetic.

(952) For ²K'ö–¹ddv–²gv–²lĕr *see* discussion and notes pertaining to page 1 of *ms.*, ¹Khyu–³t'khyu ¹Ssu ¹'a, also note 351.

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(953) The ³Gkv ¹ts'u are demon(s) who prevent grain from ripening causing the ears to be empty; they are also the cause of people being ugly and fat. The ¹Lv ¹ts'u cause fields to be covered with sand by causing floods which inundate fields leaving a deposite of sand. These demons belong to the ¹mbbŭe type that is demons of sterility (783).

(954) The ¹Zhĕr ¹ts'u and ²La ¹ts'u are demons and are propitiated in a small ceremony called ¹Zhĕr ¹ts'u ²La ¹ts'u ³bpŭ or to escort the ¹Zhĕr and ²La demons. Their mother, as described also in a *ms.*, belonging to the above ceremony (*mss.*, nos. 898, 1229, 5131), was ²Boa–¹dü–²ds–¹lĕr–¹zhĕr, she liberated the leopards = ¹zhĕr (another name for leopard besides ²Ndshi and ¹Ndshĕr) from the high mountains, the ²La or tiger from the deep forests, the wild dogs from the lower mountains, the wild cats from the cliffs, the fox from the fields, the fish and otter from the lake, the cranes and eagles from the clouds, the stags and serows (275) from the high mountains on which the fog and mist settle, the deer and musk deer from the pine covered spurs, the boar and bear from the forests with springs where the ²Mun (47) reside, the Stone and Amherst pheasants from the valleys. She sent the tiger after the red cows, the wolf after the sheep on the alpine meadows, the leopards after the dogs, the wild cats after the chickens on the grain racks, and diseases on the grain. The ¹Zhĕr ¹ts'u ²La ¹ts'u cause the ears of the grain to be empty, and the wheat attacked by ergot, etc. They cause jaundice in the winter, dysentary in the summer and also diseases of the liver. The ²dto–¹mba is beseeched to kill them.

(955) *See* note 544. In a very rare *ms.*, no. 7000, entitled ²Ō ²lä ¹nnü ¹bpö performed for a woman who after two or three years of marriage is still childless (the first syllable ¹ō stands here for the female egg (ovum) and the ¹nnü for the male semen (spermatozoa), ¹bpö ceremony, both ¹ō and ¹nnü are mentioned, for her childless state may be due either to her or to him) we read as follows: " In the beginning ²Ghügh–¹yü–²ghügh–¹ma descended flying from on high to the land (page 2, first rubric) where it made a nest from the white clouds, and from white down feathers it made its bedding, it laid nine pairs of eggs. From one pair came forth the ¹P'ĕr and ¹Ssan (40), from the second pair the ²Ngaw and ¹Wu (41), from the third pair the ¹Ō and ¹Hä (42) from the fourth ¹Ndu ¹Ssä (211), from the fifth the able and wise, from the sixth those who could measure by rod and span, from the seventh the ²Ndzĭ and ¹Ndü (737), from the eighth the ²Dto–¹mba and ²Llü–¹bu (58) and from the ninth pair ²Ō–¹p'ĕr–²mùan–²ndv the ²Ō–¹p'ĕr with the broken toes and ¹Ō–²mä–¹miu–¹mun = the ¹Ō–³mä with the blind eyes.

(956) The ¹Ndo have been fully explained under (775) but the name ²Mùan–³llü–²ggŏ–¹ssaw does not appear as one of their several mothers. The ¹Khyü are their companions, they are demons who are said to cause people to see demons in the daytime, and make them hear all sorts of noises during the night.

(957) There are ¹Dto demons, and ³Dto read in the third tone, who are not demons but substitutes for an ill person. The latter are also called ¹Mun–²khi ²ä–¹bpa, ¹mun–²khi means Rhododendron man because human figures are made, eighteen in number, of *Rhododendron decorum* twigs called ¹mun; nowadays they are made of willow twigs (*see* Plate 56). These ³Dto take the place of the ill person whose soul and life are thus ransomed. They are equivalent to the Tibetan Bön lto ལྟོ, *see* Tucci, *l. c.*, 726. There are however ¹Dto demons who are mentioned with the ¹mbbŭe demons (783), but their origin is not known to me.

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(958) According to this *ms.*, ^{2}Lo-^{2}ndo-^{2}k'o-^{1}ts'u-^{3}ch'ou and ^{2}Lo-^{2}ndo-^{3}ch'ou-^{1}ts'u-^{3}mi are not identical, one, the former is the mother of the ^{2}K'o (^{2}Mùa̲n-^{2}zo-^{2}k'o-^{2}lo-^{2}zo) and ^{2}Ndshi (369) and the latter of the ^{3}Ch'ou and ^{2}Ndshi, *see* note 543; both are females. As has been stated elsewhere, the term mother of either spirits, gods, demons, etc., does not always indicate that the being is a female; the word mother is often used in a non-physical sense. *See* note 968.

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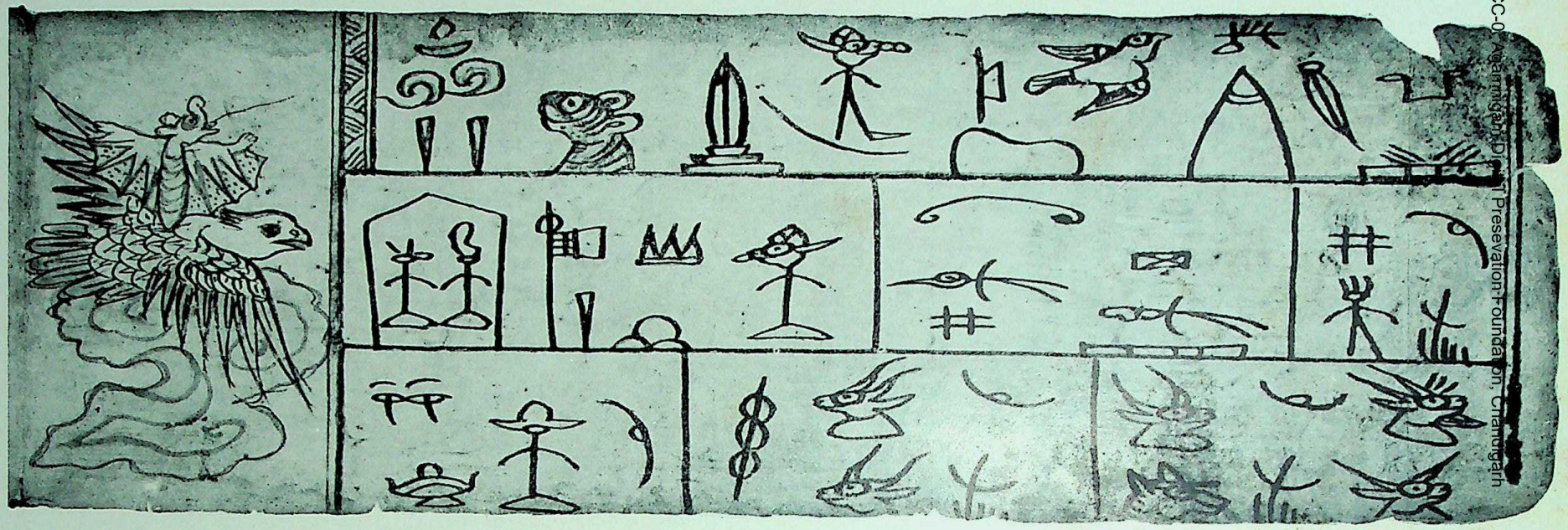
PLATE K



First Page of *Ms.*, no. 1624, ¹Bpö ¹p'a ³gko ¹shu.

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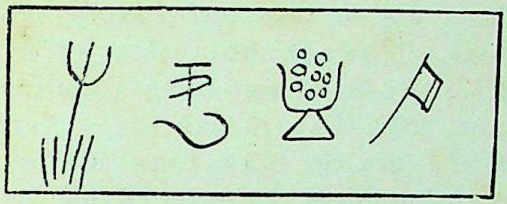

[1]BPÖ [1]P'A [3]GKO [1]SHU or
To search for (the books of the)
[1]Bpö and [1]P'a, *i. e.* books
of divination

Explanation of symbols in the title:

The first symbol read [1]bpö has many meanings, one is ceremony, it represents the trees, [3]k'o–[1]byu, etc., used at a ceremony; it can mean to chant or pray for at all ceremonies books are chanted, it can also stand, as here, for a [2]dto–[1]mba or [2]bpö–[1]mbö, for the next symbol is read [1]p'a = sorcerer or [2]Llü–[1]bu[58]; a picture or symbol for a [2]Llü–[1]bu has always the one here shown near the hands of the figure but the figure is here omitted; thus the two first symbols stand for a [2]bpö–[1]mbö and a [2]Llü–[1]bu *q. v.* The third symbol represents a bowl with grain = [3]gko, *see* [3]Gko [3]ō, it has been here introduced because at every performance, whether by [2]Dto–[1]mbas or [2]Llü–[1]bus grains are offered or thrown at the banners representing deities or other spirits. The word book does not occur in the title, but the *ms.*, contains the story of the search = [1]shu, for books of divination. The last symbol [1]shu = iron, the picture of an axe or hatchet is used here phonetically.

The books of divination are usually called [3]Dso–[2]la, and the use of the [3]Dso–[2]la books to divine something is called [1]Ō [1]p'i [2]bä. They are of paramount importance, for without the books of divination no ceremony can be performed, except [2]Mùan [1]bpö or the Sacrifice to Heaven, and routine ceremonies as for the increase of herds, for the increase of crops, inviting of the ancestors, etc. Before any other ceremony is performed for the driving out of demons, banishing illness or to find out the cause of calamities, what demons are responsible for a certain illness, and what demons have caused animals to die, etc., the [2]dto–[1]mba will consult the [3]Dso–[2]la books. By means of divination he will determine what ceremony must be performed.

There are 88 different titles in the collection of [3]Dso–[2]la books, all are in the Library of Harvard–Yenching Institute, Some of these have from two to five subtitles. Besides these there are charts accompanying some of the books. These are now very rare; I have been able to augment the collection by only a few not previously collected.

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Nowadays hardly any of these books are consulted as the ²dto–¹mba will divine the cause of illness etc., by throwing dice or cowry shells (*see* note 306); only when marriages are to take place, brides are bought, or betrothals arranged, books will be consulted such as ²Ch'ĕr–²mä ¹ha = bride buy, *ms.*, no. 2555; ¹P'i–³khyu consulting a mutton shoulder blade (*see* note 294) *ms.*, no. 2635; ¹Gkü ¹lü ¹gkü ¹dzĭ = Stars see, stars reckon *ms.*, no. 2770; ²Lä–¹gka ¹lĕr ¹lü = Crow call see (interprete); ³Khyü–¹dü ²mi ¹lü = to interprete the (color of the) fire of an incense stick, *ms.*, no. 2763, etc. *See* also The Origin of the ³Dso–²la books, etc., in *West China Bord. Res. Soc. Journ.*, Vol. VIII, pp. 39–52; also ²Hä ³la or the killing of the soul = ²hä, *l. c.*, Vol. VIII, pp. 53–58.

There is only one *ms.*, in the collection of ¹Na–²khi books bearing this name and belonging to this ceremony, in the Library of Harvard-Yenching Institute. This *ms.*, no. 1624 is a ²Dto–³la *ms.*, and beautifully illuminated. The picture represents the bat ¹Ha–²yi–²dzĭ–¹boa–¹p'ĕr, the messenger, riding the ¹Khyu–³gu the female Garuḍa, the latter is soaring through the clouds. In 1947, I was able to secure two additional *mss.*, of the same title, one is a very old one, with a coarsely drawn picture of ²Dto–¹mba ³Shi–²lo (Shen–rab–mi–wo) on the first page, his body is green, the color he is usually depicted in, as he is said to have been born in the south, and the color of that quarter is green; his right hand is in the " Witness " mudra, his dress is red and he reposes on a lotus throne, *ms.*, no. 6069; the second is from the village of ²Mun̲–³shwua–²wùa from the ²dto–¹mba called ²Dto–³li, *ms.* no. 6070. Another *ms.*, showing the goddess ¹P'ĕr–²ndzĭ–²sṣaw–²mä on the first page is in the Library of Congress, Washington D. C. *Ms.*, no. 1624 is here translated.

Translation of text:

Page 1: In the beginning ¹Ts'o–²zä–³llü–²ghügh descended from Mt. Sumeru, all those able to fly descended from ²Gyu–²k'u–¹mbu, the waters descended from the high mountains. The people dwelt at ³Gkaw–²dsä–²lv–¹p'ĕr–²wùa; they arrived at ²Dzĭ–¹gyu–²la–¹lĕr–¹dü and dwelt there; he erected the house and she burnt incense, prepared the ²Ngaw peg (318) and rocks; the celestial ²Gko–¹p'ĕr–²zo–³gkyi became ill and so did his wife the terrestrial ²K'a–²mä–³mi–²gkyi; the demons who caused the illness they did not know, and they did not know what ceremony to perform; guests they saw they could ot entertain, they did not know how. In the beginning they used as sacrifice a yak and half–breed yak, but although they chanted, it was of no avail; they

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used as sacrifice a cow and a horse but their prayers were of no avail, also a goat and a sheep, but of no avail.

Page 2: They used a pig and chicken but of no avail. They used trees from the mountains to make ^{1}bpö–^{2}ss(96), but of no avail; they used rocks for ^{1}Ndu–^{2}lv(372) from the cliffs, but of no avail, (their illness did not improve). They used waters from the valleys to perform ^{3}Ch'ou ^{2}ch'ěr(828), but of no avail; they invited a ^{2}dto–^{1}mba able to chant but his prayers were of no avail; they made a vow =^{2}bbŭ(959) but the entire round of ceremonies were of no avail. They conferred with the able and wise and those who could measure by rod and span in the land, with the headman and subordinate, with ^{2}dto–^{1}mba and ^{2}Llü–^{1}bu(58), and (all) the gods, they asked who could be sent to ^{1}P'ěr–^{2}ndzĭ–^{2}ssaw–^{2}mä(827) to ask for the books of divination and who was familiar with the custom of inviting guests.

Page 3: At first ^{2}Nyi–^{3}zä–^{2}gv–^{1}ndz'a(960) and ^{2}Ndz'a–^{2}mä–^{2}lo–^{1}na(961) were sent to search for the books of divination; they flew from the land on high (first to three black spurs, then to three streams, then to ^{2}Gkü–^{1}ndza ^{1}'a–^{1}shwuà–^{2}k'o then they arrived on three black mountains) and arrived at ^{2}Hä–^{2}yi–^{3}t'a–^{1}p'ěr and there they slept. For three days there were clouds, and it snowed for three nights, they could find no food and were hungry whereupon ^{2}Nyi–^{3}zä–^{2}gv–^{1}ndz'a devoured the sparrow.

The next morning, ^{2}Nyi–^{3}zä–^{2}gv–^{1}ndz'a went to the top of Mt. Sumeru(770) (^{1}Ngyu–^{3}na–^{3}shi–^{2}lo ^{1}Ngyu) where dwell the three ^{2}La–^{1}yu–^{1}bpö–^{2}sso(669), the latter asked the sparrow hawk why he came and what he wanted; the bird related that the celestial ^{2}Gko–^{1}p'ěr–^{2}zo–^{3}gkyi, and the terrestrial ^{2}K'a–^{2}mä–^{3}mi–^{2}gkyi were ill, and that they were ignorant as to what ceremony should be performed to cure the illness (or to drive out what demons who caused the illness), and were ignorant of the custom to entertain guests.

Page 4: (Therefore I came to heaven to consult ^{1}P'ěr–^{2}ndzĭ–^{2}ssaw–^{2}mä to search for the books of divination). The three ^{2}La–^{1}yu–^{1}bpö–^{2}sso who were all omniscient, and all wise said: have you any companion coming from ^{2}Dzĭ–^{1}gyu–^{2}la–^{1}lěr–^{1}dü(660)? Whereupon the sparrow hawk replied no, I have no companion. The three then remarked, when two start out from ^{2}Dzĭ–^{1}gyu–^{2}la–^{1}lěr–^{1}dü, one is always considered the leader, when *one* goes, he always wears a hat to indicate his rank; the sparrow hawk had nothing to say to this. When I came I led a sparrow as my companion, but when we arrived at ^{2}Hä–^{2}yi–^{3}t'a–^{1}p'ěr–^{2}k'ö and slept there, the heavens were cloudy for three days, and for three nights it snowed; when we slept we could not find food;

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neither had we any breakfast or food for three days, therefore I devoured my companion. The three replied you are ^{3}ch'ou, your bill and claws are ^{3}ch'ou, you can never arrive in the celestial realm before ^{1}P'ĕr–^{2}ndzĭ–^{2}ssaw–^{2}mä, and therefore you will not be able to secure the books of divination, nor will you find out

Page 5: the custom of how to entertain guests; they chased the sparrow hawk again below. All able men then beat the sparrow hawk, and this is the origin of his being beaten (to-day); they gave him no food, his not being able to either eat or drink, but his subsisting on wind, has its origin here. Arrived in the land, the people performed ^{3}Ch'ou ^{3}dtv$^{(962)}$ to prevent the ^{2}Mi ^{1}ts'u$^{(731)}$ ^{3}Ch'ou ^{1}ts'u$^{(513)}$, resulting from the sparrow hawk devouring his companion, from descending. The illness of ^{2}Gko–^{1}p'ĕr–^{2}zo–^{3}gkyi and ^{2}K'a–^{2}mä–^{3}mi–^{2}gkyi was unchanged, thereupon the people of the land and the gods, etc., conferred who should go to the celestial realm of ^{1}P'ĕr–^{2}ndzĭ–^{2}ssaw–^{2}mä$^{(827)}$ to search for the books of divination. Thereupon the ^{2}Ddv–^{1}p'ĕr ^{1}Khyu–^{3}gu$^{(451)}$ (the wife of the Garuḍa) volunteered to go and search for the books of divination, etc., my body and wings are large, I can easily fly to the realm of the gods, but as regards speaking, I am stupid and therefore cannot express myself.

Page 6: Three sentences (even) I am unable to pronounce there. ^{1}Ha–^{2}yi–^{2}dzĭ–^{1}boa–^{1}p'ĕr then said: I am quite able to converse, I am quite loquacious, I can go, three sentences I am quite capable of pronouncing, but my body and wings are weak and feeble also I have no tail, therefore I cannot fly to the celestial realm and would never arrive there. Thereupon the bat (=^{1}Ha–^{2}yi–^{2}dzĭ–^{1}boa–^{1}p'ĕr) said to ^{1}Khyu–^{3}gu can't you loan me your left wing for a little while ? ^{1}Khyu–^{3}gu replied: ' of all the winged creatures of the land I am the chief, but my left wing I cannot loan you '. The bat replied: ' if you can't loan it to me it does not matter, although I know my body and wings are weak. To-morrow let us go to see the rays of the rising sun, he who sees the sun first takes the place of the man (rider), but he who sees it later takes the place of the horse. The next morning ^{1}Khyu–^{3}gu went west to ^{1}Ch'ung–^{3}na–^{1}ngyu–^{1}shwùa (= dark red cornelian high mountain) to see the sunrise, and the bat went east to the top of ^{2}Ddv–^{1}p'ĕr–^{1}ngyu–^{1}shwua (=the conch white high mountain) to see the sunrise.

Page 7: The bat saw the sun first hence he took the place of the man (rider), and ^{1}Khyu–^{3}gu saw it last and so had to act as horse; the bat then mounted the Garuḍa's wife and from the land they flew to the top of Mt. Sumeru; from the left came white wind and from the right black wind, they flew as fast as the clouds and the wind, and

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they arrived on high before the house of ^{1}P'ĕr–^{2}ndzĭ–^{2}ssaw–^{2}mä; they sat on the top of the main ridge pole (= ^{2}gkv–^{2}lv) [863], for three nights they sat there to see if ^{1}P'ĕr–^{2}ndzĭ–^{2}ssaw–^{2}mä's house was all right. One morning the bat sat on the top of the grain rack and called ^{2}A ^{3}p'u ^{2}ddü–^{2}lü–^{1}nä ! Come outside and see me ! Thereupon there came out ^{2}Gyi–^{1}wu–^{3}ho–^{2}lo–^{2}mä (a slave girl who carries water and works in the kitchen) and saw the bat, the latter said to her tell your ^{1}P'ĕr–^{2}ndzĭ–^{2}ssaw–^{2}mä to come out and see me, what I have to say I can't tell you ! The slave girl came out again dressed in a beautiful garment, and the bat said you are indeed beautiful, but inside of you you have nothing (you are stupid), to you I cannot convey a message.

Page 8: Tell your ^{1}P'ĕr–^{2}ndzĭ–^{2}ssaw–^{2}mä to come out and see me ! She did not come out however, but she sent her three daughters out to see who was there, the bat said the rams of your house and the pigs belong to the house, but you are not reckoned as belonging to the family [963], you are outsiders, I cannot give you my message; you tell your ^{1}P'ĕr–^{2}ndzĭ–^{2}ssaw–^{2}mä to come out and see me. P'ĕr–^{2}ndzĭ–^{2}ssaw–^{2}mä said to her daughters what sort of man is this outside, they said his body was the size of a thumb, but his voice is the size of a beam or post, (*i. e.*, his voice is deep and loud), under his wings he has two strips of flesh, and on his wings golden colored stripes; ^{1}P'ĕr–^{2}ndzĭ–^{2}ssaw–^{2}mä dressed herself in poor clothing and came out, the bat said, outside you look poor but your inside is very good (*i. e.*, you are a very capable woman) you have food but don't know how to eat it, you have fine garments but you don't know how to dress. She replied what business brings you here ? What have you to say ? The bat said: 'At first ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh descended from Mt. Sumeru, etc., etc., etc., on page 9 all is repeated as related previously.

Page 10: The people of the land conferred and sent me riding the ^{1}Khyu–^{3}gu to come to you to search for the books of divination. She thereupon invited the bat to enter the home by the main gate, the bat replied by the main gate I will not enter that gate is ^{3}ch'ou, if you loosen several shingles in the roof I will come through the roof. Arrived in the house of ^{1}P'ĕr–^{2}ndzĭ–^{2}ssaw–^{2}mä she gave him three rugs to sit on; the first was a white one, and the bat said this belongs to the gods, and he placed it where the gods reside; the lower one was a black one, and on that the demons sit, so he refused it and put it below; on the central, a yellow one, he sat down; she presented him with a left shoulder of a mutton and of a goat, he divided the shoulder blades into three parts, the upper white part belongs to the gods, the

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lower part belongs to the demons, and the central part he retained for himself.

Page 11: He took a sword and cut his part into three pieces; she then asked him what do you drink, and what food do you eat ? He replied I eat tsamba(964) the size of a mountain, and buttered tea the size of a lake; she then gave him a tsamba ²bö–¹ndv (=kneaded into a dumpling) the size of a mountain, and buttered tea the size of a lake; he could not eat the tsamba so he walked around she mountain, slid and fell into the lake of buttered tea, she pulled him out with her right sleeve and put him on the ground; the bat said to himself I nearly died in the lake I must not complain here; she asked him what he was up to and the bat replied: ' Oh I wanted to see how high the mountain was, and how deep the lake '; thereupon she covered her mouth with her sleeve and laughed, and this is the origin why women hold their sleeves before the mouth when they laugh. She then asked him to stay three years at her place, but he said he could not stay that long for in the land where he dwelt all would become upside down, heaven would be below,

Page 12: three years I cannot stay. She then invited him to stay three months, but he again refused for the mountains would become valleys, and the valleys mountains, three months I cannot stay. She then invited him to stay three nights, he replied yes it is the custom for guests to stay three nights. He told her he was the nephew of the gods, and therefore will sleep in the house of the gods (temple) for there I will have auspicious (good) dreams; he dreamt that the celestial ²Gko–¹p'ĕr–²zo–³gkyi and ²K'a–²mä–³mi–²gkyi's illnesses were cured, and that he secured the books of divination, and was instructed in the rules of how to entertain guests, such good dreams I had. He then told ¹P'ĕr–²ndzĭ–²ssaw–²mä to quickly give him the books of divination and instruct him in the rules of how to entertain guests. She then told the bat:

Page 13: ' I will give you a book with which one can cast a horoscope in heaven and all will be known to one on earth ', he replied: ' heaven is our father and the earth our mother, my hand cannot reach heaven, the earth is deep, and my feet cannot sound the depth of the earth, such kind of book I cannot use, I will not take with me. She then said: ' I will give you a book which when you cast a horoscope on the top of a mountain, all will be known in the valley '; the bat said the mountain is like the body of a man, and the valley the body of a woman, such a book I cannot use; she said I will give you a book with which one can cast a horoscope by using a crane

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or an eagle ', he said these birds have light bones they can fly to where the white clouds adjoin heaven, such birds I cannot catch, and therefore such books I cannot use; she then told him I will give you books with which you can cast horoscopes using a tiger and a leopard, he replied and said their bones are large (*see* ^{1}P'i–^{3}khyu[294]) and these animals live on the high mountains such animals I cannot fetch, and thus such a book I cannot use; she then told him she will give him a book with which you can cast horoscopes by using a ^{2}yi = serow and a stag[275], the bat replied their bones are big, they dwell where the clouds rest on the mountains, there I cannot go, such a book I cannot use.

Page 14: She then said ' I will give you a book with which you cast horoscopes using a pig and a bear, but he replied, their bones are black, and they live in the dense forests and there I cannot go to find them, hence such a book I cannot use.

She then said ' I will give you a book with which you can cast horoscopes by using a deer and a muskdeer ', but he replied their bones are red (and light) they romp where the pine trees grow on the spurs, there I cannot go, and such a book I cannot use. She then said she will give him a book with which one cast horoscopes with a Stone pheasant's and Amherst pheasant's bones, he replied their bones are light and they roam in the wooded valleys, there I cannot chase them and such a book I cannot use; she then said ' I will give you a book with which you can cast horoscopes using the fox and wild cat ', he replied the fox and wild cat live in the fields and waste lands, furthermore they are used as sacrificial animals when the ^{2}Llü–^{2}mun–^{3}ssu–^{1}ssü–^{2}szï[255] performs ^{3}Ch'ou ^{1}gv and ^{3}Ch'ou ^{3}shu, such a book I cannot use.

Page 15: She then told him she will give him a book with which he can cast horoscopes using the bones of an otter and a fish, he replied they live in the lakes, I cannot chase them there, such a book I cannot use. She then said ' I will give you a book with which you can cast horoscopes using an ox and a horse ', but he replied, the ox is like the ^{1}ä–^{2}gv (maternal uncle) and the horse like a nephew, such a book I cannot use; she then said she will give him one using a half–breed yak and a yak to cast horoscopes with, but he replied this is a very important one only to be used by our grandparents, and our children and their children will be unable to use it, such a book I cannot use and hence do not want. She then told him I will give you a book with which you can cast horoscopes using the shoulderblade of a sheep and goat, of the goats shoulder blade you use the right one, and from the sheep the left one, he replied, this is one with which one can gain a victory it is a book of ^{2}Ngaw[318], this book I will take with me.

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Page 16: She then said 'I will give you a book with which you can cast a horoscope by using the bones of a chicken and an egg in a cup'; he replied these are considered valuable ones like grain, such a book I will take; she then said 'I will give you ^{2}Mùan̲–^{2}ssu–^{2}ssaw–^{1}ssu(301), also ^{2}Gya–^{1}aw–^{3}dso–^{2}la(302), ^{2}Niu–^{1}niu–^{2}ds'ĭ–^{1}gko(303), ^{2}Gv–^{2}dzu ^{2}K'ö–^{3}dtĕr–^{1}p'ĕr(304), ^{3}Lu–^{2}lu ^{1}'a–^{2}mbbŭ(305), ^{2}Lä–^{2}bbŭ ^{1}b'a–^{3}man̲(306) and the ^{1}Na–^{3}khi ^{1}p'a–^{2}dso(307), I will give you 360 ^{1}p'a–^{2}dso books in a ^{2}ngu–^{2}mi box(965), she told him you must not open the box until you have arrived in your land, neither on Mt. Sumeru.

Page 17: He took his departure and arrived on Mt. Sumeru whence he saw his own land, he was ill at ease and his heart was agitated, I brought these books myself why should I not be able to look at them, this is not the custom; he opened the box, from the left came white wind and from the right black wind, whereupon the wind carried off the books; the ^{2}Mùan̲–^{2}ssu–^{2}ssaw–^{1}ssu fell into the ^{2}Mùan̲–^{2}ss ^{1}dü = land of the Mo–so?, the ^{3}Dso–^{2}la book fell into the ^{2}Gya–^{1}aw ^{1}dü, the ^{2}Ds'ĭ–^{1}gko fell into ^{2}Niu–^{1}niu ^{1}dü, the ^{2}K'ö–^{3}dtĕr–^{1}p'ĕr fell into ^{2}Gv–^{1}dzu ^{1}dü = Tibetan country, the ^{1}'A–^{2}mbbŭ fell into the ^{3}Lu–^{2}lu ^{1}dü, the ^{1}B'a–^{3}man̲ in Lä–^{2}bbŭ ^{1}dü = Min–chia land 民家地, the ^{1}P'a–^{2}dso (^{1}P'a–^{2}dso = ^{1}Ō–^{1}p'i–^{2}bä books) fell into ^{1}Na–^{2}khi ^{1}dü(966), and the rest into ^{2}Mùan̲–^{3}llü–^{2}ndaw–^{1}gyi ^{3}Ḳhü(771) = Manasarowar Lake; when ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i(52) saw them, he took them and looked at them, and from there came the origin of opening the books; he put them back into the lake where ^{2}Ha–^{1}shi–^{3}bpa–^{2}mä(344) ate them.

Page 18: Henceforth on its back it had stripes like the lines in a book, from this they have their origin. In the daytime the frog sat in lake Manasarowar, after midnight he sat at the foot of the wish–granting tree(772). The next morning the bat returned quite ashamed before ^{1}P'ĕr–^{2}ndzĭ–^{2}ssaw–^{2}mä to report; (he lost face) and so he changed his name to ^{2}Shi–^{2}sso–^{2}dzɪ–^{1}boa and returned to ^{1}P'ĕr–^{2}ndzĭ–^{2}ssaw–^{2}mä to obtain a new set of books; she told him, to go twice the same road is not the custom, to give the divination books twice in one year is not the custom. She told him to go back and shoot the frog. There is no man able to shoot the frog but ^{2}Mùan̲–^{2}zo ^{2}Gyu–^{1}dtv–^{2}gyu–^{1}yu–^{2}zo (four celestial male beings), they went to shoot the frog; the frog was half dead, and there issued from his mouth five (gasps) breaths, these caused a magic and changed into the five elements; they took rocks from the top of Mt. Sumeru and struck the frog on the head, from this originated the four knobs on the top of the frog's head.

Page 19: The frog reclined between heaven and earth, his head pointed south and his tail north; in the East the frog's tail changed into

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the wood element, the blood into the fire element in the South, his bones to the metal element in the West, his bile into the water element in the North, and his flesh into the earth element in the center. ^{2}Bpa–^{1}gko's$^{(32)}$ father came forth in ^{2}K'ö–^{1}ndsu–^{2}dtü = in the northwest, the mother came forth in ^{3}Yü–^{1}ndsu–^{2}dtü = southwest; their first–born son came forth in the South,

Page 20: their daughter came forth in the North; the frog's four legs changed into the four cardinal and four subcardinal regions between heaven and earth. At that time the eating of food and drinking of water had not yet originated; on the top of Sumeru there is a yellow lake, in the lake there was a golden yellow egg, also two golden yellow fishes. The fishes chased the egg (with their mouths) toward the top, from that originated the eating of food in the morning; they chased the egg to the bottom and from that originated the eating of the evening meal; they played with the egg with their mouth and from that originated the eating of lunch; from there originated the eating of food and drinking of water 30 days in one month; the twelve months of ^{1}Ndu and ^{1}Ssä$^{(526)}$ in one year, had not yet come forth. The sun went around Mt. Sumeru from left to right,

Page 21: and the moon from right to left. The sun and moon met on ^{2}na–^{1}dtv$^{(967)}$ = on the 30th of the twelfth moon. From the first of the first moon the sun returned and the moon returned the road they came; (they separated on Mt. Sumeru) thus originated the 12 months of ^{1}Ndu and ^{1}Ssä. The cycle of twelve years had not yet come forth; there came forth from Manasarowar lake$^{(771)}$ a tree the size of a hair, this tree had twelve leaves and from them came forth the cycle of twelve$^{(525)}$, also long life and the reckoning of propitious years and long life.

The illness of ^{2}Gko–^{1}p'ĕr–^{2}zo–^{3}gkyi and ^{2}K'a–^{2}mä–^{3}mi–^{2}gkyi had not yet been cured, they did not know what demon–evicting ceremony to perform, neither how to entertain guests.

Page 22: They sent a fleet–footed boy to all the different lands on which the various horoscope books etc., fell from Mt. Sumeru to where the white and black wind scattered them (*see* previous pages). In the 360 ^{1}P'a–^{2}dso–^{1}p'a it was revealed through the keen eyes of the ^{1}Na–^{2}khi ^{2}Llü–^{1}bu$^{(58)}$, it was also revealed on (the shoulder blades) the ^{1}Ō–p'i–^{2}bä books, that their illness was due to the ^{3}Ch'ou and ^{2}Ndshi demons. All live stock is reared by ^{3}Ssu$^{(527)}$ and therefore they used a goat to exchange the same for their own lives.

Page 23: After they would perform ^{3}Ch'ou–^{3}gkü$^{(589)}$, ^{3}Ch'ou ^{1}bpö$^{(373)}$ their illness would be cured; they then sent a fleet–footed boy to ^{3}Ch'ou–

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^{3}shu–^{1}gkyi–^{2}mbĕr (163) to perform ^{3}Ch'ou ^{1}bpö (^{3}Ch'ou ^{1}gv); to use ^{1}Bpa–^{2}lĕr–^{2}n̄gaw–^{2}sso *q. v.*, and 999 ^{3}sso–^{1}shwua (590), also a goat reared by ^{3}Ssu (the life god) to repay the ^{3}Ch'ou and ^{2}Ndshi demons; the latter were then chased (thrown out) to the realm of the enemy; do not let us hear barking of the dogs of the enemy, nor his chickens crow.

Page 24: They thereupon had no more illness, they had long life, and he had seminal ejeculations and she emissions, their pond was full, they had riches and abundance. The family of to–day, their descendants, do likewise.

On the last page it reports: ^{2}Mbu–^{1}t'o in the dog year, fifth month, on the 24th day of the pig, when the ^{2}bpö–^{2}gkv star (830) was in the heaven, my ^{2}dto–^{1}mba hand wrote this book, let me have long life, a fine voice when chanting, let us have nine generations of excellent ^{2}dto–^{1}mba and seminal ejaculations, and seven generations of good ^{2}Llü–^{1}bu and female emissions; let there be three generations living under one roof !

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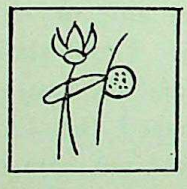
(959) ^{2}Bbŭ = to make a vow as practiced by the ^{2}dto–^{1}mba is written thus:



The ^{2}dto–^{1}mba when making a vow before the gods (in case a person is ill the ^{2}dto–^{1}mba will make a vow for him, that if he should get well he will perform such and such a ceremony) takes three incense sticks in his hand, to these he will tie five kinds of grain wrapped in yellow perforated paper. When the ceremony is actually performed and the demons of disease evicted, the incense sticks with the grains etc., are then inserted in a crack over the main gate of the house. When ^{2}Szĭ ^{3}chung ^{1}bpö is performed they are put over the hearth where the ^{3}Ssu ^{1}dtv (527) reposes.

(960) The sparrow–hawk, it makes a quick flight, then stops and hovers; the ^{1}Na–^{2}khi believe it lives on wind.

(961) ^{2}Ndz'a–^{2}mä–^{2}lo–^{1}na = a female sparrow with a black throat; the sparrow is colloquially called ^{2}Ndz'a–^{2}zo.

(962) ^{3}Ch'ou ^{3}dtv is similar to ^{3}Dtv ^{1}bpö, *see* note 753, only instead of preventing ^{2}Mùa̲n–^{2}zo–^{2}k'o–^{2}lo–^{2}zo from descending, the ^{3}Ch'ou demons and ^{3}Ch'ou and ^{2}Ndshi are prevented from doing so. *See:* ^{3}Ch'ou ^{3}dtv ^{1}bpö of this ceremony.

(963) As daughters are given or sold to other families in marriage, they are not considered as part of the family in which they were born; they cannot inherit property, and they themselves become the property of the man who marries them. If a married woman becomes a widow and has no son, she is usually not permitted to remain in the house of her deceased husband, which is taken over by his brothers or nephews. If she has a son the house belongs to him.

(964) This is the Tibetan tsam–pa རྩམ་པ, flour from parched barley; in ^{1}Na–^{2}khi it is called ^{2}hö–^{2}bö = red flour; a dumpling is called ^{2}bö–^{1}ndv; *see* also note 426.

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(965) ²Ngu–²mi is a box made of very hard bamboo, it is the Chinese T'ieh-ming 鐵簡. The word ²mi is a ¹Na–²ki transcription of the Chinese ming.

(966) The words preceding the name ¹dü = land, are the names of the tribes in whose land the wind carried the particular book of divination, *q. v.*, notes 301–307.

(967) ²Na–¹dtv is the name of the thirtieth day of a month, most lunar months have 29 days. *See*: The ²Mùan ¹bpö Ceremony in *l. c.*, p. 77.

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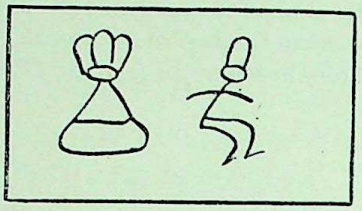

[1]NDU [1]DTÜ or
[1]Ndu rises

Explanation of symbols in the title:

For explanation of symbols *see* [1]Ndu [1]dtü of the [2]Ssu [1]gv ceremony.

There is one *ms.*, no. 5044, in the collection which belongs to [3]Ch'ou [1]gv or [3]Ch'ou [1]na [1]gv. It is in the Library of Harvard–Yenching Institute. It is apparenty a very old one. The opening sentences differ from those of the [2]Ssu [1]gv book. It is related on the first page that a family consulted a [2]Llü–[1]bu(58) because of [3]Ch'ou and his keen eyes saw on the mutton shoulder blade(294) that it was due to the [3]Ch'ou [1]ts'u, [2]Ndshi [1]ts'u and [2]Ō [1]ts'u(968) having been liberated. They then invite the [2]Ngaw [1]Wu [1]P'ĕr [1]Ssan̲, [2]Ō and [1]Hä(40-12). From here on the text is the same as in the [2]Ssu [1]gv *ms.* The *ms.*, consists of fourteen pages of text.

There is a *ms.*, by that title in my private library belonging to this ceremony it is no. 6051; it was purchased in 1947 from a [2]dto–[1]mba from the village of [2]Mun̲–[3]shwuà–[2]wùa. The name occurs on the inside page of back of cover.

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(968) The [3]Ch'ou [1]ts'u are demons of impurity; while the [2]Ndshi [1]ts'u are demons of pride and arrogance, they are always associated with the [3]Ch'ou [1]ts'u. The [2]Ō [1]ts'u are demons of quarrel, those who cause dissension, fights and altercations. There is a special ceremony for the banishing of the demons of quarrel, called [2]Ō [1]bpö, a smaller affair is called [2]Ō [1]p'ĕr [1]bpö, there is a third called [2]Ō [1]ndz'a [1]bpö, the words [1]na, [1]p'ĕr and [1]ndz'a correspond to the Tibetan nag ནག, dkar དཀར and khra ཁྲ, black, white and spotted. In [1]Na–[2]khi those with the syllable [1]na are always the largest of the three.

In [1]Bpö [2]lü [2]k'u of this ceremony we read that [2]Lo–[2]ndo–[3]ch'ou–[1]ts'u [3]mi was the mother of the [3]Ch'ou [1]ts'u and [2]Ndshi [1]ts'u demons. As the mother of the [2]K'o and [2]Ndshi which originated with [2]K'o–[2]khi–[2]k'o–[2]lo–[2]zo *q. v.* is called [2]Lo–[2]ndo–[2]k'o–[1]ts'u–[2]ch'ou it becomes clear that the [2]Ndshi who are always mentioned with the [2]K'o are different from the [2]Ndshi mentioned always with the [3]Ch'ou; both are however written with the symbol for leopard called [2]ndshi.

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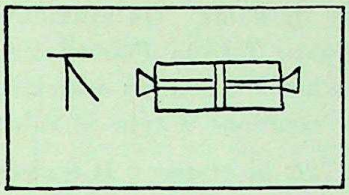

[1]NDSHĔR [3]TSA or
(With) power invest

Explanation of symbols in the title:

For explanation of symbols *see* [1]Ndshĕr [3]tsa of the [2]Ssu [1]gv ceremony. There are two *mss.*, in the collection, both are [2]Dto–[3]la *mss.*, no. 3178 belonged to the most famous of the [2]Dto–[3]la [2]dto–[1]mba brothers who illuminated all his *mss.*, the other no. 3166 has only a flower design border, but both are beautifully and carefully written. Both are in the Library of Harvard–Yenching.

This book and [1]Ndu [1]dtü are chanted in the evening before the actual commencement of the ceremony, in the improvised chapel. There is a [1]Ndshĕr [3]tsa [1]ddü or a large [1]Ndshĕr [3]tsa, chanted at the great [3]Dto [1]na [3]k'ö ceremony when the [3]Dto and the [1]Ndo demons are, the former escorted, and the latter evicted.

As regards the [3]Dto [1]na [3]k'ö ceremony the following may be of interest:

The [3]Dto [1]na [3]k'ö ceremony was one of the largest ever performed by the [2]dto–[1]mbas. It had not been performed since the days of the great [1]Na–[2]khi chiefs who ruled during the Ming dynasty. However I had it performed by ten [2]dto–[1]mbas, the ceremony lasting a full week. During its performance one cow, two sheep, two goats, a pig and ten chickens were sacrificed. The reason for performing this ceremony was to rid the country of all evil influences, illness, epidemics, disasters both such as had occured and such as might be pending. A scape goat as in the old testament was needed, a human sacrifice; although no human being was actually killed, a poor slave of the chief was selected. All evil, illnesses, epidemics etc., were transfered to him, he was loaded with presents and at the end of the ceremony he was driven out into the wilderness whence he was never to return again. I was assured by the [2]dto–[1]mbas that with all the curses and iniquities which had been heaped upon him, he died within a week. He had to die for otherwise the performance of the ceremony would have been useless.

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I had never heard of such a ceremony being performed by the ancient Bön, nor could I find any word in the existing Tibetan dictionaries which would give a clue to the word ³Dto the name of the substitute from which the ceremony derives its name. On examining the really magnificent work of Professor Tucci, *Tibetan Painted Scrolls*, I found in the second appendix exactly what I had been searching for. On page 725 in the second volume he mentions a type of substitute called lto ལྟོ, pronounced to. On page 726, he states: " It is clear that a lto is an exorcism meant to avoid an impending calamity or to remove a disease which has befallen a man. Occasionally it may be a mere formula, and in that case a mantra is called lto. But generally it denotes a complicated ceremony whose essential character however is to be a glud གླུད, *viz.* a substitution by means of which the calamity or disease is transferred into some other things, in other words a ransom paid to the obnoxious demons, and accomplished by substituting something else for ones own self, this something else is called a ngar–glud ངར་གླུད; the expression is not found in the dictionaries. During the ceremony the image used becomes the ransome man ".

Now in the ¹Na–²khi ³Dto ¹na ³k'ö meaning the performance of the (black) here great ³Dto ceremony, the ransome man was a slave, but the ³dto were 18 in number and used as substitutes for the life of a person or persons whose soul or souls had been imprisoned by Nāgas, demons, etc., and consequently became ill, and unless a substitute was found for the ill person in the shape of a ³dto or ³dtos the person would have to die. In the great ³Dto ¹na ³k'ö ceremony these ³dto are sent away as substitutes of the ill person. The ³dto were made of the ¹Mun̲ wood (= *Rhododendron decorum*) dressed, and on a piece of paper a human face was painted and affixed to the ³dto images (Plate 56). By the chanting of Dhāraṇīs the ²dto–¹mbas declared the images became alive and could walk. There is a *ms.*, among the ³Dto ¹na ³k'ö books called ³Dto ²ssu = to lead the ³dto (*see* Plate 56). When this was chanted the ³Dto were assembled as seen in our picture and led out of the house loaded with presents in the shape of ²Hö–²lü–¹mbbŭ (21) etc., carried in bags of the fiber of the leaf bases of the fan palm *Trachycarpus Fortunei*. As for the ¹Ndo demons and their companions the ¹khyü, *see* the discussion under ¹Khyu–³t'khyu ¹Ssu ¹'a of the ²Ssu ¹gv ceremony, note 775.

To quote further from Tucci's work: " The lto therefore does not consist of a mere gtor–ma, but in a ceremony which in some cases turns

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into a short dramatic performance where a dialogue takes place between the exorcist, the lto mkhan ལྟོ་མཁན་ and the ngar mi or human substitute ".

The ^{3}Dto and ^{1}Ndo are controlled by a nine headed monster called ^{2}Sso–^{1}na–^{2}ngv–^{2}gu, (*see* Plates 36, 37). His central head is that of a ghost, others are horse, donkey, stag, crow, dog, serow, pig and bear head. At the end of the ceremony this demon was taken out and burned (*see* Plate 38). Tucci further says: " But in former times a lto as practiced by the Bon–pos could also consist in the transfer of the impending calamity from one man to another man as his substitute. The demons wanted their victims and the ability of the exorcist consisted in substituting the man in danger with some other person etc. ". He also mentions a case were a famous monk was employed as lto to take the place of the son of a prince in Sam–ye (bSam–yas བསམ་ཡས), who was seriously ill. The ^{1}Na–^{2}khi slave used in ancient times was equivalent to the Bon–lto mentioned by Tucci. Later on the ^{3}dto were made of wood, and took the place of the human scape goat.

The texts of the two ^{1}Ndshĕr ^{3}tsa *mss.*, belonging to the ^{3}Ch'ou ^{1}gv or ^{3}Chou ^{1}na ^{1}gv ceremonies are practically identical with the ^{1}Ndshĕr ^{3}tsa of the ^{2}Ssu ^{1}gv ceremony, only the sequence of the sentences is not the same but the contents are. *Ms.*, no. 3179 has on the first page a miniature depicting a ^{2}dto–^{1}mba who sits Buddha–wise, with his hands in his sleeves. He is apparently ^{3}Ch'ou–^{3}shu–^{1}gkyi–^{2}mbĕr[163] who controls the ^{3}Ch'ou ^{1}gv or ^{3}Ch'ou ^{1}na ^{1}gv ceremonies.

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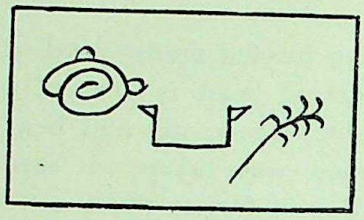

^{3}CH'OU ^{2}T'U–^{3}BBŬE or
The origin of ^{3}ch'ou (immorality, impurity)

Explanation of symbols in the title:

The first two symbols have already been explained, the third represents a twig of a weed Artemisia = ^{2}bbŭe, here phonetically used for ^{3}bbŭe = to come forth, together with ^{2}t'u which has also the meaning of appearing, to come forth. The word ^{2}bbŭe has more of the meaning of coming forth for the first time, and is employed in describing the taking flight of a fledgeling from its nest for the first time.

There are two *mss.*, in the collection, nos. 611, and 3170, the latter is the better of the two; the first is an old *ms.*, from La–pao 剌寶 the ancient Pao–shan 寶山 within the Yangtze loop, four days north of Li–chiang; the second is from ^{2}Boa–^{1}shi, the Chinese Pai–sha 白沙, 15 li north of Li–chiang; it is clearly written and is here translated. Both *mss.*, are in the Library of Harvard–Yenching Institute.

Translation of text:

Page 1: O ! ! ! ^{2}Lo–^{2}ndo–^{3}ch'ou–^{1}ts'u–^{3}mi (958) is the mother of the ^{3}Ch'ou ^{1}nä ^{2}Ndshi, the ^{3}Ch'ou and ^{2}Ndshi. She is able to liberate the ^{2}Ch'ou and ^{2}Ndshi. One must not slander ^{3}ch'ou unless one told of its origin, in other words one should not talk about it.

To the left of Sumeru there is black land, a black heaven, black sun and moon and black stars. There ^{2}Mi–^{1}ma–^{1}ssä–^{2}ddo and ^{2}Gkü–^{1}zaw–^{1}na–^{2}mun (333) had intercourse and there were born the ^{3}Mi–^{1}ts'u ^{1}zhi–^{2}gkv–^{1}dzu (791) = the fire demon with the snake head, and the ^{3}Ch'ou–^{1}ts'u ^{2}bpa–^{2}gkv–^{1}dzu (543) = the demon of immorality with the frog head, these two had intercourse and there were born the nine fire demons, nine ^{3}Ch'ou demons and nine ^{1}Mbbŭe demons (783) = the demons of sterility and extinction.

When there are black and white stars in the sky then it is possible that ^{3}ch'ou has arrived there.

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Page 2: When there are white and black clouds, and white and black winds the ^{3}ch'ou may have arrived there. If there is dense rolling fog and mist (=^{3}t'khi–^{2}ss–^{2}dtv–^{1}lv) then ^{3}ch'ou may have arrived there.

When there is quicksand then ^{3}ch'ou may have arrived there. (*see*: ^{3}T'u ^{3}man̲ p. 4) When there are maggots = ^{3}lv in the ^{1}Bu–^{1}ch'ĕr(687) then ^{3}ch'ou may have arrived there. The white and black eagles (are considered ^{3}ch'ou), on them ^{3}ch'ou is capable of arriving. On the white and black sheep ^{3}ch'ou is capable of arriving, on the white and black muskdeer ^{3}ch'ou is capable of arriving. On the white and black lake ^{3}ch'ou is capable of arriving (969). When white and black trees (have intercourse) then ^{3}ch'ou may have arrived there. When ^{3}Bpa–^{1}hăr–^{2}la–^{1}dshi gives birth to a young and it dies, then ^{3}ch'ou may have arrived there (any mother who dies in childbirth is considered ^{3}ch'ou).

Page 3: If a dog and pig have intercourse then ^{3}ch'ou has arrived; if a rat and muskdeer have intercourse then ^{3}ch'ou is capable of arriving. If a chick (=^{2}A–^{1}ds) and its mother have intercourse then ^{3}ch'ou may have arrived there.

If a person dies on a pine covered mountain, ^{3}ch'ou has arrived. If a very emaciated cow (ox) dies in the village, ^{3}ch'ou has arrived. If grandparents kill their grandchildren then ^{3}ch'ou has arrived; if parents kill their sons, then ^{3}ch'ou has arrived; if the chief kills the slave, then ^{3}ch'ou is capable of arriving.

Page 4: If a brother has intercourse with a female of his own family then ^{3}ch'ou is capable of arriving. If a man and a woman have venerial disease and hence are sterile, then ^{3}ch'ou is capable of arriving. If a house burns down, then ^{3}ch'ou etc. etc. If a cow and a horse have intercourse then ^{3}ch'ou etc. ... If a child is born (immaturely) prematurely(970) then ^{3}ch'ou etc. If men quarrel and fight then ^{3}ch'ou etc. etc. ... In the generation of ^{2}Mùan̲–^{3}llü–^{1}ddu–^{2}ndzĭ(10), ^{1}Ssu–^{2}zo–^{2}mi–^{3}ssä–^{2}n̄go–^{1}wu(375) was killed, then ^{3}ch'ou etc. ... ^{1}Ddu–^{3}mi–^{3}gko–^{2}mun̲–^{3}mi(971) killed ^{2}K'ö–^{1}ndsu–^{2}dtĕr–^{1}yu(781) then ^{3}ch'ou etc. etc.

Page 5: ^{1}Ddu–^{2}zo–^{1}ä–^{3}lu(972) carrying a sharp lance, killed ^{2}K'ö–^{1}na–^{1}shu–^{2}gkv–^{1}dzu = a black dog with an iron head, and ^{3}ch'ou may have arrived. ^{2}Mùan̲–^{3}llü–^{1}ssu–^{2}ndzĭ(375) had intercourse with ^{2}Ssä–^{2}chwua–^{3}gko–^{2}mun̲–^{3}mi(290) and ^{3}ch'ou was capable of arriving. ^{1}Ddo–^{3}dsho–^{1}khyu–^{1}ma–^{3}mi(973) killed ^{3}Ny–^{2}ssä–^{2}khyo–^{1}lo(175) and ^{3}ch'ou etc. ... ^{1}Ddo–^{3}dsho–^{1}khyu–^{1}ma–^{3}mi gave birth to a son after ^{3}Nyi–^{2}ssä–^{2}khyo–^{1}lo's death (murder), this made ^{3}ch'ou capable of arriving, ^{3}Lä–^{2}t'khi–^{2}ssi–^{2}p'u(376) (a ghost) had intercourse with ^{2}Gyi–^{3}mi–^{2}gyi–^{2}dsu(105) (^{2}Gkaw–^{1}lä–^{3}ts'ü's wife) and ^{3}ch'ou etc. ... The celestial ^{2}Dzĭ–^{1}la–^{1}ä–^{2}p'u(143)

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killed his enemy 1Yü–2zo–2ä–1lu and 3ch'ou etc.... 1T'so–2zä–3llü–2ghügh(147) killed 1Yü–2bbŭ–1la–1shĕr and 3ch'ou etc. ... 3Ts'ä–1ḳhü–2bu–1bu–3mi(147) carrying a white iron weaver's shuttle (=3dta–2mä) killed 1Lv–2mä–2mun̲–1ghügh(94), the mother of the 2Mun̲ 1ghügh, and 3ch'ou etc....

Page 6: 2Ghügh–1ḳhü–1ssu–2zo–2yi(104) killed three 2Mun̲ 1ts'u(47,382) and 3ch'ou etc. ... 1Ndu–2ggŏ–2zä–1gkyi–2mùan̲–2ndv at noon had intercourse with 2Dzɪ–1ḳhü–2lv–2nun̲ the wife of 2Dzɪ–1ḳhü–2lv–2zä–1gkyi, whereupon the latter killed him at midnight, and 3ch'ou etc.

This is now followed by the names of many families in whose homes 3ch'ou had arrived, but the reasons are not given.

Now follow the five element 3Ch'ou demons of the five regions as wood East, fire South metal West,

Page 8: water North, and earth center 3Ch'ou 1ts'u who liberated 3ch'ou to the families. If the waters of Yangtze reverse then this is done by the 3Ch'ou 1ts'u, 3Ch'ou–2ndzĭ 2swue–2p'ä–3mi riding a 3Ch'ou–2bpa 2zhwua–1ngu = a 3ch'ou castrated horse liberated her 3ch'ou dog and horse on to the family, and 3ch'ou etc. ... 3Ch'ou follows or accompanies silver, god, turquoise and cornelian, wool, butter, garlic, salt, objects, grain, food and water (this 3ch'ou is liberated by her); she is able to liberate 3ch'ou after the village,

Page 9: relatives, husband and wife, the family's eyes, ears, hand, feet, hearts, tongues all are capable of being enveloped by 3ch'ou. When the sun is dimmed by clouds that is considered 3ch'ou, if the plowshare rusts this is considered 3ch'ou; 3ch'ou may also envelope on high the 1P'ĕr, 1Ssan̲, 2Ngaw 1Wu, 2Ō 1Hä(40–42), 1Ssu, 2Nyi(337), 1Ssaw–3ndaw(208) all. 1Nnü 1nä 3non̲ the 1Ō 1nä 1dshi, and the 2Dzɪ(321) 1nä 1Ho(150) all may be enveloped by 3ch'ou.

Page 10: Also the 360 2P'u–1la 2ngaw–1la(133), the third Heaven, the third Earth (*see* 2Mùan̲ 1bpö *l. c.*, p. 158), all can be enveloped in 3ch'ou. The emission of man's semen is stopped by the 3Ch'ou 1ts'u, also the discharge from the vagina at intercourse (the 1nnü and 1ō *q. v.*) this is stopped by the 3ch'ou, (*see* 1Khyu–3t'khyu 1Ssu 1ᶜa page 14) *i. e.*, if there are no emissions this is attributed to 3ch'ou. 3Ch'ou is capable of being inflicted on the 13 year cycle (525), also one the 12 months of 1Ndu and 1Ssä(526), also on the 28 constellations(830), on the seven 1Zaw (34), on the eight 2bpa–1gkü(320), on the nine 2Mi–1wùa(320);

Page 11: All fruitless endeavors are directed by 3ch'ou through the five internal organs (five visceras, heart, spleen, liver, lung, kidneys; five senses, ears, eyes, mouth, nose, heart), through the 60 2mbu–1t'o(531), the five bad lines of the hand, and the eight regional 2gkyi–1lo (= Maṇḍala). If sons are not born this is caused by 3ch'ou. If a father is with-

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out sons this is due to 3ch'ou. If a 2Bpö–1mbö chants, the 3ch'ou is capable of stopping the road (of the sound). If guests are entertained 3ch'ou may interfere (stop the entertaining).

On account of all the above, the family went to the 2Llü–1bu(58) to have their horoscope cast.

Page 12: He saw all the 3ch'ou reasons on the mutton shoulder blade(294). They sent a fleet-footed boy to the five regional 2bpö–1mbö East: to 1Hä–2ggŏ 2bpö–1mbö, South: to the 2Lä–2bbŭ 2bpö–1mbö, West to the Tibetan (2Gv–1dzu) 2bpö–1mbö, North to the 1Ggŏ–3lo 2bpö–1mbö(974) (this 2bpö–1mbö is supposed to make a 2dto–2ma walk and pray people to death); in the center to the 1Na–2khi 2bpö–1mbö 3Ch'ou–3shu1–gkyi–2mbĕr and 1Yu–3nyi–1gky–2ngu(157) all these they invited; he erected a 1Zhi–2lv(84), they paid him silver, gold, turquoise etc., and performed 3Ch'ung–2bpa (2bä)

Page 13: to all 1P'ĕr 1Ssan̲, 2Ō 1Hä, 1Ndu 1Ssä, 2Dtĕr–1gko, 2Yu–1ma 360, and performed 3Ch'ung–2bpa (2bä) to 2Dso–2t'u–2ggŏ–1szŭ 2Yu–1ma(129). At P'ĕr–3na–1ndü–2gkan̲–3chung(735), (north is the white side), they erected a white 1Zhi–2lv, white hemp bridge, white tree, and white juniper wood gate for the gods. South they erected a black 1Zhi–2lv, black hemp bridge, black trees, nine black gates, nine 3ch'ou 2wùa, houses of the 3ch'ou, nine 1Mun̲–1na gates, nine gates of fir trees and

Page 14: nine of 2zhĕr–1ndzĕr = willows, and nine 2wan̲–2t'khye–1yi–1lä(937) (made of bamboo). A black cow or ox, a black goat, and a 2ngaw = 2Ngaw 1bpa–1na, collectively called 1Bpa–2lĕr–2n̄gō–(2ngaw–) 2sso are tied up by the 3ch'ou. It is the rule for the demons to dwell in the south (so all is placed there); a spruce is cut on the alpine meadow, a 1Mun̲ (= *Rhododendron decorum*) in the valley, an oak on the hills, nine kinds of wood, 999 bundles of 2Sso–1shwua(590) with the smoke of which all 3ch'ou is banished from the blue heavens and the yellow earth, it is like turquoise smoke for heaven and golden smoke for the earth. The mountains are purified by fire (burning), all 3ch'ou in the valleys is carried off by the waters. All 3ch'ou is banished from the home by the dog, at the end of the village all 3ch'ou is banished by the pig, all 3ch'ou of the sheep is purified by the alpine meadow.

Page 15: The 3ch'ou of the goat is banished by the 2Ndaw–1ndzĕr(325) (= *Quercus cleistocarpa*). As the pig originated at 3Ts'ü–2k'ŏ–1dgyu therefore 3Ch'ou 3shu must be performed there. Because the chicken nests in grain chaff, there 3Ch'ou 3shu must be performed. The male is nine times purified by 3Ch'ou 3shu, the female seven times.

If the water has been purified by 3Ch'ou 3shu three times, then the rocks can be seen, if the paddy has been three times pounded in the

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mortar the white grain can be seen; when silver and gold have been melted they are purified, all ³ch'ou has been eliminated, turquoise and cornelian are clean (of themselves), after ³Ch'ou ³shu all is as clear as a mirror; after ³Ch'ou ³shu the conch can be blown (for its sound is purified); all is as clean as gold. On the 15th, the sun and moon are brilliant (after ³ch'ou has been banished all is brilliant), the family is as clean and brilliant as the sun and moon on the 15th of the moon. The family has no illness, long life, ¹nnü and ¹ō, riches and abundance, etc.

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(969) The meaning is that if those on the black side of Mt. Kailas (Sumeru) have intercourse with those on the white side, *i. e.*, on the right of the mountain which is considered ²Mùan̲-³llü-¹ddu-²ndzǐ's realm, then ³ch'ou will have been established.

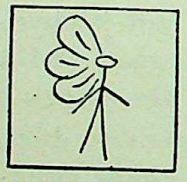
(970) Premature birth is called in ¹Na-²khi ²dzī ¹yü ³haw ²muàn̲ ¹lv = man born time not enough.

(971) ¹Ddu-³mi-³gko-²mun̲-³mi was the daughter of ²Mùan̲-³llü-¹ddu-²ndzǐ, *q. v.*

(972) ¹Ddu-²zo-¹ä-³lu was a son of ²Mùan̲-³llü-¹ddü-²ndzǐ.

(973) ¹Ddo-³dsho-¹khyu-¹ma-³mi was the wife of ¹Ddo-³ssaw-¹n̄go-²t'u.

(974) These are not the ²Khyü-²zhěr ²bpö-¹mbö but the eastern one is the ²dto-¹mba of the ²Hä, he is not the ²dto-¹mba of the gods but of a tribe called ²Hä. My ²dto-¹mba believed the Chinese are meant, as they live to the east of the ¹Na-²khi. However they appear associated with a tribe called the ¹Ho, as ¹Ho and ²Hä they are depicted by one symbol:



See: ²Dso-²t'u-²ggŏ-¹szŭ ²Yu-¹ma ³ssaw of this ceremony; the ¹Ho may be the Mo-so as distinct from the ¹Na-²khi, and may represent the familly name of those who lived under the Mu chiefs 木氏 of Li-chiang, all the peasants ruled by the Mu family were called Ho 和, which is not a family name occurring in the 百生; the southern one the ²dto-¹mba of the ²Lä-²bbŭ or Min-chia (363), the western one of the Tibetans, the northern one of the mGo-log tribe (538), and the central one the ²dto-¹mba of the ¹Na-²khi. No names are given for the first four. The last one is ³Ch'ou-³shu-¹gkyi-²mběr (163).

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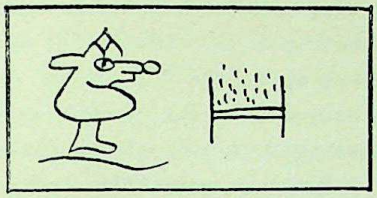

^{1}TS'O–^{2}MBĚR–^{1}TS'O ^{1}DZO or
^{1}Ts'o–^{2}zä–^{2}llü–^{2}ghügh descend about,
i. e. the story about the descending of
^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh (from heaven)

Explanation of symbols in the title:

The first symbol is a compound one, the head is that of an elephant = ^{1}ts'o, here it stands for the first syllable in the name of ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh the post–flood ancestor of the ^{1}Na–^{2}khi race; the hood on the top of the head represents a jewel such as the Nāgas wear in their crown, indicating that the ^{1}Na–^{2}khi are related to the Nāgas, for they had one father but different mothers. The little ring at the end of the mouth denotes the proboscis. Attached to the symbol at its base is a foot = ^{2}k'ö, it is not read but is indicant of his stepping down; the diagonal line is read ^{2}mbĕr to descend, come down; the word generally used for descending is ^{1}zaw, ^{2}mbĕr actually infers the going from one stage to another, here his descending from heaven whither he went to search for a wife, and his descending, going from one place to another till he reached his new home. *See* also The ^{2}Mùa̱n ^{1}bpö ceremony in *Monumenta Serica*, Vol. XIII, p. 71. The last symbol is the picture of a manger = ^{1}dzo, here it is used phonetically for the adverb about= ^{1}dzo, *i. e.* the story *about* ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh's descent.

There are two books which tell of the story of ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh's descent, but they differ considerably, one called ^{1}Ts'o–^{2}mbĕr ^{3}ssaw is chanted mainly at the ^{2}Mùa̱n ^{1}bpö ceremony *q. v.*, *l. c.*, pp. 1–160, and the one here translated; this latter book tells of the story of the flood, the cause of it, the survival of ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh, and his ascent to heaven to search for a bride, etc. The flood story is always omitted in ^{1}Ts'o–^{2}mbĕr ^{3}ssaw.

There are two *mss.*, in the collection, which I acquired in 1947; there is none in the Library of Harvard–Yenching Institute belonging to ^{3}Ch'ou ^{1}na ^{1}gv or ^{3}Ch'ou ^{1}gv, but there are *mss.*, of that title in the above library belonging to other ceremonies, as *ms.*, no. 2009 of ^{3}Dtv ^{1}bpö; no. 1369 of ^{3}Ch'ou ^{1}t'su ^{3}t'u or the driving out of the ^{3}Ch'ou demons; no. 1357 of ^{2}Shi ^{2}k'u ^{3}dtĕr ^{1}bpö or the ceremony in which the gates of the dead are closed, to prevent others from immediately follow-

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ing a deceased person in death; no. 809 of the ^{2}Ngaw ^{2}bä ceremony, and no. 815 of the marriage ceremony or ^{3}Ssu ^{3}dsu = Invite or meet the ^{3}Ssu or life god. Most of these *mss.*, are also called ^{1}Ts'o ^{2}mbĕr ^{2}t'u, the word ^{2}t'u here means to arrive at a place.

Of the two *mss.*, in the collection belonging to the ^{3}Ch'ou ^{1}gv or ^{3}Ch'ou ^{1}na ^{1}gv ceremony, no. 6071 is here translated; the second one is no. 6072, both are ^{2}Dto–^{3}la books but belonged to two of the three brothers of the ^{2}Dto–^{3}la family. All three brothers were ^{2}dto–^{1}mbas and all illuminated their *mss.*; no. 6071 shows a ^{2}dto–^{1}mba sitting, and holding a ^{2}ds–^{1}lĕr with both hands, he is dressed in red. Around his head is a halo, and back of the halo greenish clouds; no. 6072, shows a ^{2}dto–^{1}mba dressed in yellow, in a standing position with both hands withdrawn in his sleeves. *See*: The Story of the Flood, etc., in *Journ. W. Ch. Bord. Res. Soc.*, Vol. VII, 1935, pp. 64–80.

Translation of text:

Page 1: In the beginning there was only a speck of light in the heavens, when ^{1}Ndu and ^{1}Ssä$^{(211)}$ could pronounce ^{1}Ho, at that time; when the trees could walk and the rocks could speak, and the earth could move, at that time, the heavens and the earth had not yet come forth yet their shadows were (*i. e.* their image or reflection was); the sun, moon, stars, ^{1}zaw had not yet come forth but their shadows were; the mountains, valleys, water courses, were not yet, but their shadows were. Of these nine shadows there came forth their mother (*i. e.* these nine shadows were the mother of their reality); reality and unreality came forth, also competency and incompetency, (these two (had intercourse) or caused a magic or rather) reality and competency caused a magic,

Page 2: and there came forth a brilliant blue object and this caused a magic and there appeared a brilliant white heaven; this caused a magic and there came forth something like a man who had a fine voice and fine breath, this caused a magic and there came forth ^{2}Ō–^{1}gko–^{2}aw–^{1}gko$^{(62)}$. After that generation, unreality and incapability caused a magic and there came forth a brilliant black object and this caused a magic and there came forth a black brilliant heaven, then a demon-like being with a thin voice and a bad breath and this caused a magic and there came forth ^{2}Yi–^{1}gko–^{2}dti–^{3}na$^{(62)}$. In the beginning ^{2}Ō–^{1}gko–^{2}aw–^{1}gko caused a magic and there came forth a white egg and from the latter was born a white chicken. Nobody gave the chicken a name so ^{2}Mùan̲–^{3}llü–^{1}ddu–^{2}ndzĭ called it ^{2}Ghügh–^{1}yu–^{2}ghügh–^{1}ma; its crowing (voice) could not reach to the high heavens, as the latter was not high; its voice could not spread over the earth, for the latter was not

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vast; the chicken could neither fly nor dance (hop) (it had wings but could not fly, it had legs but could not hop; the headman was unable to decide (matters), and the ^{2}dto–^{1}mba and ^{2}Llü–^{1}bu could not chant or cast horoscopes respectively.

Page 3: The horse could not be ridden, and the ox not used in plowing. The spear must not stand erect nor the armor be left lying down (*i. e.* they must be kept in use). The chicken flew from on high, the white clouds were its nest, the grass its bedding, it laid nine pair of white eggs, from one pair came forth the ^{1}P'ĕr and ^{1}Ssan̲$^{(40)}$, from another the ^{2}Ngaw and ^{1}Wu$^{(41)}$, from another the ^{2}Ō and ^{1}Hä$^{(42)}$, from another ^{1}Ndu and ^{1}Ssä$^{(211)}$, from another the capable and wise, from another pair those able to measure by rods and steps. From another a headman and his subordinate, from another pair the ^{2}dto–mba and the ^{2}Llü–^{1}bu$^{(58)}$; from another pair the ^{2}Dzī and ^{1}Ts'o$^{(88)}$; after this generation ^{2}Yi–^{1}gko–^{2}dti–^{3}na$^{(62)}$ caused a magic and there came forth a black egg and from the latter a black chicken, nobody gave it a name but ^{2}Mùan̲–^{3}llü–^{1}ssu–^{2}ndzĭ$^{(375)}$ called it ^{3}Ffŭ–^{1}gyi–^{1}'a–^{1}na$^{(874)}$; it laid nine pairs of black eggs an there came forth the ^{1}Ts'u and ^{1}Nyu$^{(335)}$, the ^{1}Ddv and ^{1}Dsä$^{(39)}$, ^{2}Mun̲ and ^{1}Ghügh$^{(47)}$,

Page 4: the ^{1}Dtĕr and ^{2}La$^{(781)}$, the ^{3}Ch'ou and ^{2}Ndshi$^{(958)}$. After that there came forth nine gods who were the makers of heaven, the heavens moved were unsteady, so in the East they used a white conch pillar to prop the heavens, in the South a turquoise one; in the West a black cornelian one, in the North a golden prop, and in the center an iron prop, to prop the heavens. The latter was too short so they joined on a turquoise one. (Here should come in seven females who made the earth), the earth moved hence they proped earth and heaven, in spreading out the earth they had not enough so they used a large golden rock to fill the void (^{3}Dsä–^{2}dsä–^{1}ha–^{2}lv–^{2}mä)$^{(250)}$. The following rubrics are no more understood, and the whole text of page 4 is so vague that I therefore omit it. Last rubric on page 4: In the land of the people the ^{2}Dzī and ^{1}Ts'o and

Page 5: the able and wise, the ^{3}lĕr and ^{3}ch'ou = those able to measure$^{(316)}$, the headman and subordinate, the ^{2}dto–^{1}mba and ^{2}Llü–^{1}bu conferred, and they came to the conclusion that Mt. Sumeru must be built. They took black earth, rocks, a little silver and gold, turquoise and cornelian and white conch; they built the four sides of Sumeru; (the next phrases are no more understood). After the mountain had been built guards were wanted; five were to guard the mountain, a leopard, tiger, lion, elephant and ^{2}Gyu–^{1}gkaw–^{2}na–^{1}bpŭ the latter had hauled the rocks$^{(975)}$, its foot to rest on the earth to prevent it from moving, and its

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head touched heaven to prevent heaven from moving. The mountain had guards but the mountain needed a prop. White dew descended on the land and this changed to icicles, on these came three layers of black earth, on that grew grass and ²bbŭc = Artemisia, and three ²Gkaw–¹dsä = ? trees; these were followed by three pines, three spruces, and three junipers, also

Page 7: three high cliffs and three black mountains arose, all these propped the mountain whereupon the heavens did no more move, nor the earth, for its head touched heaven and its foot the earth. Now as the mountain had been propped the mountain was given power, strength. ³Ä–¹yü–²mi–¹yü gave it one power, ²Mi–²ba–¹la–²ba gave it one power, the able and the wise gave it one power; ¹Ndu and ¹Ssä gave it great power, the lion, elephant and ²Gyu–¹gkaw–²na–¹bpŭ gave it each a power, the power of not moving, for its head upheld heaven and its foot pressed the earth, hence it could not move. The first bird to come forth on the top of Mt. Sumeru was ³Dsī–²li(443) (as he was white) he wanted to relate about white, but as he was black on the breast he could not talk about white, then there came forth the crow it wanted to relate about black but as it could not be all black, it had a little white (among its tail feathers), it could not; then there came forth the white butterfly he wanted to relate about his white color, but as he was born during the three winter months the wind blew it over the spurs, and so he could say nothing, after that there was born the black ant, it wanted to relate about its black origin, but it was born in the three summer months (had it been at an other time he would have survived) the waters carried it off like an enemy. (They wanted to rule the earth but all had their faults or troubles and could not) man now follows: A voice on high and steam or breath from the land came forth, and these two had intercourse and there came forth three dew drops (from here on it does not coincide with the other books, several manuscripts say that one dropped into a lake, the ³Ch'ou ¹gv one says: from the three dew drops three yellow lakes came forth):

Page 8: after the three yellow lakes came forth ³Ḳhü–¹shi–³ḳhü–²ngv, from the latter came forth ³Ḳhü–²ngv–²mùaŋ–²ngv, from the latter came forth ²Mùaŋ–²ngv–²ts'u–²ts'u, from the latter ²Ts'u–²ts'u–²ts'u–¹yü, ²Ts'u–¹yü–²ts'u–¹dgyü, ²Ts'u–¹dgyü–¹dgyü–²zä, ¹Ddyü–²zä–²dzī–²zä, ²Dzī–²zä–¹ts'o–²zä, ¹Ts'o–²zä–³llü–²ghügh was born (this does not coincide with the Mu 木 氏 biography, *see*: *The Ancient Na-khi Kingdom*, etc., pp. 80–82, also ²Mùaŋ ¹bpö ¹Ts'o–²mbĕr ³ssaw). With ¹Ts'o–²zä–³llü–²ghügh there were five brothers, and six sisters called ¹gkyi–³mi, the brothers could not secure wives, so they took their six sisters to

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be their wives as the latter could not find any husbands; they (all) had sexual intercourse whereupon heaven, the sun, moon, and the land all were [3]ch'ou; the next morning, on the mountain the trees fell down and littered the ground, the tiger and leopard could not pass, the tree trunks and roots filled the streams so that the fish and the otter could not swim. Owing to [3]ch'ou the water eroded the mountain, and in the valleys the water overflowed; [1]Ts'o–[2]zä–[3]llü–[2]ghügh was unable to do farm work, so he asked the ant and the butterfly for advise (another [2]dto–[1]mba translated he run about like the ant, and flew about like the butterfly hither and yon, unable to work, this seems to be the better translation). [3]Llü–[2]ghügh–[1]k'wua(-76) then went plowing on [1]Ndu's land with an ox called [1]Mun–[3]shwua–[2]miu–[1]na; [1]Ndu became displeased and sent his pig [1]Bu–[3]nyi–[1]shi–[2]ddv to level again the plowed land,

Page 9: day and night. [3]Llü–[2]ghügh–[1]k'wua then took a gold and silver trap, and tried to trap the pig either in the daytime or night; he caught it at night and saw it in the morning, [1]Ndu also went to see about the pig, [3]Llü–[2]ghügh–[1]k'wua saw [1]Ndu and he struck him over the head with the plow, whereupon [1]Ndu called out toward heaven and heaven heard him. [1]Ssä also came and he struck her with the plowshare, and he broke her golden staff; she called to the land and the land heard her. [1]Ts'o–[2]zä–[3]llü–[2]ghügh came and said [1]Ä–[2]pu = grandfather are you ill, are you black from the beating ? I will give you medicine and ease your injury. [1]Ndu said no I am not ill, there is no necessity for giving me medicine. [3]Llü–[2]ghügh–[1]k'wua said to [1]Ndu approach me threee steps, you must tell me three sentences. The five brothers had nothing to quarrel about, but on account of their incest with their sisters they became enemies. [1]Ndu said you have become enemies on account of incest whereupon the heavens, stars, sun and moon, and [1]zaw became [3]ch'ou. This will not be the same heaven and the same carth, it will be like a new heaven and earth, because of it the mountains will erode, and the valleys will overflow the trees, the white pines will be washed down and cause loud roars, the rocks will rumble and will be washed down. [1]Ndu and [1]Ssä became displeased.

Page 10: The eyes of the sun and moon will become ill, the tigers will not be able to roam, and the otter unable to swim; [1]Tso–[2]zä–[3]llü–[2]ghügh asked [1]Ndu what he could do to make all good, [1]Ndu replied that he was a good man, and had acted well, and he would not forget it. He told him to kill a yak (another [2]dto–[1]mba read nine yak, the numeral 9 appears but over the drum) with white feet, skin it and with the skin(s) make a drum, use a fine needle and a thick thread, put inside 9 to 10 kinds of grain, tie the drum on one side to a juniper, and on the

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other side to an oak tree (may be spruce = ²llü ¹ndzěr, but in ²Mùan ¹bpö ²llü stands for oak), in the center to tie it to the earth and to heaven. He was told to sit in the center of the drum, take into the drum a sharp sword, a flint and steel to strike fire, and an awl, a (golden yellow) dog, goat and chicken. ¹Ndu said to ³Llü–²ghügh–¹k'wua after the latter had asked him what he could do, that he was a bad man, that he could not obey or listen to his advise; he then told him to kill a pig with white feet and skin it and make a drum, use a large needle and a fine thread, and to tie it to an oak on one side and to a pine tree on the other, to sit in the center of the drum but did not allow him to put valuable things into the drum; neither a good sword, an awl or 9 to 10 grains. The following morning ¹Ts'o–²zä–³llü–²ghügh did as ¹Ndu had advised him, and on the same morning ³Llü–²ghügh–¹k'wua did as he was advised by ¹Ndu.

Page 11: After three nights in the morning a new heaven appeared and a new earth (because all was ³ch'ou) and all happened as ¹Ndu had predicted.

From on high ¹Ō–¹hăr–²mùaŋ–²ndshěr(214) (descended) he sent the thunder, and lightning struck ³Llü–²ghügh–¹kwua's pine tree, he was hurled into nine stratas of clouds, his body being cut into nine pieces, from an explosion below the oak was struck, and he was cut into seven pieces and buried under seven layers of soil. ¹Ts'o–²zä–³llü–²ghügh believed he had arrived on a new mountain and on new land, he counted the time and seven months had passed, he took his sword and cut a hole in the drum, when he looked to the left there was no grass for the horse to eat, looking to the right there was no land to plow, looking in the center the mountain was high and the valley deep; the goat came out of the drum and called, under the spruce tree he asked the goat what she called for, the goat said I wanted green grass, there is none to be seen, it is for this that I called; the dog barked under the spruce tree, and asked for milk, where the milk has been lost he did not know, hence he barked; the chicken crowed under the spruce tree and when asked it replied where the grain box containing the white rice has been lost I don't know; it is for that that I crowed.

Page 12: In the land there were no people but flies who had no one to sit on, so they rubbed their front legs; there were no cows but green grass was plentiful everywhere; ¹Ts'o–²zä–³llü–²ghügh made shoes and clothing from the grass called ³ssu; he took a bow three steps long and an arrow three handspread long and aimed at some rocks; he arrived at ³Llü–¹ch'ung–²llü–¹na–³k'o he made a fire in the daytime, the smoke rose towards heaven and at night it lit up the land, he wondered if there

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were still people under heaven; [1]Ndu then made nine human figures from [1]Mun-wood (Rhododendron). He remarked they have tongues yet cannot speak, they have eyes yet cannot see, they have arms yet cannot move them; [1]Ts'o-[2]zä-[3]llü-[2]ghügh said out of wood man cannot be made. [1]Ndu then took his sword and cut one to pieces and threw it into the water, and this changed into [1]Lv-[2]mä-[2]mun-[1]ghügh(94), one he threw into the forest and this changed into [2]Bi-[1]lo-[2]ts'o-[3]p'u(94); one he took and threw against a cliff and this changed into the echo = [3]ä-[1]mbbŭe; (actually something like the echo came forth), the [2]Mun(47) originated there. [1]Ndu told [1]Ts'o-[2]zä-[3]llü-[2]ghügh among thousand people there is certainly one who could become your companion (your wife), go and search yourself. In the heavens at [2]Mùan-[1]shwuà-[1]gkü-[1]'a-[1]bbŭ (in the high heavens under the cliffs of the stars) there are two girls one has the eyes vertical (one below the other) she is beautiful, the other has the eyes straight, don't steal the first, but steal the second, she is not beautiful but she is good, she has [1]ō (female emissions) (you will have offspring with her). He did not steal the girl with the straight eyes,

Page 13: but he stole the beautiful one with the vertical eyes and carried her off. They formed a family. One year there were born to them a frog and a snake, a pine tree and an oak, a pig and a bear, a monkey and a chicken. He then went before [1]Ndu and told him what had been born to him, [1]Ndu replied you did not obey me, did not listen to me hence this unpleasantness; he chased the pine and the oak onto a spur, the monkey and the chicken he chased to the high cliff, the pig and the bear he chased into the forest, the snake and frog he chased into a deep valley with water. When he saw her (his enemy) he killed her on the mountain, when the girl saw the snake she killed it in the valley. In the land [1]Ts'o-[2]zä-[3]llü-[2]ghügh had no wife so he went to heaven to search for a wife; [3]Ts'ä-[1]khü-[2]bu-[1]bu-[3]mi had no husband so she descended to the land to search for one; they met at [1]P'ĕr-[3]na-[1]nddü-[2]gkan-[3]chung(735) at a plum tree with white flowers; I want a wife, and I want a husband so we met, both desiring a companion.

Page 14: She changed herself into a crane, took him under her wing and flew to heaven on high and arrived at [2]Dzī-[1]la-[1]ä-[2]p'u's(143) house; she put him in the ninth chamber and hid him under a basket; [2]Dzī-[1]la-[1]ä-[2]p'u said when they bring back the sheep from the meadows to the pen, the sheep are afraid and run away refusing to enter the sheep pen, when they want to lead them out in the morning the sheep run back again into the pen. [2]Dzī-[1]la-[1]ä-[2]p'u smelled a human being and

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so he sharpened his knife and intended to kill the humans (who may be near the ²Dzī and ¹Ts'o), his daughter told him you must not sharpen your sword in the evening and polishing it in the morning; if the rocks are not hot the bees don't come out, he is able to do anything, he is courageous or he would not have come out, after three nights she gave him the grain watch in the large wicker tray, when it rained she made him clean the water courses; after that ²Dzī–¹la–¹ä–²p'u said to his daughter, you spoke correctly invite him to come. She then led ¹Ts'o–²zä–³llü–²ghügh across nine streams, she gave him a bath in nine streams, and after he was clean she rubbed him with nine loaves of butter, and led him over a bridge made of nine swords, and he came before ²Dzī–¹la–¹ä–²p'u, the latter said your palms and soles are not bleeding, you have blood only under the nails of your hands and feet (the ¹Na–²khi believe that the lines on a person's palm and soles are due to ¹Ts'o–²zä–³llü–²ghügh crossing the bridge of swords). At... ³Ä–²k'o–²lv–¹lä–¹mbu the father resides, his power (and strength) is not as great

Page 15: as that of the son, ¹T'o–²zä–³llü–³ghügh said to ²Dzī–¹la–¹ä–³p'u will you give me your daughter to be my wife ? The latter refused and said he would not give her to him; ²Dzī–¹la–¹ä–³p'u said I alone have living space, there is no room for other people; this is no concern of yours, my daughter to become your wife is not to be thought of in my house; he told him you are courageous and able, you go and cut down nine forests; he replied one I cannot cut, how can I cut nine. ³Ts'ä–¹khü–²bu–¹bu–³mi and her husband (to be, ²mi–¹lv *q. v.*) conferred, she said take nine axes and put one in each forest, he said I am not a deer or a muskdeer; he took a white felt and covered himself and went to sleep on a spur. The next morning he found that the nine forests had been cut; he faced her father and told him the forests had been cut and again demanded his daughter; he then told him you are indeed able, now go and burn the nine forests; I cannot burn one forests how can I burn nine; he and his wife conferred, and she said I invite the butterfly and the ant to assist; she told him to put nine bundles of kindling, one in each forest, after which the forests were burned;

Page 16: he then told ²Dzī–¹la–¹ä–²p'u I have burned the nine forests, now will you give me your daughter ? He told him you have now burned the nine forests, now go and sow grain in the nine forests; the two conferred again and she told him to hang up nine bags of grain, one in each of the nine burnt forest areas, whereupon the areas were planted; he confronted ²Dzī–¹la–¹ä–²p'u and said now will you give me your daughter to be my wife ? He told him now you go and

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pick up again the grain from the nine areas. He also said I have seen nine areas being sown with grain, but I have never seen grain being picked up from nine areas after it had been sown.

He and his wife to be conferred and they invited the butterfly and ant to assist; he went to sleep on the spur and hung nine bags, one each in the nine forest areas, afterwards he found the nine bags full of grain; he confronted ^{2}Dzɪ–^{1}la–^{1}ä–^{2}p'u and demanded his daughter in marriage; he told him to bring all the grain he had gathered to see how much he had; ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh sat down at the foot of the grain racks put a bamboo sieve in his hand and began winnowing the grain and counting it, he found that there were three large and three small grains not enough; three were in the crop of a pidgeon, and three were in the back of an ant who had eaten them; next morning the pidgeon came and sat on the enclosure of their court, he tock an arrow and tried to shoot the pidgeon, while she took the shuttle of her weaving stool and yelled to him, yes shoot the pidgeon, he shot off the arrow at the crop of the pidgeon whereupon he regained the three grains, (from that time on the pidgeon had a mottled throat). He searched for the grains on the back of the ant, he went and turned over the rocks back of the garden, he found the ant and with the hair from the tail of a horse he tied the ant's back

Page 17: whereupon he regained the three grains from the ant, from this time on the ant's back was constricted. He confronted ^{2}Dzɪ–^{1}la–^{1}ä–^{2}p'u and demanded his daughter in marriage. He told him you are courageous, we both will go up a cliff to fetch a goral = ^{1}ssä(395), he and his would–be–wife conferred, she said it is not to fetch a goral on a cliff, but he intends to take you, she told him; her father was to sleep at the head of the cliff and ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh to sleep on the edge of the cliff, but he was not to sleep there but he was to put a board (log) there instead, to take his place; after midnight ^{2}Dzɪ–^{1}la–^{1}ä–^{2}p'u pushed with his foot the board (log) at the edge of the cliff (thinking he had pushed ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh) and pushed it over the cliff.

He then said O! ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh is dead, but actually the board struck a goral and killed it, ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh took the goral and returned on a shorter road while ^{2}Dzɪ–^{1}la–^{1}ä–^{2}p'u came back on a longer road, the former arrived home ahead of the latter, he spread the meat of the goral in the house, they used the meat to entertain guests morning and evening. He asked him again for the hand of his daughter. He told him you are indeed brave, come let us go to fetch fish from the river; they again conferred and she said it is not

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to take fish from the river but to drown you; they went and slept on a spur, he was to sleep on the top of the spur and [1]Ts'o–[2]zä–[3]llü–[2]ghügh below him, but she told him not to sleep there but put rocks there instead. [2]Dzī–[1]la–[1]ä–[2]p'u pushed with his foot after midnight, and he struck the rocks which fell into the river, he said O! the ([2]Boa slave) is dead, but he was not dead, but the rocks struck a fish which was killed; [1]Ts'o–[2]zä–[3]llü–[2]ghügh brought the fish back like a slave would bring a present, he went by the short road and arrived home before the old man who came by the long road; he put

Page 18: the fish in a pond; he again requested the hand of his daughter; he told him that he was courageous and demanded that he bring back three drops of tiger's milk. He did not confer with his future wife, thinking he could alone do what he thought best; he did not milk a tiger, but a fox and a wildcat and brought back the milk; [2]Dzī–[1]la–[1]ä–[2]p'u put the milk in the yak pen, and horse and cow stable, but they were not afraid, also in the pens of goats and sheep, and pigs and dogs, but they were not afraid; he then put the milk in the chicken coup and the chickens were all afraid; [2]Dzī–[1]la–[1]ä–[2]p'u said this is not tiger's milk but the milk of a fox and wildcat. He thereupon conferred with [3]Ts'ä–[1]k̤hü–[2]bu–[1]bu–[3]mi and she said: 'in the morning the tigress rests in the sun, and the little ones in the shade,

Page 19: take rocks the size of stars, go where the tiger babies are and hit them on the head, skin them and put the skins over your head, he did as he was told, and then called three times like a baby tiger, he crawled up and did like a baby tiger sucking the tigress ' tit and so milked the tigress, he came back with three drops of tiger's milk. The old man took the tiger's milk and put it into the stables of the animals previously mentioned and they were all afraid and run away, except the chicken which was not afraid; he then said this is indeed tiger's milk. He then requested the hand of his daughter; [2]Dzī–[1]la–[1]ä–[2]p'u said well I will give you my daughter, but he asked him to what clan of people he belonged and who his mother was. He replied I belong to the clan of [1]P'ĕr–[2]zo–[2]ngv–[3]gkv(41) who made the heavens and to the [1]Ssan̲–[3]mi–[2]shĕr–[3]gkv(40) who spread out the earth, he was the first going over 99 spurs and 77 spurs (the leader of all). He belonged to the clan of the lion, elephant and the giant [2]Gyu–[2]gkaw–[2]na–[1]bpŭ(975) he could drink the Yangtze and be still thirsty, eat Mt. Sumeru and be still hungry; I can swallow three bones without one getting stuck, can eat three measures of tsamba(426) without trouble of getting it down the gullet. If one wants to kill me, I won't die, strike me like one

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strikes rocks, no harm will come to me, to such a clan I belong. He then asked him again for the hand of his daughter.

Page 20: He asked him you come for my daughter to be your wife, what have you brought, what purchase price have you brought? He replied the heavens are high and full of stars, I could not carry gold and silver up here, I could not drive up sheep and cattle from the land to buy your daughter; I have done everything you demanded, cut nine forests, milked the tigress, etc., let this be the purchase price.

[1]Ndu made a [1]Mun̲–[2]khi–[2]ä–[1]bpa(957) last night, the marks of the knife are on the wood, this morning [1]Ssä destroyed it, the marks are on the wood. (The meaning here is that [1]Ndu had all arranged, he had complied with everything and still he demands a marriage price). [1]Ts'o–[2]zä–[3]llü–[2]ghügh said give me men's clothing and women's clothing; she saw a tiger but could not shoot him so she told [3]Ts'o–[2]zä–[3]llü–[2]ghügh to shoot him, he killed the tiger skinned him, and from the skin he made a quiver, and a bag for the bow, a pair of trousers, a mantle, thus he obtained man's clothing, the woman had not yet obtained her clothing. In the three autumn months,

Page 21: the sheep are returned from the high alpine meadow and herded in a pen, they are sheared large and small, five catties of wool are used for the felt mantle, and ten catties for the lower garment(977). One catty for a hat, and half a catty for a girdle; he gave her silver, gold, turquoise and cornelian, nine silver and seven golden cups, nine pair of plow oxen, seven pair of rake oxen, nine riding horses and seven pack horses, nine [2]dto–[1]mba and seven (sorceresses) [2]Llü–[1]bu; three male slaves, and three female slaves, nine kinds of domestic animals; but no cat, but as the cat is a domestic animal it followed of its own accord; ten kinds of grain they were given, but not the [2]K'ö–[1]ddv(741) which came of its own accord (mixed with the other grain). At first they did not lead a dog, but without a dog one cannot divide strangers from inside people, or guests from strangers; hence he led a white dog for the above purpose.

Page 22: They brought no chicken hence could not divide day from night, she led then a black chicken, after which they could distinguish between day and night; they slept where the moon was, but the moon was not there, so they descended to become the father and mother of the land (*see* [2]Mùan̲ [1]bpö [1]*Ts'o*–[2]*mbĕr* [3]*ssaw*), they lighted a juniper torch and all became bright, and they descended on the next day; they had received everything and brought everything with them. [2]Dzi–[1]la–[1]ä–[2]p'u could reckon the [3]Ts'ü (stars) well, [2]Sso–[1]t'o could reckon the [1]Zaw well, and [2]Nyi–[1]lä(978) could reckon the stars well (*i. e.*

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cast horoscopes) but they did cast their horoscopes; they descended in the center and they arrived at ^{1}Zü–^{2}k'wua–^{1}ddü, and at ^{2}Sso–^{1}t'o–^{2}la–^{1}hö–^{1}gkü, the former a good star and the latter a malevolent star, the latter fought the former, ^{1}Zü was defeated by ^{2}Sso–^{1}t'o, the heavens thundered and it rained and there was a flood, and the heavens were invisible, all the tributaries were muddy, they could not find a road nor a bridge, he then asked ^{2}Dzī–^{1}la–^{1}ä–^{2}p'u and the other two to cast the various horoscopes and also ^{2}Gya–^{1}aw(302) who could divine the night.

Page 23: He then took three loaves of butter from a red cow, and she three measures of flour and performed ^{3}Ch'ung–^{2}bpa (^{2}bä) before the ^{1}Ssu and ^{2}Lv (Nāgas and Dragons) also to mountain and valley spirits, whereupon they found a road, the heavens could be seen, the tributaries became clear, they found the road and the bridges. They descended from heaven to ^{1}Zü–^{2}k'wua–^{1}ddü, to ^{2}Ss–^{1}gyi–^{2}gkv and ^{2}Ss–^{1}gyi–^{2}maṉ, and arrived at the village ^{1}Na–^{2}muṉ–^{2}mbe–^{3}dto–^{2}dtü, and arrived at ^{2}Nv–^{1}p'ĕr–^{2}k'o–^{1}dzu–^{2}wùa; they used a silver ladder and a golden chain in descending at ^{2}Ha–^{1}shi–^{1}miu–^{1}dzu–^{2}wùa and then on the top of Mt. Sumeru; they prevented ^{2}Mùaṉ–^{2}zo–^{2}k'o–^{2}khi–^{2}k'o–^{2}lo–^{2}zo from liberating the ^{2}K'o and ^{2}Ndshi(359) by performing ^{3}Dtv ^{1}bpö(753);

Page 24: Arrived at the foot of the mountain they again prevented the ^{2}K'o and ^{2}Ndshi from descending or being liberated; they used a crane with long legs to perform ^{3}Dtv ^{1}bpö on the top of ^{3}Shi–^{2}lo ^{1}Ngyu; at the mountain's navel they used a Tibetan eared pheasant, and at its foot they used a muskdeer to perform ^{3}Dtv ^{1}bpö(753). On a high alpine meadow they used a ^{3}t'a–^{2}mä = a ewe which had not yet given birth to a lamb, in the grassland they used a black-eyed castrated bull, and in the heavens where the gods dwell they used a white rooster; they descended step by step, and step by step they performed ^{3}Dtv ^{1}bpö; they arrived in the land and became one family, he built the tent, she burned incense, they aranged the rocks of the ^{2}Ngaw and the peg of the ^{2}Ngaw(318). One day the celestial ^{2}Gko–^{1}p'ĕr–^{2}zo–^{3}gkyi and the terrestrial ^{2}K'a–^{2}mä–^{3}mi–^{2}gkyi became ill. They did not know what demon to chase who caused the illness, nor what guest to entertain;

Page 25: they invited ^{3}Shou–^{2}lo–^{2}k'wua–^{1}ndz'a(979) to chant, but he was unable to chant, to make a blood sacrifice, he used a dragonfly, killing it no blood issued, and on the knife there was no blood, on the nine ^{1}bpö–^{2}ss(96) and nine ^{1}Ndu–^{2}lv(372) he could not put blood; they consulted 360 horoscopes and it was revealed that the ^{2}K'o and ^{2}Ndshi had given them illness; they invited ^{2}Mùaṉ–^{1}shwuà–^{2}aw–^{3}noṉ–^{2}wuà–^{1}p'ä–^{3}wuà–^{2}bä–^{2}gu(238) (*see* ^{1}Ndshĕr–^{3}tsa) to kill a castrated black-

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eyed ox and put the blood on the nine ¹bpö–²ss and nine ¹Ndu–²lv and gave them food; he used three pair of ³dtv ¹bpö–²ss on high to close the road of ²Mùan–²zo–²k'o–²khi–²k'o–²lo–²zo; below they used three pair of ³dtv–¹bpö–²ss to suppress the black rocks of the ³Ch'ou and ²Ndshi(968) demons; in the center (they) he placed three pair of ³dtv ¹bpö–²ss to suppress the ¹Ndo and ¹Khyü demons(956). On the left (they) he used three pair ³dtv ¹bpö–²ss and on the right three pair in case of illness of ²Mùan and ²Ndaw = Heaven and Earth; three pair in the center for ²Ngaw(318), after that their illness was over. He thereupon had three sons,

Page 26: he had seminal ejaculations and she emissions; they were rich and had an abundance of everything, they had long life, and their pond was overflowing.

The first born became a Tibetan who became as numerous as the leaves of a tree; the third became a ²Lä–²bbŭ(363) who dwelt at ¹Gka–²k'ö(493) he multiplied and became as numerous as the blades of an armor. The ¹Na–²khi dwelt in the center he became as numerous as the stars in heaven and the grass on the land, as the hair in the mane of a horse and seeds in the ²K'ö–¹ddv, he had no more illness, had no fever. The family being the descendants of ¹Ts'o–²zä–³llü–²ghügh do likewise. They call a ²dto–¹mba, give him silver, gold, turquoise and cornelian, he erects the ¹Zhi–²lv, etc., nine kinds of wood to make 999 ²Ssso–¹shwua(590) to perform ³Ch'ou ¹bpö(373), ³Ch'ou ³gkü(589), they know what food to give the demon guests. They became rich, attained long life, had ¹nnü and ¹ō, and no illness.

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(975) In the ³Dto ³k'ö book of ²Muàn–¹bpö–²dzī–¹szŭ ³ssaw it is related that the east face was constructed by the gods who dwelt there, they used the conch; the south face was constructed from turquoise by the ²Dzī and ¹Ts'o, the west with black cornelian by the ¹Ddv and ¹Dsä; the north face with gold by ¹Ssu and ²Lv (Nägas and dragons), and they all dwelt each pair in their respective place.

(976) ³Llü–²ghügh–¹k'wua was a wicked = ¹k'wua, brother of ¹Ts'o–²zä–³llü–²ghügh.

(977) The ¹Na–²khi women used to wear wide pleated skirts, the symbol used here to indicate a pleated skirt is the one for a ladder or notched log such as the Tibetans use to get from their courtyards to the flat roofs of their houses, it illustrates the narrow folded pleats of the skirt. *See: The Ancient Na-khi Kingdom*, etc., Plate 97.

(978) ²Sso–¹t'o and ²Nyi–¹lä, the former was proficient in casting ¹Zaw horoscopes; he could prognosticate either good or bad omens on the day of either solar or lunar eclipses, depending on the particular star which ruled in the heavens on the day of the eclipse. There is a *ms.*, called ²Nyi–²mä ²hä–²mä ³k'u ¹lü, ¹Zaw ¹lü = Sun moon eclipse see, ¹Zaw see, by means of which it can be ascertained whether

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an eclipse occuring in conjunction with a certain star or stars augurs good or bad omens. The latter was proficient in casting horoscopes by consulting the stars whether it was auspicious or not, to do a certain thing at the time certain stars ruled in the heavens. There are several *mss.*, nos. 2622 ^{1}Gkü ^{1}dzĭ, and 2270 ^{1}Gkü ^{1}lü ^{1}gkü ^{1}dzĭ.

(979) ^{3}Shou-^{2}lo-^{2}k'wua-^{1}ndz'a was a ^{2}dto-^{1}mba who could not chant, and for offerings he killed dragon flies, hence he had no blood to put on the ^{1}Ndu-^{2}lv, he is depicted thus:

The syllable ^{1}ndz'a indicates spotted hence the dots on his head and body. The bird's head is partly phonetically employed, and has probably reference to the bird ^{3}Shou-^{2}shou-^{2}lo-^{1}na which sits on the top of the spiny tree in hell which grows out of the mouth of ^{3}Ts'u-^{2}ssi. *See*: The ^{1}Na-^{2}khi ^{1}Hä ^{2}zhi ^{1}p'i in *l. c.*, p. 67, Plate XXII, fig. 1.

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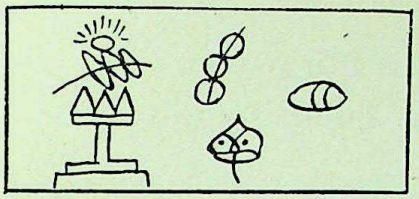

^{3}CH'UNG–^{2}BPA ^{3}NGYI or Juniper (boughs) burn (430).

Explanation of symbols in the title:

For explanation *see ms.*, and translation of ^{3}Ch'ung–^{2}bpa ^{3}ngyi of the ^{2}Ssu ^{1}gv ceremony.

There are standard books bearing this title chanted at most ceremonies. Nothing need be added here, except that when ^{3}Ch'ou ^{1}gv or ^{3}Ch'ou ^{1}na ^{1}gv are performed, a ^{3}Ch'ung–(or ^{3}Ch'u–) ^{2}bpa is lighted in the evening and placed before the gates of the ^{3}Ch'ou demons. The first thing the following morning when the ^{3}Ch'ou ^{1}na ^{1}gv ceremony actually commences, a ^{3}Ch'ung–^{2}bpa is again ^{3}ngyi = burned or set fire to, and repeated every morning as long as the ceremony lasts.

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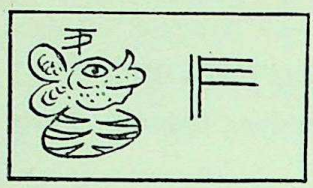

[2]P'U–[1]LA [3]SSAW or
Inviting the gods

For translation of text *see ms.*, of the same title of the [2]Ssu [1]gv ceremony. It is one of the first books chanted at the beginning of the ceremony, in the improvised chapel.

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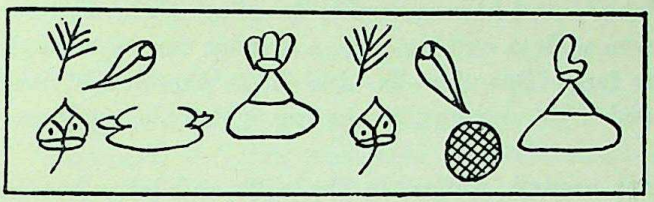

²SS–²BPA–²GYI–²BBŬ ¹NDU, ²SS–²BPA–²GYI–²MUN̲ ¹SSÄ ³CHĚR ¹DZO or The story about ¹Ndu and ¹Ssä

Explanation of symbols in the title:

All symbols, except those representing ¹Ndu and his wife ¹Ssä(211) act as phonetics only. Both his and her name are the same namely ²Ss–¹bpa; the first symbol is that of a tree = ¹ndzĕr, it can also be read ²ss = wood, the second is that of a frog = ²bpa. ²Gyi–²bbŭ are loan words from the Tibetan or rather transcription of the Tibetan term rgyal–po = king, pronounced gye–po; she is called ²gyi–²mun̲ = queen, from the Tibetan rgyal–mo queen. The words ³chĕr ¹dzo have already been explained.

There is only one *ms.*, in the collection, no. 584, it is in the Library of Harvard–Yenching. My late ²dto–¹mba Ho Hua–t'ing 和華亭 wrongly identified this *ms.*, some 20 years ago, and called it ²Mùan̲–³llü–¹ddu–²ndzi, ²Ts'u–³chwua–²gyi–²mun̲ ³chĕr ¹dzo. He confused ¹Ddu with ¹Ndu; the *ms.*, of which I have a photostat before me is still so labelled and should be corrected to read as above. It belongs to the ³Ch'ou ¹na ¹gv ceremony. It is written with a very fine stylus which identifies it as coming from La–pao 剌寶 to the north of Li–chiang from within the Yangtze loop, four days distant from Li–chiang.

There is another *ms.*, no. 618, correctly identified, but it is no more in my possession, except of a photostat copy, positive, the negative is in the Library of Congress in Washington D. C.

The contents of the two *mss.*, are the same, but no. 618 is more fully written and is here translated.

Translation of text:

Page 1: In the beginning when heaven, etc. etc., came forth. There also came forth the five elements, these caused a magic and there came ²Ss–²bpa ¹Ndu ¹Ssä. ¹Ndu's mother did not secure him a wife, and ¹Ssä's father did not find her a husband. He thereupon cir-

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cumambulated Kailas on the left and she on the right. When 1Ndu arrived at the nine mountains, a ghost demon caused a magic and 1V–2na–2ngv–2gu(73) came forth and liberated the 3Ch'ou (543) and 1Ndo(775) demons. 1Ndu was 3ch'ou, and he was unable to chase these demons. 1Ssä arrived in the seven valleys and the 3Ch'ou demons caused a magic whereupon there came forth 3Bpa–1hăr–2la–1dshi–1ts'ä–3p'u–1dzu(931) who liberated the 3Ch'ou and 1Ndo demons, as she was 3ch'ou she could not chase the demons.

Page 2: They went around Kailas, to the cliffs and lakes but he could find no wife and she could find no husband. The two then said to each other let us become one family, whatever good will come of it, the best is we become man and wife. In the land for a man not to have a wife, or woman not to have a husband is not the custom; the woman lies flat on her back like dead, and the man covers her on top. The two then had sexual intercourse and there came forth the 3Ch'ou and 1Ndo demons, they were 3ch'ou and could not chase the demons.

They became one family and there was born to them a boy as beautiful as the conch and a girl as handsome as yellow gold; the boy went up the mountain to cut fire wood, when a yak horned and killed him, the girl went into a valley to fetch water, when a tiger devoured her. 1Ndu 1Ssä were 3ch'ou, their eyes were blind and they were deaf.

Page 3: Their wrists were swollen =2bö, and their ankles were thin, and their hearts were 3ch'ou and they could think of nothing. Heaven, the land, the 2Dzu 2Wùa(151) the 2Ngaw, 1Wu(41), etc., all were 3ch'ou, the springs were clogged by the 3ch'ou; 1Ndu 1Ssä could do nothing, they could not dance. His semen was stopped, he had no ejaculation, she had no seed emissions for they were 3ch'ou, they could not distinguish between night and day. All the people of the land had the same afflictions as 1Ndu and 1Ssä(211) after they had copulated. All the wise and able of the land conferred and sent the bat riding the Garuḍa's wife

Page 4: to the celestial mansions of 2Dto–2gyi 2hä–1ddü to consult the horoscope books; he brought silver, gold, turquoise and cornelian (in *ms.*, no. 584 it says to 1P'er–2ndzĭ 2ssaw–2mä(827)) who said why (or what) did you come for, the bat replied that 1Ndu and 1Ssä had sexual intercourse and that they were ill, and that they did not know what should be performed to chase the demons. He told her that their wrists were swollen, etc. 1P'ĕr–2ndzĭ 2ssaw–2mä said that because they became man and wife they had 3Ch'ou and 1Ndo demons. They should invite 2Sso–1la–1gkyi–3gko to perform 3Ch'ou 1bpö(373) for nine days and

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nine nights; they were to use the [1]Bpa–[2]lĕr–[2]n̄go–[2]sso (*q. v.*) and a black pig and black chicken, and burn the [2]sso–[1]shwua (590) and with the smoke

Page 5: purify the heavens, land, [2]Dzu, [2]Wua (151), etc., after which they would again be able to do things, dance, etc. The bat then descended from on high and came before [1]Ndu [1]Ssä and he told them that they should invite [2]Sso–[1]la–[1]gkyi–[3]gko and perform [3]Ch'ou [1]bpö, [3]Ch'ou [3]gkü, [3]Ch'ou [3]shu, etc. This they did.

Page 8 to 9: They performed also [3]Ch'ou [2]ch'ĕr (823), they made a horse of wood and a [2]Mbĕr–[1]dtv (51) of wood dressed it in a woman's skirt, and in his hat and his shoes, and threw it out, they performed [3]Ch'ou [2]ch'ĕr on everything (it tells of the five regional waters whence they originated) after which their heaven was high, their land vast, the sun and moon brilliant; because they quickly performed [3]Ch'ou [1]bpö [3]Ch'ou [3]shu, he had seminal ejaculations and she emissions. All the wise and able, all those who could perceive (see) and hear had thereupon seminal ejaculations and emissions respectively; their ponds were full. Posterity was numerous and because of [3]Ch'ou [3]shu they had [1]nnü and [1]ō.

The family, the descendants of [1]Ndu, [1]Ssä, do likewise by performing [3]Ch'ou [3]shu, [3]Ch'ou [2]ch'ĕr, also on all the objects used at the [2]Ssu [1]gv ceremony.

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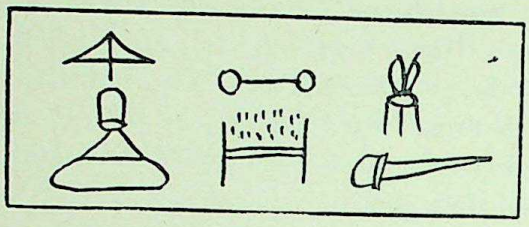

^{2}MÙAN̲–^{3}LLÜ–^{1}DDU–^{2}NDZĬ
^{3}CHĔR ^{1}DZO ^{2}GKV–^{3}CHUNG or
The story about ^{2}Mùan̲–^{3}llü–^{1}ddu–^{2}ndzĭ, first volume

Explanation of symbol in the title:

The first upper symbol may be read ^{2}mun̲ and also ^{2}mùan̲, it stands for heaven and is the first syllable in the name. All the others have already been explained. There are two parts to this title, this is the first part or first volume. There is some similarity between this and ^{1}Ddu ^{1}'a ^{1}Ssu ^{1}'a of this ceremony.

This *ms.*, which is no. 6074 was purched in 1947 from a ^{2}dto–^{1}mba of the village of ^{2}Mun̲–^{3}shwuà–^{2}wùa. The ^{2}dto–^{1}mba who wrote or copied the *ms.*, was called ^{2}Dto–^{3}li. There are no copies of it in the Library of Harvard–Yenching Institute. The *ms.*, is in my personal library.

Translation of text:

Page 1: One day the family, when the year, month, the ^{1}Zü$^{(91)}$, the day etc., were propitious they took wine, food, ^{1}bu–^{1}ch'ĕr$^{(687)}$ and lean meat, juniper and butter and performed ^{3}Ch'ung–^{2}bpa (^{2}bä) to the celestial and terrestrial ^{1}P'ĕr ^{1}Ssan̲, ^{2}Ngaw ^{1}Wu and ^{2}Ō ^{1}Hä; where there was a beautiful mountain they erected a ^{2}Na–^{1}dsaw$^{(660)}$ (*q. v.*, ^{2}Ssu ^{1}gv) where the land was beautiful they erected a white ^{3}t'a (= pagoda); where the fields were fine they erected a white house. In one more beautiful valley of seven, they built a bridge. If the head and tail are not reversed they are equal to gold and silver,

Page 2: if courage and alertness are not reversed (transposed) then they are like the brilliant arrow of the ^{3}Ssu$^{(527)}$. If medicine and poison are not transposed they are like the milk of the white cow of the gods, the former (medicine) is like the milk of the left tit, and the poison from the milk of the right tit, etc., etc. There are examples *ad infinitum*, the meaning of all of it is that the family should adhere to the old custom.

Page 3, last rubric: In the generation of ^{2}Mùan̲–^{3}llü–^{1}ddu–^{2}ndzĭ,

Page 4: a white mountain and white cliff caused a magic and there came forth the ^{3}lĕr and ^{3}ch'ou$^{(316)}$. In the generation of ^{2}Mùan̲–^{3}llü–^{1}ssu–^{2}ndzĭ a black cliff and black wind caused a magic and there

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came forth ^{3}Ä–^{2}mun̲–^{3}dto a celestial bird able to fly quickly, and a male monkey with a black throat, also a daughter of ^{1}Ssu–^{2}ndzĭ(375), ^{2}N̄gō–^{2}ndo–^{2}t'khi–^{1}ts'u a demoness; the remaining rubrics of this page are no more understood.

Page 5: One day, the family, their grandfathers' forebears, and grandmothers' forebears may have had ^{3}ch'ou; their father and mother may have had ^{3}ch'ou, ^{3}ch'ou may have come forth when a father killed his son; when their oxen and horses fought and ^{3}ch'ou had arisen, when the maternal uncle killed the nephew and ^{3}ch'ou may have arisen, and the ^{3}Ch'ou and ^{2}Ndshi(968) demons bombarded their house with rocks, and gave illness to the grain, and blocked their spring with rocks; their heaven and land may have been ^{3}ch'ou; their big house, their ^{2}Ngaw, ^{1}Wu, ^{2}Ō, ^{1}Hä and ^{1}Ssu and ^{2}Nyi Nāgas may have been ^{3}ch'ou.

Page 6: Whence ^{3}Ch'ou ^{1}bpö, ^{3}Ch'ou ^{3}shu and ^{3}Ch'ou ^{3}gkü originated.

In the beginning before heaven and earth etc., etc., came forth, and Mt. Kailas had not yet been erected, and the wish-granting tree had not yet been born, and neither Lake Manasarowar; in the beginning, ^{2}Ō–^{1}gko–^{2}aw–^{1}gko caused a magic and there came forth a brilliant object, and from the latter came forth ^{1}Ssaw–^{2}yi–^{2}wùa–^{2}de(108), the latter caused a magic and there came forth ^{2}Mùan̲–^{3}llü–^{1}ddu–^{2}ndzĭ(10), he caused a magic and there came forth a white heaven, white land, white sun, moon, stars

Page 7: and a white ^{1}zaw = planet, a white mountain, a white valley and a white lake. He went to rest on the shore of the lake, he saw his reflection in the lake and the lake saw his face, his tears (the dew of his eyes), his saliva, and some of his flesh fell into the lake, he also threw silver, gold and precious objects into the lake.

After three nights there came forth a water-maid, brilliant and scintillating, he called her ^{2}Ts'u–^{3}chwua–^{2}gyi–^{2}mun̲(10); in the evening they sat and talked, and in the daytime she was also his companion and they became one family; they had nine sons who lived in nine houses, and nine daughters who spread to nine lands (*i. e.*, they were given in marriage and went to nine different places).

In the generation of ^{2}Mùan̲–^{3}llü–^{1}ssu–^{2}ndzĭ(375), there had not yet come forth a black heaven, black land, black sun, black moon, black stars and black ^{1}zaw; but in the beginning there came forth a black precious object scintillating, this caused a magic and there came forth a voice above and breath below,

Page 8: and there came forth three layers of black clouds, these three caused a magic and there came forth a black scintillating heaven, from this was born ^{2}Yi–^{1}gko–^{2}dti–^{3}na, he caused a magic and there was born the great ancestral demon ^{2}Mi–^{1}ma–^{1}ssä–^{2}ddo(333), he caused a magic

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and there was born ²Mùaṉ–³llü–¹ssu–²ndzĭ(375), he caused a magic and there came forth (his) black heaven etc., etc., black mountain, black valley, black lake; he looked into the black lake and saw his reflection in the water, he threw into the lake the same objects but they were all black; after three nights there came forth a brilliant black water maid, and he called her ²Mùaṉ–³dta–²gkü–¹zaw–¹na–²muṉ(375) she became his companion in the daytime, and at night they had sexual intercourse, and there were born to them nine demon sons who lived in nine houses, and nine daughters who lived in nine lands. In ²Mùaṉ–³llü–¹ddu–³ndzi's generation there came forth from the inner skin of the egg(980)

Page 9: a white pig; from ²Mùaṉ–³llü–¹ssu–²ndzi's (375) black empty egg shell came forth a ²Muṉ(17,382) demon black inside. ¹Ddu–²ndzĭ(159) used silver, gold, turquoise and cornelian and he performed ³Ch'ung–²bpa (²bä) before the celestial ²Dtĕr–¹gko(130) and ²Yu–¹ma(123), the latter told him to settle to the right of Mt. Kailas under his white heaven on the white land; and ¹Ssu–²ndzĭ(375) was to dwell to the left of Mt. Kailas under his black heaven, on his black land, etc. ¹Ddu–²ndzi made his white pig guard his mountain, but ¹Ssu–²ndzĭ's black rat nibbled and opened his mountain, whereupon ¹Ddu–²ndzi's sun shone on the house and land of ¹Ssu–²ndzĭ and lit it up, the latter's son ¹Ssu–²zo–²mi–³ssä–²n̄go–¹wu told ¹Ddu–²ndzĭ's son (¹Ddu–²zo–²dze–¹gkyi) to be friends (make up a friendship), let us go to my land,

Page 10: ¹Ddu–²zo–²dze–¹gkyi said I will come to your land to open your land, sun, heaven, moon, etc.; ¹Ssu–²zo said you must come indeed! ¹Ddu–²zo said to his mother that he will go to ¹Ssu–²zo's realm; his mother said when a good son goes out there is the danger of stubbing his toes on rocks, it is wrong for you to go; she further said: although the fox can run fast, he can meet a tiger; the tiger can travel fast, yet he can meet with spikes (set for a trap) which can enter his flesh, you must not go to ¹Ssu–²zo–²mi–³ssä–²n̄go–¹wu's realm. ²Ddu–¹zo said I have already promised that I would come, once meat has entered the tiger's mouth he does not spit it out.

Page 11: His mother said you do not listen to my words, ¹Ddu and ¹Ssu are not the same they are different, his heaven and land are on a slant, and their sun and moon do not rise at a given time. He did not obey his mother and arrived in ¹Ssu–²zo's slanting realm, etc. At midnight when ¹Ssu–²zo slept, his dog and his chicken (were asleep), ¹Ddu–²zo took ¹Ssu–²zo's silver and gold and arrived at ¹P'ĕr–³na–¹nddü–²gka–³chung(735) he planted copper and iron spikes;

Page 12: ¹Ssu–²zo led a black dog with an iron head, to chase ¹Ddu–²zo, but when he arrived where the copper and iron spikes were he got

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killed on them. [2]Mùan̲–[3]llü–[1]ddu–[2]ndzĭ slept and had a good dream, that [1]Ssu–[2]zo was caught on the spikes, you had enticed him, trapped him, you go and see (if it is so). He went and found [1]Ssu–[2]zo dead, he burried him, (but) dug a ditch on the top, filled it with water, and put grain chaff in the ditch. [2]Mùan̲–[3]llü–[1]ddu–[2]ndzĭ said, if you buried him that way [1]Ssu–[2]ndzĭ's father will never find him; [1]Ddu–[2]ndzĭ and all able people will perhaps come and dig ditches; those born with wings like the crow came and scratched and wanted to drink, but stopped the water from flowing (stop up the ditch). [1]Ddu–[2]ndzĭ struck the crow which went to drink on the alpine meadow; the black crow gossiped and went to [1]Ssu–[2]ndzi and told him [1]Ddu–[2]ndzi went to kill [1]Ssu–[2]zo.

Page 13: The crow told exactly how [1]Ssu–[2]zo was buried; [1]Ddu–[2]ndzi did not allow his people and the crow to disturb the place where [1]Ssu–[2]zo was buried; the crow could not find any food, so where it saw smoke rise, or heard the sound of the [2]ds–[1]lĕr(981) it went in search of food. The crow said because [1]Ddu–[2]ndzĭ struck me, I came to tell you, does your heart and liver not ache? [2]Mùan̲–[3]llü–[1]ssu–[2]ndzĭ, [2]Mi–[1]ma–[1]ssä–[2]ddo(333) and [2]Muàn̲–[2]mbu–[2]wùa–[1]lu(378) conferred. They said the courageous son of [1]Ssu–[2]ndzĭ they have killed. We will send the demons to fetch and tie up the courageous [1]Ddu–[2]zo. [2]Yi–[1]gko–[2]dti–[3]na caused a magic and there came forth thousands of black [2]Mun̲ demons, and a [3]Ffŭ–[1]gyi–[1]'a–[1]na(874). [1]Ssu–[2]ndzĭ

Page 14: came to shoot with bow and arrow, and with the rocks of the [2]Mi–[1]ts'u (791) and [3]Ch'ou [1]ts'u(543) he came to strike the realm of [2]Ddu–[1]ndzĭ, his heaven was covered with clouds, and his plowshare was rusty, he was [3]ch'ou. He took the rocks, not knowing that they were the rocks of the [2]Mi and [3]Ch'ou demons, and put them on the head of his (cattle) cow, the head of the cow was [3]ch'ou and she could not rise on her front legs, so she got up on her hind legs first (the rear part of her body was not [3]ch'ou), and this is the reason why cows when rising get up on their hind legs first. He put the rocks on the behind of the horses, so their behind was [3]ch'ou, and the horses got up on their front legs first, and that is the origin of their rising on their front legs first.

[2]Ddu–[1]ndzi, his heaven, land, houses, etc., all were [3]ch'ou, his eyes, ears, hands, feet, all were [3]ch'ou.

It relates: I the [2]dto–[1]mba, (who wrote this) am 24 years old, when I wrote this,(522) this is a book from [1]Mun̲–[3]shwuà–[3]wùa it is badly written, but it is all correct, there are no mistakes.

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(980) In Bön literature we also find births from eggs and from the inner skin or water of the egg. The shell of an egg is called in [1]Na–[2]khi [2]gkv–[3]gkv, [2]gkv–[1]gyi–[3]man̲ can mean egg. shell, egg house empty, the last part of the sentence can

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be read egg water empty. In Hermanns' Tibetan creation myths in *Anthropos*, t. XLI–XLIX, p. 282, there is an analogy to this; for example he mentions a Sardonix dark red egg, the ¹Na–²khi ¹ch'ung–¹na, and then that from the inner part of the broken dark red Sardonix egg came forth so and so, etc. His translation is said to be from an old 13th century Tibetan manuscript.

(981) At various ceremonies crows are fed by the ²dto–¹mbas, especially at ²Mùa̲n ¹bpö, ¹Gkü ¹bpö, ³Dtv ¹bpö, ²Ts'u ¹bpö and ³T'a ¹bpö. These food offerings are called ³ssaw–¹zhi, they are placed on a stone outside near some trees, the ²dto–¹mba rings the ²ds–¹lĕr whereupon the crows swoop down and devour the food. Should the crows scorn the food, then it is believed the family who performs the particular ceremony will have misfortune during the year. It is also believed that if the crows are eager to eat, the gods or spirits have changed themselves into crows, and are partaking of the offering. *See* ²Mùa̲n ¹bpö or the Sacrifice to Heaven in *l. c.*, p. 96.

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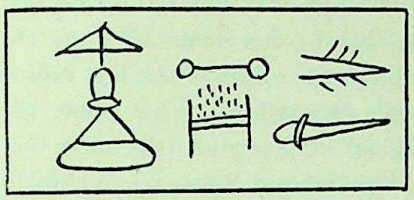

²MÙAN–³LLÜ–¹DDU–²NDZĬ ³CHĔR
¹DZO ³MAN–³CHUNG or
The story about ²Mùaṉ–³llü–¹ddu–²ndzĭ,
last volume

Explanation of symbols in the title:

All these symbols have already been explained. This second part of the story of ²Mùaṉ–³llü–¹ddu–²ndzĭ was purchased at the same time as the first volume and is no. 6075, in my private library.

The last two lines of the page before last, and last page contain ³Hoa–²lü or Dhāraṇī, except the second part of the last line which states that the *ms.*, came from the village of ²Muṉ–³shwuà–²wùa.

Translation of text:

Page 1: ¹Ddu–²ndzĭ could think of nothing, could not confer (with anyone due to his being ³ch'ou) he could not fly, neither could he dance; thousands of times he tried to have intercourse, but he had no emissions, nothing came of it. His heart was ill at ease; he sent the ²ha–¹shi ²nyi–¹lu(251) (golden fish) and ²ha–¹shi ²mb'a–²szĭ(982) to ²Mùaṉ–³llü–¹ssu–²ndzĭ's realm to spy, and there the latter cut off their tongues, this is the origin of their not having any tongues. He sent a white eagle to ¹Ssu–²ndzi's realm, but the latter's black eagle chased him. ¹Ddu–²ndzĭ went to the top of a spur to see for himself when the ²mb'a–²szĭ returned and reported that it could see nothing; ¹Ddu–²ndzi sent a white stag to ¹Ssu–²ndzĭ's realm to spy, the latter's black dog with an iron head chased it, and it returned galloping to the white cliff of ¹Ddu–²ndzĭ where it heard the echo of ¹Ssu–²ndzĭ's dog barking. ¹Ddu–²ndzĭ took the black ³ch'ou rocks and tried to hit the dog, but struck ²Dto–³na–³gko–²bbŭ (= the black stag of ¹Ssu–²ndzi) whereupon it bellowed.

Page 2: Its echo returned from the mountain and the cliffs, the ringing or buzzing on the mountain and cliffs has its origin in this.

Thereupon the celestial ¹Mbĕr–²t'khyu–²ssi–²sso(214) quickly descended; ¹Ddu–²ndzĭ gave the meat of the black stag to the Garuḍa, he did not eat it because it was ³ch'ou and he vomited; this is the origin of vomiting; ³Ffŭ–¹gyi–¹'a–¹na(874) ate the ³ch'ou meat, the Garuḍa killed it, and the origin of killing birds originated there; he then gave the meat to the dragon, who

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also vomited, then he gave the 3ch'ou meat to 2Ĕrh–2k'ö–1la–1dgyu (a dog) whereupon the dragon killed the dog, and that is the origin of killing hoofed animals; he gave the meat to 2Ddv–1p'ĕr–2ssi–2nggü(310) but he did not eat it and he vomited, but the 2Nd'a–2mä–2gyu–1bpa (= fox demon)(383) ate the 3Ch'ou meat, whereupon the lion killed it; this is the origin of the lion killing clawed animals. In 2Mùan–3llü–1ddu–2ndzi's generation at that time, the head of the black stag became the 3ch'ou of heaven? (the sky), his skin became the 3ch'ou of the land, his lung changed into the 3ch'ou of the sun

Page 3: his liver changed into the 3ch'ou of the moon, his bones to that of the rocks, his flesh to that of the soil, his blood to that of the water, his intestines changed into the 3ch'ou demon of the road, and his tail into that of the trees; his antlers to that of the high mountains, his ears to that of the spurs, his ribs to that of the cliffs, it is there that the thousands of 3ch'ou of 1Ddu–2ndzĭ originated. The ears of the black stag caused a magic and there came forth the 3Ch'ou and 3Shu 2bpö–1mbö, these two. From the mouth of the stag came forth three (spittels) salivas and from these originated three 3ch'ou (water ?). From the left antler came forth a sharp 3ch'ou sword, and from his right antler came forth a 3ch'ou bow and arrow; from his heart came forth a species of black chicken. This black chicken came to liberate fights and quarrels in 1Ddu–2ndzĭ's realm; the chicken came to roost on the juniper on the top of the house of 2Ddu–1ndzĭ.

Page 4: He then went to see 2Muàn–1p'a–3k'wuo–3lu(379) to cast his horoscopes, and it all appeared on the bones and shoulderblade(294), all the 3ch'ou of 1Ddu's heaven and land. He said 1Yi–3shi–1ō–3zo (404) should take a golden–silver torch, and let not heaven and earth be 3ch'ou, neither the 1P'ĕr 1Ssan, 2Ngaw 1Wu, 2Ō 1Hä, 1Ssu 2Nyi. He then called 1Yi–3shi–1ō–2zo who performed 3Ch'ou 1bpö, 3Ch'ou 3gkü, 3Ch'ou 3shu and 3Ch'ou 2ch'ĕr(823).

Page 5: He used a black goat who carried the 2Sso–1shwua(590) and led it to his land which he circumambulated, a half–breed yak he tied up, and for nine days and nights he performed 3Ch'ou 1bpö(373) etc. With a pair of half–breed yak yoked to a plow he led them to suppress the 3Ch'ou demons below. The 2Yu–1ma descended, he took the black 3ch'ou rocks and struck 1Ssu–2ndzĭ's realm with them; destroyed (drained) the 3ch'ou black lake, cut down the trees of 1Ssu–2ndzĭ and threw them on the latter's land.

He and his wife milked the half–breed yak cows

Page 6: and performed 3Ch'ou 2ch'ĕr; as he performed 3Ch'ou 3shu, 3Ch'ou 3gkü quickly, he had 1nnü and 1ō(43), his heaven was full of stars, and his land was covered with grass, his sun was hot, and his moon bright. He had nine sons and nine daughters.

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It is not known whence ^{3}ch'ou first arose. In the beginning ^{1}Ddu–^{2}ndzĭ dwelt in the white land and ^{1}Ssu–^{2}ndzĭ in the black lands, in their generation the land was divided. When the former's heaven etc., came forth no mistakes were made, all was in order; the latter however was unable to make his heaven etc., appear properly.

Page 7: ^{1}Ssu–^{2}ndzĭ had wicked thoughts, and he caused a magic and brought forth a cup full of poison which he threw on the land of ^{1}Ddu–^{2}ndzĭ; on the latter's white mountain black clouds hovered, and from the foot of his cliff came forth poison water; thereupon he, his heaven and land were ^{3}ch'ou; his eyes, heart, hands, feet, etc., were ^{3}ch'ou; he wondered what would be the thing to do to right this; he went to a ^{2}Llü–^{1}bu$^{(58)}$ who cast 360 horoscopes, his keen eyes saw the reason. He invited ^{3}Shi–^{1}la–^{2}wu–^{1}gko$^{(242)}$ who performed ^{3}Ch'ou ^{1}gv, ^{3}Ch'ou ^{3}gkü, etc.,

Page 8: whereupon all was well.

There then appeared ^{1}Ssu–^{2}ndzĭ's ass with a blue mane, and the ^{1}Dsä$^{(39)}$ demon's ^{2}khi ^{1}shi (=a yellow man) these two had intercourse and there was born a wise red ^{1}Dsä daughter and a ^{1}Dsä demon with red eyes, these two had intercourse and there were born nine ^{3}khu–^{1}gyi = placentas ? these caused a magic

Page 9: and there was born a blood drinking cow with nine pair of eyes, also nine kinds of ^{2}Yi–^{3}ndaw$^{(29)}$ demons, also the nine ^{1}Zä ^{1}ts'u, ^{1}Mä–^{2}wuà–^{1}bpö–^{2}chwua–^{2}dto, ^{1}Dto–^{3}mi–^{1}dto–^{2}ch'i, and ^{2}Mun–^{1}d'a, also ^{1}Dto–^{3}mi–^{1}dto–^{2}khi (now unknown). There also came forth ^{1}Ssu–^{2}ndzĭ's winged horse like unto black clouds, also his ^{1}Ddv$^{(39)}$ demon like a fish with a red tail and a red serow with one eye.

Page 10: These nine demons he liberated on to the land of ^{1}Ddu whom he gave illness; in the daytime he could not think, in the night he had bad dreams; he could do nothing, he sent a fleet-footed boy to the celestial ^{3}Na–^{2}bbŭ–^{2}ssä–^{3}ngu$^{(155)}$ who cast a horoscope and he saw that nine demons had given illness etc. He called ^{3}Ch'ou–^{3}shu–^{1}gkyi–^{2}mbĕr$^{(163)}$ to perform ^{3}Ch'ou ^{3}shu ^{3}Ch'ou ^{3}gkü, etc. . . .

Now follows the family who does likewise; they then had ^{1}nnü and ^{1}ō etc.

Page 11: When the ^{1}Ssu–^{2}zo–^{2}ngv–^{3}gkv came forth there was born a ^{1}Ssu–female riding a black sheep with a red head; these two had intercourse and there were born nine ^{3}Ch'ou demons who could follow people, and give illness in the land of the people. In the people's land the ^{3}Ch'ou demons were scattered everywhere, the white mountains and white cliffs were ^{3}ch'ou. The road of the ^{2}dto–^{1}mba (to perform ^{3}Ch'ou ^{1}bpö) the ^{3}Ch'ou demons closed, also the hearth, the place were guests

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are entertained all was ^{3}ch'ou; they went to the ^{2}dto–^{1}mba ^{1}Ssü–^{2}nyi–^{2}t'o–^{3}gko to have their horoscopes cast and they invited ^{1}Yi–^{3}shi–^{2}t'u–^{3}gko who performed ^{3}Ch'ou ^{1}bpö, ^{3}Ch'ou–^{3}gkü

Page 12: etc. They had ^{1}nnü and ^{1}ō, riches etc.

Now follows a Dhāraṇī: ^{2}Ō ^{2}muṉ ^{2}a ^{2}bpa ^{3}dsaw ^{1}mbbŭe ^{1}ssaw, ^{2}Ō ^{2}muṉ ^{2}ssaṉ ^{2}dti ^{1}mbbŭe ^{1}ssaw, ^{2}Mba ^{1}yü ^{1}mbbŭe ^{1}ssaw, ^{2}khi ^{1}ma ^{2}ngaw ^{1}mbbŭe ^{1}ssaw, ^{2}khi ^{2}dti ^{2}ssaṉ ^{1}mbbŭe ^{1}ssaw, ^{2}Ō ^{2}muṉ ^{1}yu ^{2}ssaṉ

Page 13: ^{1}mbbŭe ^{1}ssaw, ^{2}Ō ^{2}muṉ ^{1}lĕr ^{2}ssaṉ ^{1}mbbŭe ^{1}ssaw, ^{2}Ts'u ^{2}daw ^{1}mbbŭe ^{1}ssaw, ^{2}bä ^{2}ndaw ^{1}mbbŭe ^{1}ssaw, ^{2}laṉ ^{1}mbbŭe ^{1}ssaw, ^{2}Ō ^{2}muṉ ^{3}ts'u ^{2}ndaw ^{2}ts'u ^{2}ndaw ^{4}ho ^{1}p'ä, ^{2}bä ^{2}nda ^{4}ho ^{1}p'ä, ^{1}dta ^{2}haw ^{4}ho ^{1}p'ä, ^{2}bpa ^{2}bä ^{2}bpa ^{2}bä ^{4}ho, ^{2}dto ^{2}t'o ^{3}tsaṉ ^{2}ma ^{1}mbbŭe ^{2}ma ^{3}llü ^{2}dzhu, ^{2}dso ^{2}ggü ^{1}dt'a ^{2}bpa ^{1}ma ^{3}llü ^{2}dzhu, ^{2}nyi ^{2}ggü ^{1}d'a ^{2}bpa ^{2}muàṉ ^{2}dzhu, ^{2}sso ^{2}ggü ^{1}dt'a ^{2}bpa ^{1}ma ^{3}llü ^{2}dzhu, ^{1}nä ^{2}ggü ^{1}dt'a ^{2}bpa ^{1}ma ^{3}llü ^{2}dzhu, ^{2}shi ^{2}wuà ^{3}shou ^{3}gko ^{3}llü ^{2}sso–^{1}wuà–^{2}haw.

This is a ^{1}Muṉ–^{3}shwuà–^{2}wùa book!

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(982) The ^{2}mb'a–^{2}szĭ is a small long-bodied wasp-like yellow insect which when flying makes a noise like 'ss, ss', it flies in jerks and stands still, when one holds out a finger it will alight on it; it does not sting.

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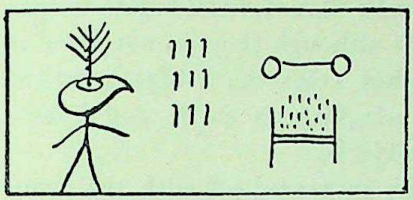

²T'O–²GKO ²NGV–³GKV
³CHĔR ¹DZO or
The story about ²T'o–²gko ²ngv–³gkv

Explanation of symbols in the title:

For explanation of symbols *see* ²Ssu ¹gv ³Dta–³tsa̲n–²ts'o–¹zaw ³chĕr etc.

There is no single volume containing this story, but it can be found with other stories, two or three in one volume, on account of their brevity. In the Library of Harvard–Yenching there is one *ms.*, containing this story, it is no. 3167, the story there commences on page 8, last rubric.

In 1947 I was able to purchase three *mss.*, nos. 6076, 6077, and 6078; the first is a ²Dto–³la book, and our story commences on page 8, rubric 4; the other two are from the village of ²Mu̲n–³shwua–²wùa, in 6077 the story commences on page 9, rubric two, and in 6078 on page 8, rubric six.

Ms., no. 6076 is here translated:

Translation of text:

Page 8, rubric 4: At the time the heavens etc., came forth, at the time Mt. Sumeru (770), the wish–granting tree (772), Manasarowar Lake (771) and the golden rocks (250) came forth, in the beginning at that time there came forth ¹Yu–⁴la–²di–²ddo (145) and ¹Ddv–³na–²dta–²bbŭ. ¹Yu–⁴la–²di–²ddo and ³T'a–²la–²n̄go–²mu̲n (145) his wife, first raised a white goat. He led the white goat to the realm of the gods where he resided nine years, where he had nine sons and gave them

Page 9: the name ²T'o–²gko ²ngv–³gkv (145).

Afterwards he raised a black goat and led it to the realm of the demons where he resided nine years, there he had nine sons whom he gave the name ²T'o–²ma ²ngv–³gkv. In a propitious year and on a propitious day he went to herd yak with white feet, and half–breed yak on an alpine meadow, he pitched a yak hair tent, it was like a flower on an alpine meadow on a high mountain. The ²T'o–²gko and ²T'o–²ma, these two, had one father and two mothers. They went to cut

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trees on nine mountains where they had not planted any trees, and in seven valleys without clearing the streambed they built bridges. Although domestic animals and wild animals do not dwell together they eat grass together. The ^{2}Boa and $^{1}\bar{O}^{(539)}$ although they do not dwell in the same place, do not live together, they cross the bridge together; ^{2}T'o–^{2}gko and ^{2}T'o–^{2}ma they divided their father's cattle and horses, and their mothers' grain and precious objects.

Page 10: The sky (above them) they measured off with the arms, and the land they measured off by steps. ^{2}T'o–^{2}gko ^{2}ngv–^{3}gkv invited the ^{1}Mbĕr–^{2}t'khyu–^{2}ssi–^{2}sso$^{(214)}$, also the 360 ^{2}Dtĕr–^{1}gko and ^{2}Yu–^{1}ma to descend; with a yak and sheep, wine and food, fat and lean meat they performed ^{3}Ch'ung–^{2}bpa (^{2}bä) to the 360 ^{2}Dtĕr–^{1}gko and ^{2}Yu–^{1}ma. ^{2}T'o–^{2}ma ^{2}ngv–^{3}gkv were unable to perform ^{3}Ch'ung–^{2}bpa (^{2}bä). The ^{2}Dtĕr–^{1}gko$^{(130)}$ and ^{2}Yu–^{1}ma$^{(123)}$ told the ^{2}T'o–^{2}gko to dwell between a white heaven and white earth, where the sun and moon are white, to the right of Mt. Kailas. To the left under a black heaven, black earth, black sun and moon, they told the nine ^{2}T'o–^{2}ma to reside. The former went where they were told, and the latter went to their allotted place. They thus separated.

Page 11: The birds and men (the ^{1}P'ĕr and ^{1}Na$^{(332)}$) from one place did not go to the other. The oldest of the ^{2}T'o–^{2}gko riding a red horse went out for pleasure. One of the ^{2}T'o–^{2}ma, ^{1}Shi–^{3}gko–^{2}t'o–^{2}ma (by name) went to ^{2}T'o–^{2}gko's house and had sexual intercourse with ^{2}T'o–^{2}gko–^{2}p'u–^{2}mu̲n–^{3}mi. The latter gave birth from her left side to a black ^{3}ch'ou bag–like (placenta) object, whereupon all their domestic animals became ^{3}ch'ou. ^{2}T'o–^{2}gko's heaven, land, house, fields, paddy fields, etc., were ^{3}ch'ou also his gods, etc., his eyes ears, hands, heart, tongue, all were ^{3}ch'ou.

They threw rocks on his house, and all his grains were diseased, and their ditches filled with rocks. He cast his 360 horoscopes and there appeared on the mutton shoulder blade all the ^{3}ch'ou (previously mentioned). He invited ^{1}La–^{2}bbŭ–^{3}t'o–^{3}gko$^{(158)}$ to perform ^{3}Ch'ou ^{1}bpö$^{(373)}$.

Page 12: They performed ^{3}Ch'ou ^{3}shu to his gods, house, hearth, domestic animals, grains, to the nine males and seven females, to the empty silver, (empty because it was ^{3}ch'ou) and to the gold, whereupon all was free of ^{3}ch'ou. After this he had no more illness, they had ^{1}nnü and ^{1}ō. Their descendants do likewise, they performed ^{3}Ch'ou ^{3}shu and ^{3}Ch'ou ^{2}ch'ĕr.

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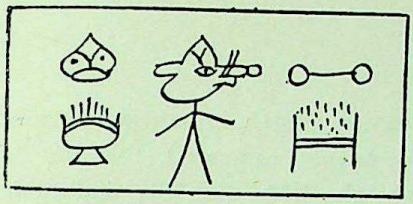

^{2}BPA–^{2}WU–^{2}TS'O–^{1}BPÖ
^{3}CHĔR ^{1}DZO or
The story about ^{2}Bpa–^{2}wu–^{2}ts'o–^{1}bpö

Explanation of symbols in the title:

Where it not for the first two symbols used phonetically here, the third symbol would have to be read ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh, for comparison *see* ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh ^{1}Ssu ^{1}'a of the ^{2}Ssu ^{1}gv ceremony, also ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh ^{3}chĕr ^{1}dzo of the ^{3}Ch'ou ^{1}na ^{1}gv ceremony. The first represents a frog = ^{2}bpa, and the second stands for ^{1}wu = slave, it is said to represent an empty food bowl indicative of the treatment of slaves; these two symbols are phonetics in the name, the third symbol ^{1}ts'o = elephant is superimposed on a trunk with legs and arms, ^{1}bpö the fourth syllable is not written. Although on all *mss.*, I examined the name is as given above, the ^{2}dto–^{1}mbas always read the name as ^{2}Bpa–^{2}wùa–^{2}ts'o–^{1}bpö instead, if that is for the sake of euphonism, or dates back to a different writing of the name in ancient times, cannot be ascertained now. I have however adhered to the transcription as above, of the actual symbols used.

^{2}Bpa–^{2}wu (or ^{2}wùa)–^{2}ts'o–^{1}bpö is figured on ^{1}Na–^{2}khi painted scrolls of deities as a man of huge bodily proportions with an enormous head, leading a tiger on a chain. He appears thus on a painting of ^{2}Muàn–^{3}mi–^{2}bpa–^{1}lo, the mountain god of the Amnye Machhen or rMa–chhen–spom–ra (*see*: *B.E.F.E–O.*, t. XXXVII, Pl. XIII, *q. v.*; also Plate 39 this book).

There is one *ms.*, no. 3167, in the Library of Harvard–Yenching Institute bearing the above title, but it is not the only story contained therein. Our story commences on the first page and extends to page 8, rubric six inclusive. This *ms.*, a ^{2}Dto–^{3}la one, has a picture of a sitting ^{2}dto–^{1}mba holding in his left an arrow, and in his right a ^{2}ds–^{1}lĕr, on the first page. One *ms.*, no. 1389 is no more in my possession. In 1947 I acquired three *mss.*, all belonging to the ^{3}Ch'ou ^{1}gv or ^{3}Ch'ou ^{1}bpö ceremony as the name is written on the cover. The first is no. 6076, already described, and so are nos. 6077, and 6078; all these have the story in the first part of the book, in no. 6076 the story commences on page 1, and extends to

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page 8, rubric three inclusive, and is here translated. The miniature is of a standing ^{2}dto–^{1}mba, with ^{2}ds–^{1}lĕr and arrow, dressed in a yellow garment.

Translation of text:

Page 1: In the beginning when Heaven, Earth, mountains, trees, rocks, the spirits and Gods and the people appeared, the first to come forth at that time was ^{3}Shi–^{1}la–^{2}wu–^{1}gko ^{2}Hä–^{1}ddü (242), and there also was born in the monkey year ^{2}Bpa–^{2}wu–(^{2}wùa–)^{2}ts'o–^{1}bpö; while in his home there died his father and mother; his relatives killed a white yak and a half–breed yak, and brought food and wine to feast the ^{1}P'ĕr and ^{1}Na, ^{2}Boa and ^{1}Ō (539), at the time they threw out his father and mother (carried out to be burned (cremated)). The relatives did not invite ^{3}Lä–^{2}t'khi–^{2}ssi–^{2}p'u (376) (ghost), but the ghost came and they gave him no food.

Page 2: The ghost asked ^{2}Bpa–^{2}wùa–^{2}ts'o–^{1}bpö if he had no dog meat, if he had, to give him some. He cut off a piece of dog flesh and gave it to the ghost who thereupon was pleased. After he had eaten some of the dog meat the ghost said: you may come to my land and take away precious objects, and your dog meat you can sell in my land. ^{2}Bpa–^{2}wùa–^{2}ts'o–^{1}bpö killed thousands of dogs, loaded their flesh on a large mule and arrived in the realm of the ghost to sell it. When he arrived selling the dog meat the latter had increased in value, while gold and silver had gone down, a dog's head fetched several thousand ounces in silver, a dog's leg was valued at several hundred ounces in gold. ^{2}Bpa–^{2}wùa–^{2}ts'o–^{1}bpö loaded the gold and silver on his mule and returned; ^{2}Mi–^{1}yü–^{2}ssi–^{2}p'u–^{3}mi a girl of the ghost rode back with him on his mule. She talked with ^{2}Bpa–^{2}wùa–^{2}ts'o–^{1}bpö and said do not let us go on the black wind road of the demons, but let us go on the white wind road of the gods;

Page 3: at ^{1}Pĕr–^{3}na–^{1}nddü–^{2}gkan̲–^{3}chung (735) they met the demon ^{2}K'o–^{1}yu–^{1}na–^{2}mun̲; yet he could neither be seen nor heard; ^{2}Bpa–^{2}wùa–^{2}ts'o–^{1}bpö arrived at ^{2}Muàn̲–^{3}mi–^{2}bpa–lo ^{1}Ngyu (116). There he encountered quicksand, and his heavy laden mule laid down, he tried to pull his mule out but was unable to get it up. He broke off a branch of a juniper growing on the mountain and struck his mule, the latter howled like the roar of the thunder. The celestial ^{1}Ssu and ^{2}Nyi Nāgas, and those of ^{2}Muàn̲–^{3}mi–^{2}bpa–^{1}lo were all displeased; the mule neighed three times more, and the ^{2}Ō–^{2}mbbŭe–^{2}gyi–^{2}bbŭ (177) Nāga heard it and was displeased, and he liberated heavy rain and hail from the sky, and killed the mule. His head changed into ^{3}ch'ou which made heaven ^{3}ch'ou, his skin the earth, his lung the sun, his liver the moon, his bones the

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rocks, his flesh the soil, his intestines the road, his blood the water, his hair the grass, his tail the trees, his four feet the four quarters of the compass all were made ^{3}ch'ou.

Page 4: ^{2}Bpa–^{2}wùa–^{2}ts'o–^{1}bpö then killed the ghost girl ^{2}Mi–^{1}yü–^{2}ssi–^{2}p'u–^{3}mi. ^{3}Shi–^{2}lo–^{2}wu–^{1}gko (242) told him to listen to him, to take a golden cup put flour in it, and perform ^{3}Ch'ung–^{2}bpa (^{2}bä) to the gods. He took a golden cup with flour and gave food to all the demons below. He cut a tree and made a ^{2}Mbĕr–^{1}dtv (51) he dressed it in clothe and hat, and threw it out. When he arrived at home his dead father's and mother's ^{3}ch'ou burdened him for three days and covered him. His killing of ^{2}Mi–^{1}yü–^{2}ssi–^{2}pu–^{3}mi brought forth ^{3}ch'ou demon(s) who spread epidemics in the land of the people; leprosy, boils, in the winter jaundice, and in the summer dysentary; water flowed in torrents from the mountains and flooded the valleys and carried off everything. Heaven and Earth were laden with ^{3}ch'ou. His eyes, ears, hands, feet, all were ^{3}ch'ou. He could find neither a road nor a bridge, when he wanted to walk or cross a stream respectively.

Page 5: In the daytime he had bad thoughts and at night bad dreams, he wondered how this could be rectified, so he consulted a ^{2}Llü–^{1}bu (58) who cast 360 horoscopes. He then invited ^{3}Ch'ou–^{3}shu–^{1}gkyi–^{2}mbĕr (163) to perform ^{3}Ch'ou ^{1}bpö.

The family of to-day follows his example.

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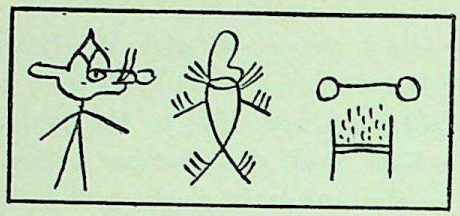

[1]TSO–[2]ZÄ–[3]LLÜ–[2]GHÜGH [1]LV–[2]MÄ–[2]MUN̲–[1]GHÜGH [3]CHĔR [1]DZO or The Story about [1]Ts'o–[2]zä–[3]llü–[2]ghügh and [1]Lv–[2]mä–[2]mun̲–[1]ghügh

Explanation of symbols in the title:

The first symbol with the elephant head on a trunk with legs and arms, and unaccompanied by other symbols acting as phonetics, is always read [1]Ts'o–[2]zä [2]llü–[2]ghügh and represents the post flood ancestor of the [1]Na–[2]khi. The next symbol represents a female ghost covered with hair, she is [1]Lv–[2]mä–[2]mun̲–[1]ghügh the mother of the [2]Mun̲ and [1]Ghügh demons (47), *see* also [2]Mun̲ [1]Ghügh [3]ssü of the [2]Ssu [1]gv ceremony. Her husband was [2]Bi–[2]lo–[2]ts'o–[3]p'u, they had seven sons and six daughters. The story here is about the love affair of [1]Ts'o–[2]zä–[3]llü–[2]ghügh and the hairy ghost. The last two symbols have already been explained.

There are two *mss.*, extant, the originals are no more in my possession except photographic copies, enlargements of a microfilm, the negative of which is in the Congressional Library of Washington D. C. The *mss.*, are numbered 1310 and 618. *Ms.*, no. 1310 has a miniature on the first page, it represents [3]Ts'ä–[1]ḳhü–[2]bu–[1]bu–[3]mi, the wife of [1]Ts'o–[2]zä–[3]llü–[2]ghügh; no. 1310 is here translated. No other *mss.*, of that title have, since the above were purchased in 1924, come under my notice. It is apparently a rare *ms.*

Translation of text:

Page 1: In the beginning, one day [1]Ts'o–[2]zä–[3]llü–[2]ghügh (and his wife) [3]Ts'ä–[1]ḳhü–[2]bu–[1]bu–[3]mi when they descended from on high, on that day, they arrived in the land of the people, he built the house and she burned incense. They dwelt with the water, rock, and peg of [2]Ngaw (318). In the evening they sat down to their evening meal and in the morning to their morning meal. After their meal, [1]Lv–[2]mä–[2]mun̲–[1]ghügh's (94) soul caused a magic and (she) changed herself into a muskdeer with long fangs, she came jumping to [3]Gkaw–[2]dsä–[2]lv–[1]p'ĕr–[2]wùa (where they dwelt). [3]Ts'ä–[1]ḳhü–[2]bu–[1]bu–[3]mi and [1]Ts'o–[2]zä–[3]llü–[2]ghügh her husband conferred, and they said let us search for a bow and arrow and hunt it.

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Page 2: His heart was ill at ease, for wild animals to come to where people dwell, and to hunt such an animal is not the custom. She said animals coming to you like that is like finding meat, give me your bow and arrow and I will shoot it. Thereupon he could do nothing else but take the bow and arrow to hunt the muskdeer. He arrived on a spur and had nearly caught it when it escaped, and he went from the second to the third, fourth, fifth, sixth and seventh spur, but he could not catch it.

Page 3: He chased it to the tenth spur but could not catch it; ^{1}Lv–^{2}mä–^{2}mun̲–^{1}ghügh's soul caused a magic, and changed herself from a muskdeer into a beautiful woman wearing a silver and gold, etc., garment, and she sat there (on the tenth spur). She said to him, come with me, and she led him away. They arrived at ^{1}'A–^{1}shwuà–^{2}ngv–^{1}'a–^{2}k'o and there she gave him food, meat and wine, he sat on a silver and golden bed and beheld turquoise and cornelian flowers; he dwelt with her for three years, and they had three sons. ^{3}Ts'ä–^{1}ḳhü–^{2}bu–bu–^{3}mi did not know where he had gone to, where he had been lost. She then went to ^{2}Dzɪ–^{1}la–^{1}ä–^{2}p'u$^{(143)}$ to tell him that her husband had been lost, whereupon he sent ^{1}Yü–^{1}bbŭ–^{1}la–^{1}shĕr (= ^{1}Yü–^{1}bbŭ with the long arm) to search for him.

Page 4: He told ^{3}Ts'ä–^{1}ḳhü–^{2}bu–^{1}bu–^{3}mi that when an eagle catches a crane, there are always some feathers remaining, if a tiger eats a stag there remain the white bones; he told her your husband is indeed no more. Thereupon he took her and they had sexual intercourse; ^{2}Dzɪ–^{1}la–^{1}ä–^{2}p'u was much displeased and said; "^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh went hunting the muskdeer, to get lost is not the custom; I do not believe it was a muskdeer but ^{1}Lv–^{2}mä–^{2}mun̲–^{1}ghügh". ^{2}Dzɪ–^{1}la–^{1}ä–^{2}p'u took a medicine with him which could bring back a man's memory,

Page 5: and went in search of ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh; he arrived at the cliff where ^{1}Lv–^{2}mä–^{2}mun̲–^{1}ghügh dwelt, and there he saw ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh and he performed ^{2}Ch'ĕr ^{3}k'ö$^{(298)}$ on him, (*i. e.* he sprinkled him with medicine), thereupon he recovered his senses and he remembered his own home, wife, sons and daughters, and his lands, he was lost but had been found again. He arrived again at his home and there he killed ^{1}Yü–^{1}bbŭ–^{1}la–^{1}shĕr, and there and then came forth the ^{2}Mi ^{1}ts'u and ^{3}Ch'ou ^{1}ts'u. ^{3}Ts'ä–^{1}ḳhü–^{2}bu–^{1}bu–^{3}mi then took a sharp sword and killed ^{1}Lv–^{2}mä–^{2}mun̲–^{1}ghügh$^{(94)}$, ^{2}Ghügh–^{1}ḳhü–^{1}ssu–^{2}zo–^{2}yi$^{(104)}$ then killed ^{2}Lv–^{2}zo–^{3}ssu–^{2}gkv (the three sons of ^{1}Lv–^{2}mä–^{2}mun̲–^{1}ghügh) and there came forth the ^{2}Mi ^{1}ts'u$^{(791)}$ and ^{3}Ch'ou ^{1}ts'u$^{(543)}$ (the fire and immorality demons), the sun was obscured and the plow-

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share was rusty, and the people were afraid; the [1]P'ĕr, [1]Ssan̲, [2]Ngaw, [1]Wu, [2]Ō, [1]Hä and the [1]Ssu and [2]Nyi Nāgas were all [3]ch'ou.

Page 6: [3]Dsu the spirit of posterity, [3]Non̲ the spirit of the domestic animals, and of the grain were [3]ch'ou. The house, goat and yak pens, the cow and horse stables were [3]ch'ou. Their crop in the fields was diseased and all was [3]ch'ou, their house was bombarded with rocks by the [3]Ch'ou demons and their spring was blocked by them. [1]Ts'o–[2]zä–[3]llü–[2]ghügh's eyes, ears, hands, feet, heart, tongue all were [3]ch'ou, he could accomplish nothing. [1]Ts'o–[2]zä–[3]llü–[1]ghügh then sent to [1]Gyu–[2]bbŭ–[2]t'u–[2]ch'i(160) who saw in the 360 horoscopes the cause of the [3]ch'ou. They then sent for [3]Ch'ou–[3]shu–[1]gkyi–[2]mbĕr(163) who performed [3]Ch'ou [1]bpö, [3]Ch'ou [2]ch'ĕr, after which he had offspring as numerous as the stars in heaven and grass on the land. He himself had three sons, one became a Tibetan, one a [2]Lä–[2]bbŭ and one a [1]Na–[2]khi, etc., etc. His descendants, the family of to-day, sends a fleet-footed boy to the East for the [2]Hä [2]ggŏ [2]bpö–[1]mbö(974) (the [2]bpö–[1]mbö where the [2]Hä dwell), South for the [2]Lä–[2]bbŭ [2]bpö–[1]mbö, West for the Tibetan [2]bpö–[1]mbö, North the [2]Ggŏ–[1]lo [2]bpö–[1]mbö and in the center for the [1]Na–[2]khi [2]bpö–[1]mbö(974), to perform [3]Ch'ou [1]gv.

This is followed by [3]Ch'ung–[2]bpa [3]ngyi to the [2]Yu–[1]ma(123). Then follows the origin of the [2]Yu–[1]ma how they descend and kill the [3]Ch'ou [1]ts'u [2]Mi [1]ts'u; the [2]Yu–[1]ma then caused a magic and there descended various spirits like the Garuḍa, the Garuḍa's wife, the peacock, the [1]Wùa–[2]ggŏ–[1]lv–[3]gyu(603), the dragon, the bear, the yak, all carrying iron hatchets with which they chopped down the trees of the [3]Ch'ou demons. The [2]Yu–[1]ma caused nine magics and there descended [3]Na–[2]ssä–[2]dta–[2]mun̲ and cut down the trees of the [3]Ch'ou. They drained the black lake of the [3]Ch'ou and chased the [3]Ch'ou [1]ts'u [2]Mi [1]ts'u like the wind carries off dust.

This book was written in the dog year (1874 A. D.), at the foot of [2]A–[1]na [1]Ngyu(192) by the [2]dto–[1]mba dwelling there, when I was 49 years old. Let me have long life.

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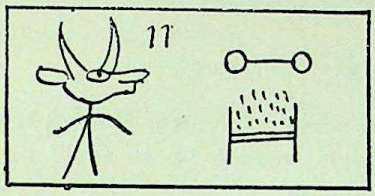

[2]GHÜGH–[1]ḳHÜ–[2]NYI–[2]SZĬ [3]CHĔR [1]DZO or The Story about [2]Ghügh–[1]ḳhü–[2]nyi–[2]szĭ

Explanation of symbols in the title:

The first symbol depicts a man with an ox head, the symbol for cow or ox = [2]ghügh is used phonetically in the name, and does not mean he had an ox head, many [1]Na–[2]khi names whose first syllable denotes animals, as [1]Ts'o–[2]zä–[3]llü–[2]ghügh, [1]ts'o = elephant, [2]T'o–[2]gko [2]ngv–[3]gkv = a pine = [1]t'o, and an eagle [3]gko, have the head of the particular animal superimposed on two legs with arms. If it concerns a demon with an animal head the syllables [2]gkv [1]dzu = head born (with) are added after the name of the animals. The second syllable [1]ḳhü is not written, but the third is, [2]nyi, the numeral two = [1]nyi also used phonetically, [2]szĭ is not written. This kind of shorthand writing makes it very difficult to determine names, and some names which occur only very rarely in texts have been forgotten by some [2]dto–[1]mbas, only the older ones being able to read them.

This story is contained in *ms.*, no. 3167, beginning on page 14, with rubric three. This is however not the name of a man called [2]Ghügh–[1]ḳhü–[2]nyi–[2]szĭ, [2]Ghügh stands for [1]Ts'o–[2]zä–[3]llü–[1]ghügh and [1]ḳhü for [3]Ts'ä–[1]ḳhü–[2]bu–[1]bu–[3]mi, [2]nyi–[2]szĭ means two generations. But as they had three sons, collectively called [2]Ghügh–[1]ḳhü–[1]ssu–[2]zo–[2]yi, it is very possible that two of his sons are meant instead of [1]Ts'o–[2]zä–[3]llü–[2]ghügh and his wife, for it mentions them as wanting to dispose of their father's body after his death.

The story extends to the end of the *ms.* It is to be found in another *ms.*, no. 2824 also in the Library of Harvard–Yenching; the story commences on the first page and extends to page 8, rubric five inclusive. This latter *ms.*, is a beautifully illuminated one, depicting a [2]dto–[1]mba in the attitude of explaining a text.

The previously mentioned *mss.*, nos. 6076, and 6077 also contain the story. In the first it is at the end of the book, beginning with page 13, rubric six; the second is also at the end of the *ms.*, beginning with page 13, rubric seven. The last two pages are composed of [3]Hoa–

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²lü or Dhāraṇī. There is one other volume no. 1308, but is now no more in my possession. The owner of the book wishes to remain anonymous. The story in *ms.*, no. 6076 is here translated.

Translation of text:

Page 13, rubric 6: In the beginning when ¹Ts'o–²zä–³llü–²ghügh and ³Ts'ä–¹ḳhü–²bu–¹bu–³mi descendend from heaven on to the land, he built the (house) tent, and she burnt incense, he placed the ²Ngaw rocks, and the ²Ngaw peg(318). He built the house and dwelt there and reared sons and daughters, also fine cattle and horses on the land, he worked in the fields and produced his own food, herded his cattle and milked his own cows.

Page 14: He had ¹nnü and ¹ō and had abundant riches. They had intercourse and there were born to them two sons, a Tibetan (official) chief led the first born to ²La–¹ssaw–(²Lha–¹sa–)³dto–²k'ö–¹p'ĕr(246) to dwell, he herded a yak with white front feet on an alpine meadow, the yak was like an alpine flower; he pitched a white yak hair tent which was like a flower on a high mountain. The younger boy a ²Lä–²bbŭ (363) girl led away to dwell at ²Bbŭ–³lv–²zhi–¹zaw–²maṉ (205), he worked digging salt wells, and milked water buffaloes; he had ¹nnü and ¹ō and was rich. One day, ¹Ts'o–²zä–³llü–²ghügh took his dog and went hunting although his wife and relatives persuaded him not to. He led his dog over the spurs, and he arrived in the south in ²Lä–²bbŭ land at his younger son's place, and there he died. The ²Lä–²bbŭ boy (his son) took the upper part of his body and buried it seven stories deep in yellow and black earth.

Page 15: The older son the Tibetan took the lower half of his body and burnt it in the north. His two sons' ²Ngaw and ¹Wu (41) became weak (and unstable) (after their father's death). On the cremation ground the Tibetan son could not cremate him well (it actually means that he did not cremate him on the regular cremation ground); he was unable to perform the ¹Na–²khi rites (the meaning here is that in the morning, when the chicken crowed, he did not rise and kowtow before the dead as is the ¹Na–²khi custom before the funeral). On account of this there arrived on them thousands of ²Mi ¹ts'u(791), ¹Mbbŭe ¹ts'u (783), and ³Ch'ou ¹ts'u (543). Their sky and land, their gods and spirits, all were ³Ch'ou also their ¹nnü and ³noṉ(210) and the grain and ¹Ō–²mä–¹hä(154) and ²Dzī ¹nä ¹ho *i. e.*, the the people and their semen. The heavens were wrapped in dark clouds, and the plowshare was rusty (*i. e.*, they were ³ch'ou), and so were their houses, hearth, mountains, valleys, ¹Ssu and ²Nyi Nāgaṣ, their eyes, ears, hands, feet, and heart;

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they had no ¹nnü and ¹ō(43). In the daytime they were afraid, and at night they had bad dreams. They consulted a ²Llü–¹bu(58) who cast 360 horoscopes, and there were revealed all the ³Ch'ou, ²Mi and ¹Mbbŭe demons. He called

Page 16: ³Ch'ou–³shu–¹gkyi–²mbĕr(163) who performed ³Ch'ou ¹bpö, ³Ch'ou ³shu, ³Ch'ou ²ch'ĕr. His three sons, one the Tibetan became as numerous as the leaves on trees, the ²Lä–²bbŭ as numerous as the blades of an armour, and the ¹Na–²khi as numerous as the stars in heaven and the grass on the land. Their descendants follow their example, performing ³Ch'ou ¹bpö, ³Ch'ou ³shu, and ³Ch'ou ²ch'ĕr. This is followed by a Dhāraṇī chanted by the peacock: ²Aw ¹mun̲ ²p'a–²bpa ³ch'i–³mbbŭ ¹la ³khyu ²ts'ä ¹lo ²dto ¹dzhu ²muàn̲ ²yu ³ch'i–³mbbŭ ¹la ³khyu ²ts'ä ¹lo, ²ggü ¹lo ²muàn̲ ²yu ³ch'i–³mbbŭ ¹la ³khyu ²ts'ä ¹lo, ²dso ²dzhu ³muàn̲ ²yu ¹la ³khyu ²ts'ä ¹lo, ²k'o ¹haw ²la ¹haw ²la ¹dtĕr ²k'o, ²p'a ¹lĕr, ⁴p'a ¹lĕr ¹dtĕr ²k'o, ²tgkye ¹tgkye ²lu ¹nnü ³ssü ²t'u, ⁴bbĕr ²bbĕr ⁴dtĕr ²dtĕr ²mbĕr ³lü ²lü, ²t'v ¹lv ¹ma ²lv ²tgkye ¹lo ²muàn̲ ²yi ²sso–¹wuà–²haw. ²Sso ²muàn̲ ¹yu ³ch'i ³mbbŭ ²muàn̲ ³llü ¹dzhu. ²Ō ²yi ²ndzĭ ¹ssaw, ¹gkü ¹lu ²ndzĭ ¹ssaw, ²aw ¹bpa ²ndzĭ ¹ssaw, ³dti ²bpŭ ²dsaw ²ndzi ¹ssaw, ³dti ²p'u ²wùa ²ndzĭ ¹ssaw, ¹na ²ngaw ²ndzĭ ¹ssaw, ²aw ²ss ⁴lĕr ²ndzi ¹ssaw, ²gko ²ndzĭ ⁴lĕr ²ndzi ¹ssaw, ¹lĕr ¹ssan̲ ²ndzĭ ¹ssaw ²ngaw ¹lĕr ²ndzi ¹ssaw, ²yu ¹ssan̲ ²ndzĭ ¹ssaw, ²muàn̲ ¹nnü ²ndzi ²ssaw, ²muàn̲ ¹nnü ³ssu ¹lĕr ²ndzĭ ¹ssaw, ²p'a ¹mbu ²nddü ²ndzĭ ¹ssaw, ²p'a ¹mbu ²nddü ²bpa ¹dta ²ndzĭ ¹ssaw, ²bpa ¹bpu ³p'u ²dti ²ndzĭ ¹ssaw, ¹ssaw ¹baw ⁴yu ¹ssan̲ ²ndzĭ ¹ssaw, ²ts'u ¹ndaw ³ts'u ¹ndaw ¹ho ²p'a, ¹dta ²haw ¹ho ²p'a, ²bpa ⁴dsä ²bpa ⁴dsä ¹ho ²p'a, ¹dso ²ggü ¹dtĕr ²bpa ²muàn̲ ¹lĕr ¹ch'ung, ²mi ²ggü ¹dtĕr ²bpa, ²muàn̲ ¹lĕr ¹ch'ung, ²mun̲ ²ggü ¹dtĕr ²bpa ²muàn̲ ¹lĕr ¹ch'ung.

The first sentence of this Mantra is unquestionably from the Tibetan, the last part of it: ³khyu ²ts'ä ¹lo is equivalent to phyag–htshal–lo = I salute. The whole sentence would read Aw–mun̲ hphags–pa chhen–po la phyag–htshal–lo འཕགས་པ་ཆེན་པོ་ལ་ཕྱག་འཚལ་ལོ, = I salute the sublime ²Aw–¹mun? What the words ²dto–¹dzhu, ²ggü–¹lo, and ²dso ²dzhu in the second, third, and fourth sentences stand for can for the present not be determined.

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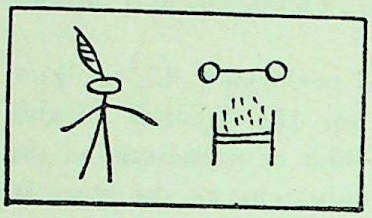

[2]GKAW–[1]LÄ–[3]TS'Ü [3]CHĚR [1]DZO or The Story about [2]Gkaw–[1]lä–[3]ts'ü

Explanation of symbols in the title:

The first symbol is a compound one, the figure of a man with the symbols for [3]ts'ü = millet (*Panicum miliaceum*) on the top of his head, it represents the ear of a millet and is used phonetically for the last syllable in the name. His father's name was [1]Ō–[2]gkaw–[1]lä, a descendant of [1]Ts'o–[2]zä–[3]llü–[2]ghügh. *See* also [2]Gkaw–[1]lä–[3]ts'ü [1]ō [3]shĕr of the [2]Ssu [1]gv ceremony. The other two symbols have already been explained.

There is a *ms.*, no. 2824 in the Library of Harvard–Yenching Institute containing this story which begins on page 9, rubric six, the first part being taken up by [2]Ghügh–[1]k̤hü–[2]nyi–[2]szĭ [3]chĕr [1]dzo. It is a [2]Dto–[3]la book with a miniature of a [2]dto–[1]mba.

In 1947 I acquired another [2]Dto–[3]la *ms.*, which belonged to the second brother of that [2]dto–[1]mba family, he was less skilled in the painting of miniatures, it is however well written. It is *ms.*, no. 6079 in my own library; the story begins on page 1 and extendes to page 8, rubric two inclusive; the second part is taken up by [2]Mùan̲–[3]llü–[1]ddu–[2]ndzĭ [3]chĕr [1]dzo to page 14, rubric one inclusive, the rest of the *ms.*, deals with the story of [2]Mùan̲–[3]mi [3]Na–[2]ssä–[2]p'u–[1]ma–[3]mi or [3]Non̲–[2]ssä–[2]p'u–[1]mun̲–[3]mi as she is also called. *Ms.*, no. 6079 is here translated. It is the second *ms.*, bearing this title, belonging to [3]Ch'ou [1]na [1]gv, I have encountered.

Translation of text:

Page 1: In the beginning when heaven, earth, the sun, moon, and stars, mountains, valleys, etc., came forth, when the [1]P'ĕr [1]Ssan̲ [2]Ngaw [1]Wu [2]Ō [1]Hä, [1]Ndu and [1]Ssä and the [2]Bpö–[1]mbö and [1]P'a(58) came forth; at the time of the appearance of [2]Gkaw–[1]lä–[3]ts'ü(148), one day he took his dog to go hunting up to the top of a cliff and down to the bottom again and arrived in the valley where [2]Gyi–[3]mi–[2]gyi–[2]dsu(148) lived; his dog had chased a serow(275) with straight horns (=[2]yi), but the serow

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disappeared; he tried to find it, and while looking for it he found it to have sexual intercourse with his wife. He then arrived in his home, he and she were enveloped in ^{3}ch'ou for three days and three nights. The heavens were darkened by dense clouds, and the plowshare became rusty.

Page 2: His semen road and his wife's vagina was closed, his eyes, hands, ears, tongue, heart were ^{3}ch'ou. The spirit of domestic animals (^{3}Non$^{(210)}$), the spirit of the grain$^{(154)}$ and of the people, and the spirit of seminal emission were ^{3}ch'ou. He tried to cultivate his fields but nothing sprouted, herding sheep, the latter had no offspring. He thereupon consulted a ^{2}Llü–^{1}bu$^{(58)}$ who cast 360 horoscopes and all became manifest on the mutton shoulderblade$^{(294)}$. They called ^{3}Ch'ou–^{3}shu–^{1}gkyi–^{2}mbĕr$^{(163)}$ who performed ^{3}Ch'ou ^{1}bpö ^{3}Ch'ou ^{3}shu, ^{3}Ch'ou ^{2}ch'ĕr. She cleaned herself (performed ^{3}Ch'ou ^{2}ch'ĕr) with the milk of a black goat, black cow and black ^{2}Ngaw–^{1}bpa–^{1}na$^{(129)}$. The ^{2}dto–^{1}mba chased the ^{3}Ch'ou like the wind the dust, and the water carries off black soil. He made a ^{2}sso–^{1}shwua$^{(590)}$ of nine kinds of sticks, and put it on a wolf, and circumambulated with it the heavens and the land, and did not permit the heavens to be clouded over, nor the plowshare to be rusty. Thereupon they had ^{1}nnü ^{1}nä ^{1}ō$^{(43)}$, and four sons.

Page 5: The family of to-day does likewise, performs ^{3}Ch'ou ^{1}bpö, etc.

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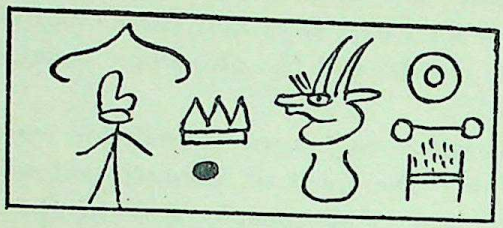

²MÙAN̲–³MI ³NA–²SSÄ–²P'U–¹MA–³MI ³CHĔR ¹DZO or
The story about the celestial female ³Na–²ssä–²p'u–¹ma–³mi

Explanation of symbols in the title:

The first symbol is read ²mùan̲ = heaven, it represents the vault of heaven below is a female, a girl = ³mi, this is also indicated by the symbol for fire = ²mi, which is used as a phonetic for ³mi = girl. The black dot below, ¹na = black is the first syllable in her name = ³na; the animal's head next to the fire symbol represents a goral = ¹ssä (*Naemorhedus griseus*) it is distinguished from the ²yi symbol or serow by the absence of the mane; it is phonetically employed for the second syllable in her name. Below it is the symbol read ²p'u and represents a buble, it also means empty, here with the last upper symbol ¹ma = butter it spells the name of the celestial female = ²mùan̲–³mi. ³Chĕr ¹dzo have already been explained.

She is also called ²Mùan̲–³mi ³Non̲–²ssä–²p'u–¹mun̲–³mi, the syllables ²mun̲ and ¹ma in which names of persons end indicate females. ²P'u = male, ²mun̲ female, the Tibetan po = པོ and mo མོ, respectively.

There is one *ms.*, no. 1459, which is in the Library of Harvard-Yenching Institute, each page is divided into four lines instead of the usual three. There is a great deal of repetition in that *ms.*, and much occurs in it that has already been related in other *mss.*, belonging to this ceremony. In my own library there is *ms.*, no. 6079 which contains this story in a more concise form, it begins on page 14, rubric two and extends to the end of the volume. It is here translated.

Translation of text:

Page 14, rubric two: In the beginning when heaven, the sun, moon, stars, planets and the earth came forth, when the mountain and valley appeared, there appeared in the beginning the nine ²Mùan̲–²zo and the nine ²Mùan̲–³mi (²Mùan̲–²zo ²ngv–³gkv(170) and ²Mùan̲–³mi ²ngv–³gkv) the nine celestial sons and nine celestial (females) daughters; at that time there also came forth ²Mùan̲–³mi ³Non̲–²ssä–²p'u–¹ma–³mi.

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She sat on the edge (horizon) of heaven and spun woolen thread. The Nāga in lake Manasarowar caused a magic and made her spinning spool fall into the lake; she thus lost her golden spool; if a lost sheep is not searched for ^{3}Non$_{(210)}$ will be displeased; she went in search of her spool, and as she stepped out black wind entwined her legs like woolen thread, afterwards she gave birth to a placenta resembling a black cloud, which, like her spool dropped into the lake whereupon the lake and the Nāga(s) therein became ^{3}ch'ou; after three nights all the dragons were ^{3}ch'ou. The heaven, the houses, the mountains and valleys, the rocks, trees, fields and waste land, the houses of nine posts and hundred rafters, the celestial ^{1}Ssaw–^{3}ndaw Nāga and the terrestrial Nāga became ^{3}ch'ou.

Page 15: The Nāgarāja of Lake Manasarowar became ^{3}ch'ou, all the ^{2}Nyi Nāgas to the left of Mount Kailas, and ^{2}Ha–^{1}shi ^{3}bpa–^{2}mä$_{(314)}$ became ^{2}ch'ou; all the ^{1}Ssu and ^{2}Nyi Nāgas had illness, the people were all ill; whatever they tried, they could accomplish nothing, at heart they were uneasy. The people thereupon for nine days consulted the ^{1}Ō–^{1}p'i (^{2}bä), and for seven days they consulted the ^{1}p'a$_{(58)}$. It was revealed on the mutton shoulder blade$_{(294)}$ what the cause of the ^{3}ch'ou was. Why Heaven was ^{3}ch'ou, the land beneath was ^{3}ch'ou, the villages, large houses, the ^{1}P'ĕr ^{1}Ssan, ^{2}Ngaw ^{1}Wu, and ^{2}Ō ^{1}Hä, all were ^{3}ch'ou; the ^{1}Ssu and ^{2}Nyi Nāga (clans) all were ^{3}ch'ou, and that ^{3}Ch'ou ^{1}bpö, ^{3}Ch'ou ^{3}shu and ^{3}Ch'ou ^{3}gkü must be performed. The people were to send a fleet-footed boy to ^{1}Yu–^{3}nyi–^{1}gkyi–^{2}ngu (the ^{2}dto–^{1}mba of the ^{1}Ssu Nāga clan),

Page 16: to erect a ^{1}zhi–^{2}lv$_{(84)}$, to give him silver, gold, turquoise and coral, to erect a white ^{1}zhi–^{2}lv, white tree, white rocks and white hemp bridge before the gods, and the equivalent black objects before the demons; also a black cow, black goat and ^{2}Ngaw–^{1}bpa–^{1}na (^{1}Bpa–^{2}lĕr–^{2}ngo–^{2}sso) he was to tie before the demons; to send a boy to the mountains to cut the ^{1}Mun–^{1}na, to the alpine meadow to cut the ^{2}Llü ^{1}ndzĕr and to the valley to cut the ^{2}mbbŭe–^{1}na (*vide* ^{1}Ddu–^{3}mi ^{2}Gko–^{2}mun–^{3}mi) to make 999 ^{2}sso–^{1}shwua$_{(590)}$ out of nine kinds of sticks (tree branches or stems), and with them perform ^{3}Ch'ou ^{3}gkü to heaven and to the land, houses, fields, etc., etc.; to use one ^{2}Ngaw–^{1}bpa–^{1}na$_{(129)}$ for nine lands, one black cow for seven lands, a black pig for five lands, a black duck for two lands, and a black chicken for one land. She took her spindle (spool)

Page 17: and put it on a black cow and circumambulated lake Manasarowar and performed ^{3}Ch'ou ^{3}gkü; she circumambulated the land, the houses, the house of nine posts and hundred rafters, the fields,

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pens, trees, rocks, mountains and valleys, and performed 3Ch'ou 3gkü. 1Yu–3nyi–1gkyi–2ngu (*v. s.*) took a silver and golden torch and chased the 3Ch'ou demons from the land and lake Manasarowar; with the 1Bpa–2lěr–2n̄go–2sso (*q. v.*) he suppressed the 3Ch'ou demons. With the skin of the 2Ngaw–1bpa–1na he performed 3Ch'ou 3gkü to the land and to heaven above, with the lung to the sun, with the liver to the moon, with the bones to the rocks, with its flesh to the soil, with its blood to the water, with its breath to the wind, with its intestines to the road, with its ribs to the cliffs, with its tail to the trees, with its four legs to the four quarters of the four cardinal points. He performed 3Ch'ou 3gkü to the 1Ssu and 2Nyi Nāgas, to the 1Ssaw–3ndaw Nāgas, to the 1P'ěr 1Ssan̄, 2Ngaw 1Wu and the 2Ō and 1Hä (40–42);

Page 18: he performed 3Ch'ou 3gkü to the 1gyi and 1d'a(244) Nāga; the people then called 1Yu–3nyi–1gkyi–2ngu etc., to perform 2Ssu 1gv (*q. v.*), to erect nine 1Ssu–2wùa, a 1Ssu–2dta 2ngv–3chěr(670), 700 white 3K'o–1byu, 500 tall 3K'o–1byu, nine bamboo clumps and nine 2law–2k'aw(353), and to perform 2Ch'ěr 2k'ö(238) on the Nāgas, and repay them with 2Hö–2lü–1mbbŭ(21), erect golden and silver 3K'o–1byu on golden and silver mountains, and turquoise and cornelian 3K'o–1byu on the spurs, and redeem the soul, after which they would hear only good tidings, would have no more illness, and would have plenty of 1nnü and 1ō(43).

On a certain day (which one is uncertain) when the night was propitious and the 1Zü(91) auspicious, the year and month were favorable, they repaid the Nāgas with 2Hö–2lü–1mbbŭ. With a sheep and a white rooster they performed 3Dtv 1bpö(753) and freed the Nāgas of illness. With 3Dtv 1bpö, they prevented the 1Ddv, 1Dsä(39), 2Mun̄ and 1Ghügh(47)

Page 19: and 2Mùan̄–2zo 2K'o–2lo–2zo(753) from giving illness, with 3Dtv 1bpö to prevent clouds, storms, black rains and hail from descending; with 3Dtv 1bpö to prevent all evil to descend on the mountains, valleys, day, night, month and year; let us have long life, let there be no more illness, let us hear only good tidings, let us have 1nnü and 1ō(43), let our ponds be full. The family being the descendants of 3Na–2ssä–2p'u–1ma–3mi has 360 horoscopes cast, sends for a 2dto–1mba to perform 3Ch'ou 1bpö(373) Ch'ou 3shu and Chou 3gkü(589). To use a black goat, black sheep, black pig and black chicken to perform 3Ch'ou 1bpö or 3Ch'ou 1gv (3Ch'ou 1na 1gv). With the 999 2sso–1shwua(590) they performed 3Ch'ou 3gkü on the 2Ngaw and 1Wu, on the 2Ngaw peg and rocks(318), on the 1P'ěr, 1Ssan̄ 2Ō 1Hä, on the domestic animals, grains, on the people.

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Page 20: With the skin of the black goat to perform ^{3}Ch'ou ^{3}gkü like ^{1}Yu–^{3}nyi–^{1}gkyi–^{2}ngu with the ^{2}Ngaw–^{1}bpa–^{1}na (*q. v.* page 17 this *ms.*) also on the yak on the high mountain, the sheep on the alpine meadow, and the goat on the ^{2}ndaw–^{1}ndzĕr(325), the pig in its pen, and the chicken in their nests. After the family had performed ^{3}Ch'ou ^{1}bpö, ^{3}Ch'ou ^{3}shu and ^{3}Ch'ou ^{3}gkü, they were free of illness; they heard only good tidings, their pond was full, they had ^{1}nnü and ^{1}ō, riches and abundance, they had many sons, their crops were green, and their sheep multiplied; they had ten sons who established ten homes, and ten daughters who spread to ten lands. Let us have long life.

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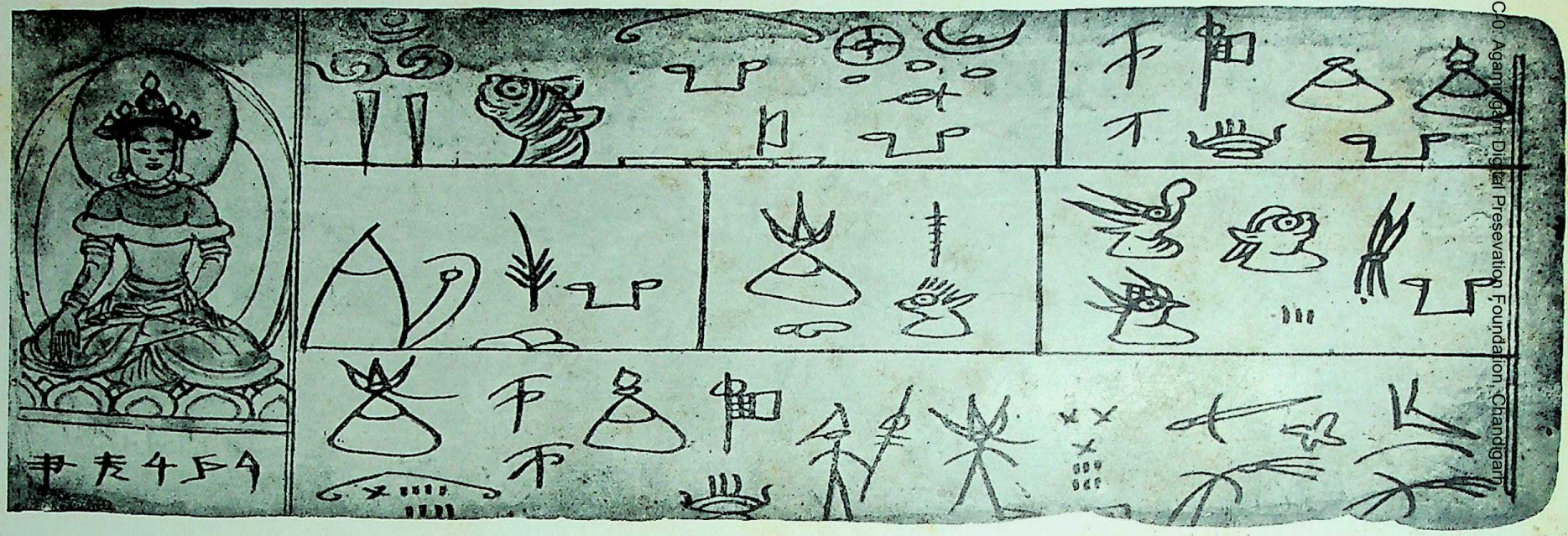
PLATE L



First Page of *Ms.*, no. 5045, ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo ^{2}K'aw–^{2}sso–^{1}ma ^{3}ssü.

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^{2}Dto–^{1}mba ^{3}Shi–^{2}lo ^{2}K'aw–^{2}sso–^{1}ma ^{3}ssü, First Page of *Ms.*, no. 5045.

Transcription:

Rubr. 1: ^{2}A–^{2}la–^{2}muàn–^{3}shěr–^{2}bä–^{2}t'ü–^{1}dzhi, ^{2}mùan ^{2}t'u ^{1}dü ^{2}t'u ^{1}dzhi, ^{2}bi ^{2}t'u ^{1}lä ^{2}t'u ^{1}dzhi, ^{1}gkü ^{2}t'u ^{1}zaw ^{2}t'u ^{1}dzhi,

Rubr. 2: ^{1}P'ěr ^{1}Ssan ^{2}Ngaw ^{1}Wu ^{2}Ō ^{1}Hä ^{2}t'u ^{1}dzhi,

Rubr. 3: ^{1}Ngyu ^{2}t'u ^{1}lo ^{2}t'u ^{1}dzhi, ^{2}ss ^{2}t'u ^{2}lv ^{2}t'u ^{1}dzhi,

Rubr. 4: ^{3}Shi–^{2}lo ^{1}yü ^{2}t'u ^{2}szï,

Rubr. 5: ^{1}Ō–^{1}hăr ^{2}mùan–^{2}ndshěr, ^{2}Ddv–^{1}p'ěr ^{1}Khyu–^{3}t'khyu, ^{2}Ddv–^{1}p'ěr ^{2}ssi–^{2}nggü ^{3}ssu ^{3}gkv ^{2}t'u ^{1}ddü ^{2}szï,

Rubr. 6: ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo ^{2}mùan ^{1}t'khye ^{1}ts'ä ^{3}ho ^{2}dtü ^{2}t'ü ^{2}nnü ^{1}ndsu, ^{1}P'ěr ^{1}Ssan ^{2}Ō ^{1}Hä ^{2}Ngaw ^{1}Wu ^{2}ggŏ ^{1}mun ^{1}nä ^{2}dti–^{2}ds ^{2}ggo–^{1}baw ^{1}ssu–^{2}khi ^{3}ch'wua–^{1}ts'ěr ^{1}ngu ^{2}nnü ^{2}ssu, ^{1}ts'u ^{1}mùen ^{2}lä ^{3}ssü ^{1}nä ^{1}mùen ^{2}lä ^{1}szěr.

Translation:

Rubr. 1: In the beginning of time, Heaven come forth Earth come forth (that) time, sun come forth moon come forth (that) time, star(s) come forth ^{1}zaw = planet come forth (that) time,

Rubr. 2: ^{1}P'ěr ^{1}Ssan ^{2}Ngaw ^{1}Wu ^{2}Ō ^{1}Hä come forth (that) time,

Rubr. 3: Mountain come forth valley come forth (that) time, wood (tree) come forth rock come forth (that) time,

Rubr. 4: ^{3}Shi–^{2}lo born come forth one generation,

Rubr. 5: Dragon, Garuḍa, lion (these) three come forth (that) one generation,

Rubr. 6: ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo heaven in ten eight (18 th) storey he dwell, ^{1}P'ěr ^{1}Ssan ^{2}Ngaw ^{1}Wu ^{2}Ō ^{1}Hä of soldiers and disciples three hundred six ten (360) behind them lead, demons below kill and demons below suppress.

Note: The miniature represents ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo the Tibetan Bön gShen–rab(s)–mi–bo, he sits Buddha fashion in the Witness attitude. His name appears below in ^{2}Ggŏ–^{1}baw letters. The manuscript dates back to the Ming Dynasty.

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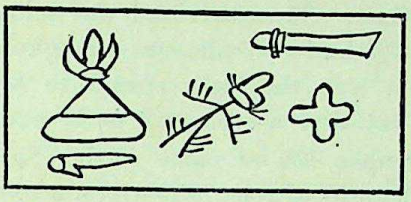

^{2}DTO–^{1}MBA ^{3}SHI–^{2}LO
^{2}K'AW–^{2}SSO–^{1}MA ^{3}SSÜ or
^{2}Dto–^{1}mba ^{3}Shi–^{2}lo
(kills his demon wife) ^{2}K'aw–^{2}sso–^{1}ma

Explanation of symbols in the title:

The first symbol is the picture of a ^{2}dto–^{1}mba, below is the symbol for meat = ^{2}shi, here it stands for the first syllable in the name of ^{3}Shi–^{2}lo the Tibetan Bön teacher gShen–rabs; the reclining body is that of his demon wife ^{2}K'aw–^{2}sso–^{1}ma, the story of his killing her is contained in a *ms.*, no. 1713, called ^{3}Shi–^{2}lo ^{2}t'u–^{3}bbŭe (*see B.E.F.E–O.*, t. XXXVII, pp. 1–38, The Birth and Origin of ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo), belonging to the ^{3}Shi–^{2}lo ^{3}nv funerary ceremony. The symbol for sword is not read, but it illucidates the symbol below read ^{3}ssü, it is the pictograph for the metal lead, but with the symbol for sword above it is read ^{3}ssü = to kill.

There are two *mss.*, nos. 3172 and 5045 in the Library of Harvard–Yenching Institute, both are ^{2}Dto–^{3}la books, and have a miniature representing ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo on the first page, reposing on a lotus throne, in the witness mudra, his body is green. There is one other *ms.*, no. 1618, which is no more in my possession. *Ms.*, no. 5045 is here translated.

However these *mss.*, contain also another story called ^{2}Dzĭ–^{1}k̲hü–^{2}lv–^{2}zä–^{1}gkyi, ^{2}Dzŭ–^{2}gkyi–^{2}muàn̲–^{2}ndv ^{3}ssü ^{3}chĕr ^{1}dzo, both are in the second half of the book. Our story commences on page 1 and extends to page 9, rubric eight inclusive.

Translation of text:

Page 1: In the beginning of time etc., etc., etc., at the time of the birth of ^{3}Shi–^{2}lo there came forth ^{2}Ngaw–^{1}la ^{2}Mbĕr–^{1}t'khyu–^{2}ssĭ–^{2}sso (214) (the three *i. e.*, the dragon, Garuḍa and lion). ^{3}Shi–^{2}lo dwelt in the 18th heaven, he descended leading the soldiers of the ^{1}P'ĕr ^{1}Ssan̲ Ō ^{1}Hä, ^{2}Ngaw ^{1}Wu and his disciples numbering 360 to kill the demons and to suppress them.

Page 2: He (^{3}Shi–^{2}lo) descended from the 18th heaven to the top of Kailas and from there arrived in the land of the people. There he

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met ^{2}Ss–^{3}mi–^{2}muàn–^{1}dtü–^{3}gku–^{2}ch'ung–^{1}ma$^{(983)}$ who said: What do you come for to this place ? They became one family; they sat up all night and carried on discussions in the daytime. She cultivated the fields and herded the domestic animals. ^{3}Shi–^{2}lo had only pleasant thoughts, but he said one rears sheep carefully, yet they are reared to be killed; one carefully plants grain, and yet they are planted to be cut. So he killed his demon wife and thereupon ^{3}ch'ou came forth. She carried nine iron ^{2}ndaw = sickles, nine lengths of rope, nine trees, a pot with eight handles, also nine bags. With the sickles he cut her throat, with the ropes he bound her, with the nine trees he burned her, in the pot he boiled her, and in the bags he enclosed her, her 360 demon companions he also killed. After he had killed her there came forth the ^{2}Mi ^{1}ts'u (= fire demons) and ^{3}Ch'ou ^{1}ts'u (= demons of impurity, immorality). ^{3}Shi–^{2}lo was enveloped in ^{3}ch'ou, his eyes, heart etc., were ^{3}ch'ou.

Page 3: He was incapable of performing anything, he could not twist rope, and could think of nothing. He could not cause, or perform a thousand and hundred kinds of magic. Everything, heaven, the land, house, fields, the spirits and gods, were ^{3}Ch'ou, also the ^{1}Ssu and ^{2}Nyi Nāgas. The heavens were covered with clouds and the plowshare was rusty; the sun was not hot, the moon not bright. He and his first wife's house were bombarded with rocks by the ^{3}Ch'ou ^{1}ts'u$^{(543)}$, his spring (water) was closed by the ^{3}Ch'ou demons. For nine days he consultet the ^{1}Ō–^{1}p'i, and for seven days the ^{2}Llü–^{1}bu$^{(58)}$, the latter with his keen eyes saw that all was due to ^{3}Shi–^{2}lo killing his demon wife.

Page 4: ^{3}Shi–^{2}lo then was told to call ^{3}Ch'ou–^{3}shu–^{1}gkyi–^{2}mbĕr to perform ^{3}Ch'ou ^{1}bpö etc., after which he would not be ill. He called ^{3}Ch'ou–^{3}shu–^{1}gkyi–^{2}mbĕr and performed ^{3}Ch'ou ^{3}gkü, leading the ^{2}Ngaw–^{1}bpa–^{1}na, he circumambulated the heavens and the land, performed ^{3}Ch'ou ^{3}gkü to the spirits, gods, etc. The ^{2}Yu–^{1}ma$^{(123)}$ descended cutting down the ^{3}Ch'ou trees and suppressed the ^{3}Ch'ou demons. The marrow of the fish he put into the ^{1}Ddv–^{2}ds ^{2}bpö–^{1}mba$^{(38)}$ also that of the bones of the ^{3}Llü–^{2}ts'ä$^{(984)}$ and performed ^{3}Ch'ou ^{2}ch'ĕr. Thus he was led out of the ^{3}ch'ou on the hemp cloth (bridge) and the arrow.

Page 5: ^{3}Shi–^{2}lo was purified and freed of ^{3}ch'ou. Let ^{1}Zaw$^{(46)}$ not devour the sun, and the plowshare be free of rust. Let there be no lead in the silver, and no matrix in the gold, and let the turquoise not be spotted, and the cornelian also not be cloudy (spotted); let all be as clean and brilliant as the white conch, as clean as a mirror; the sun has risen above the clouds, and the plowshare when it had turned up

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the soil was free of rust. The cranes coming in the winter let them be free of ³ch'ou, in the summer let the ²Hoa–¹p'ĕr(288) be free of ³ch'ou.

Page 6: When the ²Ngaw have been repaid we can sleep well, when the demons have been repaid we will reach a long life. The ³Ssu(527) has returned and arrived in the realm of the gods (*i. e.*, the ³Ssu has again returned to the home, for if a place is ³ch'ou the ³Ssu flees). ³Shi–²lo reached a ripe old age and was not ill. The family of to-day if it has ³ch'ou follows the example of ²Dto–¹mba ³Shi–²lo.

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(983) *See:* The Birth and Origin of ²Dto–¹mba ³Shi–²lo in *B.E.F.E–O.*, t. XXXVII, pp. 1–39, also *Artibus Asiae*, Vol. VII, 1938, pp. 1–85. In the ³Shi–²lo ²t'u–³bbŭe *ms.*, the translation of which appeared in the above publications, she is called ²Ssu–³mi–²muàn–³dta–²k'aw–²sso–¹ma; the words ²k'aw–²sso–¹ma in all probability are not part of her name but are identical with the Tibetan mKhah-hgro-ma མཁའ་འགྲོ་མ, or witch, a female sprite.

(984) The ³Llü–²ts'ä is a bird belonging to the Corvidae or crow family. It is the Asiatic Magpie *Urocissa erythrorhyncha erythrorhyncha*. A story is told in a *ms.*, entitled ¹Hä ²zhi ¹p'i ³man–³chung how the bird saved ³Shi–²lo from the ¹Ddv ³ḳhü ¹na or the black lake of the ¹Ddv demons (39) in hell. *See*: The ¹Na–²khi ¹Hä ²zhi ¹p'i in *l. c.*, pp. 70–72.

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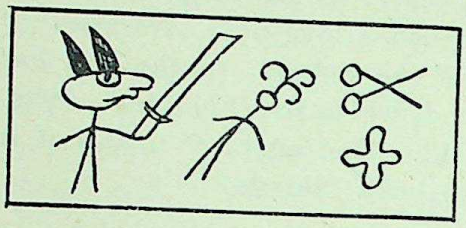

^{2}DZĪ–^{1}ḲHÜ–^{2}LV–^{2}ZÄ–^{1}GKYI ^{2}DZŬ–^{2}GKYI–^{2}MUÀN̲–^{2}NDV ^{3}SSÜ ^{3}CHĔR ^{1}DZO or

The Story about the killing of ^{2}Dzŭ–^{2}gkyi–^{2}muàn̲–^{2}ndv by ^{2}Dzī–^{1}ḳhü–^{2}lv–^{2}zä–^{1}gkyi

Explanation of symbols in the title:

The figure with the head of a jackal = ^{2}dzī, represents an ancient ^{1}Na–^{2}khi by name ^{2}Dzī–^{1}ḳhü–^{2}ō–^{3}lu, ^{2}dzī = jackal is used thus phonetically in the name. The syllable ^{2}lv in the name of the first person of the title, *v. s.*, refers to ^{2}Dzī–^{1}ḳhü–^{2}lv–^{2}mun̲ the wife of ^{2}Dzī–^{1}ḳhü–^{2}ō–^{3}lu, ^{2}zä–^{1}gkyi is a word of endearment(15). He wields a sword over a prostrate figure which represents ^{2}Dzŭ–^{1}gkyi–^{2}muàn̲–^{2}ndv the symbol on top of the head is read ^{2}dzu, actually it is ^{1}szŭ = enemy, it acts as a phonetic in the name, as does the symbol ^{3}gkyi = shears, (such as are used in shearing sheep) in the upper right corner; none of the names is fully written out, they must be known to the reader otherwise they cannot be read. The last symbol is again ^{3}ssü = to kill.

This story is contained in *mss.*, nos. 3172 and 5045, the first parts of which have already been described, *see* preceeding book. *Ms.*, no. 5045 is here translated:

Translation of text:

Page 14, rubric 1: In the beginning when heaven, earth, the sun, moon, the stars and the planets came forth, when the ^{1}P'ĕr ^{1}Ssan̲, ^{2}Ngaw ^{1}Wu, ^{2}Ō ^{1}Hä(40–42) came forth, when ^{1}Ndu and ^{1}Ssä(211) came forth there appeared ^{1}Ndu's ^{2}Dzŭ–^{2}gkyi–^{2}muàn̲–^{2}ndv (= the ^{2}Dzu–^{2}gkyi with the stump toes); after midnight he had sexual intercourse with ^{2}Dzī–^{1}ḳhü–^{2}lv–^{2}mun̲. Before the cock crowed ^{2}Dzī–^{1}ḳhü–^{2}ō–^{3}lu met him tied him up and took him along, and then killed him, whereupon there came forth the ^{1}Mi ^{1}ts'u and ^{3}Ch'ou ^{1}ts'u. ^{2}Dzi–^{1}khü–^{2}ō–^{3}lu's heaven, the sun, moon, stars, and planets and his land were ^{3}ch'ou(436). His houses, fields, waste lands, his crops all were ^{3}ch'ou. The ^{1}P'ĕr ^{1}Ssan̲, ^{2}Ngaw ^{1}Wu and the gods were ^{3}ch'ou.

Page 15: In the daytime he could not work, and not think, his heart was ill at ease and at night he had bad dreams; his eyes, ears,

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tongue, hand and heart all were ^{3}ch'ou. In the night he could not sleep, and in the daytime his sheep did not eat grass. For nine days he consulted the ^{1}Ō–^{1}p'i–^{2}bä, and for seven days the ^{2}Llü–^{1}bu(58), the latter saw with his keen eyes the cause, all became evident on the mutton shoulder blade; all was due to his having killed ^{2}Dzŭ–^{2}gkyi–^{2}muàn–^{2}ndv and the arrival of the ^{1}Mi ^{1}ts'u ^{3}Ch'ou ^{1}ts'u (= the fire demons and demons of immorality). ^{2}Dzĭ–^{1}ḳhü–^{2}ō–^{3}lu was to send for ^{3}Ch'ou–^{3}shu–^{1}gkyi–^{2}mbĕr(163) to erect a ^{1}Zhi–^{2}lv(84), he was to give him silver, gold, turquoise and cornelian; he was to use nine kinds of trees and make 999 ^{2}sso–^{1}shwua (590), a goat, cow and ^{2}Ngaw–^{1}bpa–^{1}na(129) to purify or remove the ^{3}ch'ou.

Page 16: After he had carried out the promise (to perform ^{3}Ch'ou ^{1}gv) he would have no more illness. He then called ^{3}Ch'ou–^{3}shu–^{1}gkyi–^{2}mbĕr to erect a ^{1}Zhi–^{2}lv(84), etc. etc., (all is now repeated what the ^{2}Llü–^{1}bu had told him to do). With a cow, sheep, wine, food he performed ^{3}Ch'ung–^{2}bpa (^{2}bä) to the ^{1}P'ĕr ^{1}Ssan, ^{2}Ngaw ^{1}Wu, ^{2}Ō ^{1}Hä, the 360 ^{2}Dtĕr–^{1}gko(130) and ^{2}Yu–^{1}ma(123), he made ^{2}sso–^{1}shwua (590) of nine different kinds of wood and performed ^{3}Ch'ou ^{3}shu (*q. v.*), he also used an ox, goat and ^{2}N̄gō (^{2}Ngaw–^{1}bpa–^{1}na), a black pig and a black chicken, and for nine days and nights he performed ^{3}Ch'ou ^{3}shu. He erected nine ^{3}ch'ou gates and houses, and performed ^{3}Ch'ou ^{3}gkü to heaven and the land below,

Page 17: to the houses, waste places, fields and crops; to the ^{1}gyı and ^{1}d'a Nāgas(244) the hearth and the pot, after which they were no more ^{3}ch'ou. The ^{1}P'ĕr ^{1}Ssan, ^{2}Ngaw ^{1}Wu, and ^{2}Ō ^{1}Hä were no more ^{3}ch'ou after ^{3}Ch'ou ^{3}gkü had been performed. With the ^{2}bpö–^{1}mba the ^{2}dto–^{1}mba performed ^{3}Ch'ou ^{2}ch'ĕr.

Page 18: The ^{2}Yu–^{1}ma(123) cut down the black trees of the ^{3}Ch'ou ^{1}ts'u and ^{2}Mi ^{1}ts'u and the thousand million demons were driven south. Thereupon ^{2}Dzĭ–^{1}ḳhü–^{2}ō–^{3}lu had no more illness, they had ^{1}nnü and ^{1}ō(43) and had abundant riches.

The family of to-day being the descendants of ^{2}Dzĭ–^{1}ḳhü–^{2}ō–^{3}lu they do likewise; one day the father killed his son and there arose ^{3}ch'ou, he and his wife were ^{3}ch'ou, and ^{3}ch'ou demons had come forth, the ^{3}Ch'ou ^{1}ts'u danced, the ^{2}Mi ^{1}ts'u flew about, they bombarded their house with rocks, closed up their springs and water courses; his ^{1}nnü (seminal emissions were stopped), and her vagina was closed, their heaven and land were ^{3}ch'ou.

Page 19: Their ^{1}P'ĕr ^{1}Ssan, ^{2}Ngaw ^{1}Wu and ^{2}Ō ^{1}Hä were ^{3}ch'ou, in his sheep pen and grain box dwelt the ^{3}ch'ou demons; the family sent a fleet-footed boy to a ^{2}Llü–^{1}bu(58) to cast 360 horoscopes; he saw,

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with his keen eyes the cause of all the ^{3}ch'ou on the mutton shoulder blade (294), they were to perform ^{3}Ch'ou ^{1}bpö, ^{3}Ch'ou ^{3}shu and ^{3}Ch'ou ^{3}gkü whereupon they would have no more illness. They then invited ^{3}Ch'ou–^{3}shu–^{1}gkyi–^{2}mbĕr to erect a ^{1}Zhi–^{2}lv, etc., etc., etc., and performed ^{3}Ch'ou ^{1}gv, after which they had no more illness and all ^{3}ch'ou had been smoked out. They had again ^{1}nnü and ^{1}ō, long life, etc. Let us hear only good tidings, let our pond be full, and let us have abundant riches.

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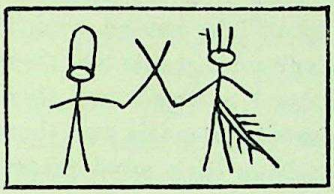

^{1}DDU $^{1'}$A ^{1}SSU $^{1'}$A or
^{3}Mùan̲–^{3}llü–^{1}ddu–^{2}ndzĭ fight with
^{2}Mùan̲–^{3}llü–^{1}ssu–^{2}ndzĭ

Explanation of symbols in the title:

The first figure is easily identified by the high forehead as ^{2}Mùan̲–^{3}llü–ddu–^{2}ndzĭ (10), the second figure is that of his enemy ^{2}Mùan̲–^{3}llü–^{1}ssu–^{2}ndzĭ, who is always figured with a tail. Each holds a stick which cross, this is read $^{1'}$a = to fight. There are two *mss.*, nos. 3165 and 1322 bearing the above title in the Library of Harvard–Yenching Institute, the first is a ^{2}Dto–^{3}la book from ^{2}Boa–^{1}shi or Pai–sha 白沙, the second belonged to the ^{2}dto–^{1}mba ^{2}Ä–^{1}dzhi of ^{2}Ghügh–^{1}k'o, the Chinese Ch'ang–shui 長水, to the west of Li–chiang, a village situated at the eastern foot of ^{2}A–^{1}na–^{1}ngyu, the Chinese Ma–an Shan 馬鞍山.

Another *ms.*, recently (1947) acquired, and in my personal library is from the village of ^{2}Mun̲–^{3}shwuà–^{2}wùa and belonged to the ^{2}dto–^{1}mba ^{2}Dto–^{3}li, it is no. 6073. The same in a very abridged form is contained in another *ms.*, no. 6074, which contains also the story of ^{2}Gkaw–^{1}lä–^{3}ts'ü, and ^{2}Mùan̲–^{3}mi ^{3}Na–^{2}ssä–^{2}p'u–^{1}ma–^{3}mi. Our story commences in this *ms.*, on page 8, third rubric, and extends to rubric one of page 14. *Ms.*, no. 1322 is a very voluminous one consisting of 50 pages of text. There is much repetition, and as the ^{2}Dto–^{3}la *ms.*, no. 3165, is less voluminous it is here translated.

Translation of text:

Page 1: In the beginning of time when the heavens, sun, moon, stars, planets, the earth, the mountains, valleys, trees and rocks had not yet appeared; before Mt. (Kailas) Sumeru had been erected, and when ^{1}Ha–^{2}yi–^{2}boa–^{1}daw–^{1}ndzĕr (249), lake Manasarowar and ^{3}Dsä–^{2}dsä–^{1}ha–^{2}lv–^{2}mä (250) had not yet come into being; when neither ^{1}Yi–^{3}shi–^{1}ō–^{2}zo (404) nor ^{2}Muàn̲–^{1}p'a–^{3}k'u–^{3}lu (379), a white mountain and cliff came forth, when ^{2}Mùan̲–^{3}llü–^{1}ddu–^{2}ndzĭ had not yet appeared, there came forth cold (breath) air from on high, and hot steam from below, this caused a magic and there appeared something brilliant, this caused a

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magic and there came forth ¹Dsä–³gkv–¹p'ĕr–²lv–²la(985) which caused a magic, and there came forth a being with a fine voice and breath, this caused a magic

Page 2: and there appeared ²Ō–¹gko–²aw–¹gko(62), he caused a magic and there came forth ²Hä–¹ddü–²ō–¹p'ĕr(109) he caused a magic and there appeared ¹Ssaw–²yi–²wùa–²de(108), his breath caused a magic and there came forth ¹Ō–¹hăr–²mùan̲–²ndshĕr, his voice caused a magic and there came forth ²Ddv–¹p'ĕr–¹khyu–³t'khyu; ¹Ssaw–²yi–²wùa–²de's mind (heart) caused a magic and there came forth ²Ddv–¹p'ĕr–²ssi–²nggü(214), these ²Mbĕr–¹t'khyu–²ssĭ–²ssu(214) came forth and they protected ²Mùan̲–³llü–¹ddu–²ndzĭ and ²Ts'u–²chwua–²gyi–²mun̲. ²Mùan̲–³llü–¹ddu–²ndzĭ used a yak, sheep, wine, food, lean meat and ¹bu–¹ch'ĕr(687) and performed ³Ch'ung–²bpa (²bä) to the ³Mbĕr–¹t'khyu–²ssĭ–²ssu. The dragon guarded the gate of heaven, the Garuḍa the wish-granting tree(249) and the lion the gate of the mountain. ²Mùan̲–³llü–¹ddu–²ndzĭ caused a magic and there came forth white, black, yellow, green and red wind, these five winds caused a magic and there came forth white, black, yellow, green and red clouds;

Page 3: the five clouds caused a magic and there came forth the ²Ndzĭ–¹wùa–²wuà–¹ssü(569) these caused a magic and there came forth the five elements, wood, metal, fire, water and earth, these caused a magic and there came forth the five (precious objects) gold, silver, turquoise, cornelian and the white conch; these caused a magic and there came forth five eggs, a white, black, green, red and yellow; from the white egg which caused a magic, there came forth the white heaven, sun, moon, stars, planets and the land of the gods, also the mountain, valley, trees and rocks; the white half-breed yak, yak, white cow, horse, white goat and white sheep, also thousands of ¹P'ĕr–²zo and ¹P'ĕr–³mi; the white egg caused a magic and there came forth the white heaven, sun, moon, stars, planets, land, mountain, valley, trees and rocks of the ¹Ssan̲, also the white half-breed yak, yak, white cow, horse, white goat and white sheep, and thousands of ¹Ssan̲–²zo and ¹Ssan̲–³mi(986). The white egg caused a magic

Page 4: and there came forth ²Mùan̲–³llü–¹ddu–²ndzĭ's (1?) white heaven, sun, moon, stars, planets, land, white mountain, valley, trees and rocks, also his white half-breed yak, yak, cow, horse, goat, sheep, (whereupon) ²Mùan̲–³llü–¹ddu–²ndzĭ had nine sons and nine daughters. The green egg caused a magic and there came forth green heaven, etc., etc., etc.; of the ²Ngaw(318) also thousand million ²Ngaw–²zo and ²Ngaw–³mi (172). The yellow egg caused a magic and there came forth the yellow heaven, etc., etc., etc., of the ¹Ssu = Nāgas, and also

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Page 5: thousand million Nāga sons and daughters. The black egg caused a magic and there came forth the black heaven, etc., etc., etc., etc., of ²Mùan̲-³llü-¹ssu-²ndzï(375), also his black half-breed yak, yak, black cow, horse, black goat and sheep, and thousand million ¹Ssu-²zo and ¹Ssu-³mi (sons and daughters of ²Mùan̲-³llü-¹ssu-²ndzï). In that generation the white egg caused a magic and there came forth the ¹P'ĕr ¹Ssan̲, ²Ngaw ¹Wu, ²Ō and ¹Hä(40-42), and thousand million ²Dzï and ¹Ts'o(19). In that generation the black egg caused a magic and there came forth the ¹Ts'u and ¹Nyu demons(335), the ¹Ddv, ¹Dsä, ²Mun̲ demons, also thousand million ³Ch'ou ¹ts'u, ²Ndshi ¹ts'u(543). The spotted egg caused a magic and there came forth Mt. Sumeru; the green egg caused a magic and there came forth ¹Ha-²yi-²boa-¹daw-¹ndzĕr the wish-granting tree(249); the yellow egg caused a magic and there came forth ³Dsä-²dsä-¹ha-²lv-²mä(250); from the inside water of the egg came forth ²Mùan̲-³llü-²ndaw-¹gyi ³Ḳhü (249), (980, 987).

Page 6: In the generation when the gods dwelt in the white land, and the demons in the black land, when the ²Haw-²zo and ²Ss-²zo(988) dwelt in their respective land, when ²Mùan̲-³llü-¹ddu-²ndzï and ²Mùan̲-³llü-¹ssu-²ndzï dwelt each in his own land, in the beginning fighting and killing had not yet originated, people had not yet died, and enmity (calamities) had not yet appeared. In the beginning there came forth cold breath from on high, and steam from the land, these had intercourse and there came forth white wind, this caused a magic and brought forth white clouds, a white dew drop caused the lake Manasarowar to come forth and from it was born a tree the size of a hair, and from it came ¹Ha-²yi-²boa-¹daw-¹ndzĕr, it had silver and golden flowers, and turquoise and cornelian fruits. ²Mùan̲-³llü-¹ssu-²ndzï tried to chop down the tree but ²Mùan̲-³llü-¹ddu-²ndzï (or his soldiers) guarded it; the ²Ss-²zo(988) tried to kill the tree, but the ²Haw-²zo guarded it.

Pag. 7: At midnight ² Mùan̲-³llü-¹ssu-²ndzï cut down the tree, and in the morning ²Mùan̲-³llü-¹ddu-²ndzï performed ²Ch'ĕr ³k'ö(298) and the tree was whole again. At midnight ¹Ssu-²ndzï again cut the tree, and in the morning the ²Haw-²zo and the gods performed ²Ch'ĕr ³k'ö and the tree became whole again. (This is again repeated). ²Mùan̲-³llü-¹ddu-²ndzï and ²Mùan-³llü-¹ssu-²ndzï both beheld the silver and golden flowers, and the turquoise and cornelian fruits, the gods and demons did likewise, and so did the ²Haw-²zo and the ²Ss-²zo. They fought over the flowers and the fruits, and thus arose enmity, and the dying of man, this had its origin therein.

Page 8: On the top of ¹Ngyu-³na-³shi-²lo ¹Ngyu(60, 770) there is a golden lake ²Ha-¹shi-²gyu-²ts'ä ³Ḳhü, in that lake are two fishes from

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which it can be determined whether a year has more then twelve months (an intercalary one), or a month has more than thirty days and 360 nights in the year. This was the origin of the length of time, over this arose quarrels, fights and enmities.

In a new paragraph it relates again of the origin of the gods, but not in the same order, ^{1}Ssaw–^{2}yi–^{2}wùa–^{2}de$^{(108)}$ is first to come forth from a brilliant scintillating object which became the sky; his fine voice caused a magic and ^{2}Ō–^{1}gko–^{2}aw–^{1}gko$^{(62)}$ appeared, then ^{2}Hä–^{1}ddü–^{2}ō–^{1}p'ĕr$^{(109)}$, the latter caused a magic and there

Page 9: came forth ^{1}Yü–^{3}mi–^{2}gyi–^{2}bbŭ, and ^{2}Mùa̲n–^{3}llü–^{1}ddu–^{2}ndzĭ gave him that name. (It once more relates of his causing to appear his white sky, sun, moon, etc.). In the daytime he went to his white lake shore and he saw his shadow and he was lonely, he thought of a wife and of a son to herd his sheep. He gathered his tears, white spittel, and some of his white flesh and threw it into the lake, whereupon after three nights there came forth a brilliant water maid, she had no name

Page 10: so he called her ^{2}Ts'u–^{3}chwua–^{2}gyi–^{2}mu̲n$^{(10)}$, they formed (became) one family, and there were born to them nine sons who lived in nine houses, and nine daughters who spread to nine lands. In the beginning there appeared a ^{1}Dsä–^{3}gkv–^{1}na–^{2}lv–^{2}la$^{(935)}$ which caused a magic and there came forth a black wavy sky, this caused a magic and from a demon with an evil voice came forth ^{2}Yi–^{1}gko–^{2}dti–^{3}na$^{(62)}$, he caused a magic and there appeared ^{2}Mi–^{1}ma–^{2}ssä–^{2}ddo$^{(333)}$ the latter caused a magic and there came forth ^{2}Mùa̲n–^{3}llü–^{1}ssu–^{2}ndzĭ, he caused a magic and there appeared his black heavens, sun, moon, stars, planets, black mountains, valleys, black trees and rocks, his black half-breed yak, yak, black cow and black horse; also a black lake came forth, he went to the shore of his black lake and saw his shadow, he became lonely for a wife at night and in the morning; he threw his tears, black foam and some of his black flesh into the lake, whereupon after three nights there (appeared or) came out of the lake

Page 11: a wicked, black, scintillating water maid, as she had no name he called her ^{2}Gkü–^{1}hăr–^{1}zaw–^{2}mu̲n–^{3}mi, (in another *ms.*, she is called ^{2}Gkü–^{1}zaw–^{2}muà̲n–^{1}ma–^{3}mi), the two formed a family whereupon they had nine sons who lived in nine black houses, and nine daughters who spread to nine black lands. In the generation of ^{2}Mùa̲n–^{3}llü–^{1}ddu–^{2}ndzĭ there came forth nine white eggs, from one white egg came forth ^{2}Ts'u–^{3}chwua–^{2}gyi–^{2}mu̲n, from another ^{1}Yi–^{3}shi–^{1}ō–^{2}zo$^{(404)}$, from another ^{2}Muà̲n–^{1}p'a–^{3}k'u–^{3}lu, etc., etc., etc. (there is much repetition). From a yellow egg

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Page 12: came forth the tortoise ?(989). In the generation of ²Mùan̲-³llü-¹ssu-²ndzĭ came forth nine black eggs, one caused a magic and there came fort ¹N̄g̲an̲-²zhi-²dso-¹bū(990), from another ²Mi-¹ma-²ssä-²ddo, and ¹Ssu-¹ddv-²gkv-¹p'ĕr, ²Nyi-¹ddv-²gkv-¹p'ĕr and ²Lü-¹ddv-²gkv-¹p'ĕr(991); from another black egg came forth ¹Zhi-¹na-²ngv-²gu(73) and from another one ³Bbĕr-¹hăr-²la-¹dshi ¹ts'ä-³p'u-¹dzu (the father and mother of the ¹Ndo demons)(934); from another black egg came forth a black pig and ³Ts'u-²ssi-²na-¹bpŭ(787); etc., etc., etc. The remainder relates of the fights between ²Mùan̲-³llü-¹ddu-²ndzĭ and his enemy ²Mùan̲-³llü-¹ssu-²ndzĭ, the text is very similar to that of ²Mùan̲-³llü-¹ddu-²ndzĭ ³chĕr ¹dzo *q. v.*

It ends by saying that the family of to-day being the descendants of ²Mùan̲-³llü-¹ddu-²ndzĭ invite a ²dto-¹mba to erect a ¹zhi-²lv, both white and black, one for the gods and one for the demons, juniper gates for the gods, ¹ndu-²lv(372), ¹bpa-²lĕr-²n̄g̲o-²sso(992) nine tree trunks to make 999 ²sso-¹shwua(590), to perform ³Ch'ou ³gkü to Heaven and Earth, the houses, the fields, the large house of nine posts and hundred rafters (993), to the ¹P'ĕr ¹Ssan̲ ²Ngaw ¹Wu, ²Ō ¹Hä, ¹Ssu and ²Nyi, also on eyes, ears, tongue, hands, feet and heart, after which there will be no more illness, they will hear only good tidings, their ponds will be full; let us have ¹nnü and ¹ō(43) and long life, riches and abundance.

On the inside of the back cover it states in small pictographs that the book is from ¹N̄a-¹ngyu ²nv-²lv-¹k'ö the last village at the foot of the snow range.

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(985) ¹Dsä-³gkv-¹p'ĕr-²lv-²la = a scintillating brilliant white object ²lv-²la = to scintillate, glitter; its counterpart is ¹dsä-³gkv-¹na-²lv-²la = a scintillating black object.

(986) Sons of ¹Ssan̲ and daughters of ¹Ssan̲ (*see* note 40).

(987) According to Tucci (*Tibetan Painted Scrolls*) the Bön also tell of lake Manasarovar coming forth from an egg.

(988) The ²Ss-²zo are the sons of ¹Yu-⁴la-²di-²ddo and his demon wife ¹Mbĕr-²t'khyu-²gyi-²mun̲, they were also called the ²T'o-²ma-²ngv-³gkv, and the sons he had from the union with his regular wife ³T'a-²la-²n̄g̲o-²mun̲ were known as ²Haw-²zo-²ngv-³gkv, *see* also note 724.

(989) The ²dto-¹mbas never having seen a live turtle, always identified the symbol as ²Ha-¹shi-³bpa-²mä the golden yellow frog, while it probably is the turtle, from which the Chinese Pa-kua 八 卦 originated. The symbol for frog is usually written as if viewed from above; this symbol is written as viewed from the side, furthermore on the back there are crossed lines indicating the markings on the back of a turtle.

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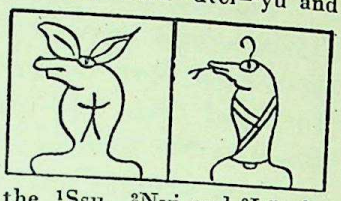
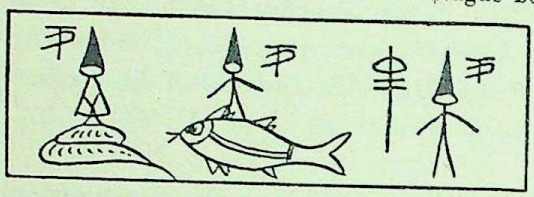
(990) ²Mùan̲-³llü-¹ssu-²ndzĭ had two officers, called ²K'ö-¹ndsu-²dtĕr-¹yu and ¹N̄gān̲-²zhi-²dso-¹bū they are figured thus in the *mss.*, they are said to live on the left of Mt. Kailas. In the first the dog head, dog = ²k'ö, and in the second the snake or cobra head, snake = ¹zhi symbols are used phonetically.



(991) These are three demon Ṇāgas belonging to the ¹Ssu, ²Nyi and ²Lü clan of Nāgas, ¹Ssu-¹ddv-²gkv-¹p'ĕr, ¹Ddv-²nyi-²gkv-¹p'ĕr and ²Lü-¹ddv-²gkv-¹p'ĕr. All three are said to live in the lake of blood in the 18th realm of hell = ²Nyi-²wùa ²Ssan̲-³ḳhü ¹ts'ä-³ho-¹ddü, *see ms.*, no. 1867 of ³Ds'ĭ-¹zaw-²gyi-²mun̲ ³nv, a funerary ceremony for the wife of a ²dto-¹mba, for ²Dto-¹mba ³Shi-²lo's wife was called ³Ds'ĭ-¹zaw-²gyi-²mun̲.



(992) *See* the origin of ¹Bpa-²lĕr-²n̄go-²sso; *mss.*, 1328, 5046, of this ceremony.

(993) This is called in ¹Na-²khi: "¹gyi ¹ddü ²ngv ³dto-¹zhĕr, ¹d'a ¹ddü ²khi ²lo-³k'o" = house large nine posts, ground large hundred rafters. A large house for a ¹Na-²khi family, when 100 rafters are needed to put on the roof for the tiles to be placed on. The ³dto-¹zhĕr are the upright posts supporting the roof; the ²lo-³k'o = rafters are always made from the ¹mi-¹ndzĕr = *Larix Potanini*, the Chinese larch.

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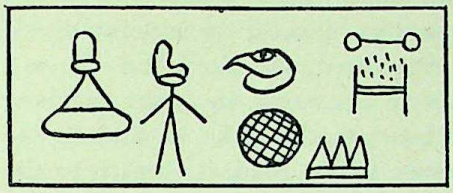

^{1}DDU–^{3}MI ^{2}GKO–^{2}MUN̲–^{3}MI
^{3}CHĔR ^{1}DZO or
The story about ^{2}Gko–^{2}mun̲–^{3}mi the daughter of ^{2}Mùan̲–^{3}llü–^{1}ddu–^{2}ndzĭ

Explanation of symbols in the title:

The first symbol represents ^{2}Mùan̲–^{3}llü–^{1}ddu–^{2}ndzĭ, the next is a female figure standing ^{3}mi, an unmaried girl, ^{2}mä = is a married woman. The next three symbols are phonetics, the first a hawk's or eagle's head = ^{3}gko, here read ^{2}gko, below is the symbol for winnowing tray = ^{1}mun̲, here read ^{2}mun̲; next three flames, fire = ^{2}mi, here ^{3}mi = girl. The other symbols have already been explained.

This story is contained in *ms.*, no. 6079, a ^{2}Dto–^{3}la *ms.*, in my private collection, bought in 1947; the story commences on page 8, rubric three. ^{2}Gko–^{2}mun̲–^{3}mi was the daughter of ^{2}Mùan̲–^{3}llü–^{1}ddu–^{2}ndzĭ and his wife ^{2}Ts'u–^{3}chwua–^{2}gyi–^{2}mun̲ *q. v.*(10). There is no other *ms.*, that contains this story; apparently very rare. A *ms.*, no. 1314 belonging here is no more in my possession.

Translation of text:

Page 8, rubric three: In the beginning of time, when the heavens, sun, moon, stars, planets and the earth came forth; when the mountains, valleys, trees and rocks came forth, there came forth in the generation of ^{2}Mùan̲–^{3}llü–^{1}ddu–^{2}ndzĭ his daughter ^{1}Ddu–^{3}mi–^{2}gko–^{2}mun̲–^{3}mi; at that time there also came forth ^{2}Mùan̲–^{3}llü–^{1}ssu–^{2}ndzĭ and his son ^{1}Ssu–^{2}zo–^{2}mi–^{3}ssä–^{2}n̄go–(^{2}wùa)^{1}wu. The latter came to look and to listen in ^{2}Mùan̲–^{3}llü–^{1}ddu–^{2}ndzĭ's realm. ^{1}Ddu–^{3}mi and ^{1}Ssu–^{2}zo knew each other and conversed, after (or for) three nights they had sexual intercourse and ^{2}Gko–^{2}mun̲–^{3}mi became ^{3}ch'ou. ^{2}Ts'u–^{3}chwua–^{2}gyi–^{2}mun̲ her mother spit at her daughter ^{2}Gko–^{2}mun̲–^{3}mi and scolded her saying: heaven, earth, the house, the land, and fields are ^{3}ch'ou on account of your immoral behaviour. One day she sat under a tree,

Page 9: and at night she slept in a cave in a cliff. ^{2}Gko–^{2}mun̲–^{3}mi then gave birth to a child resembling white froth (or foam); this white froth caused a magic and there came forth an ass (= ^{1}dgyu).

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Three drops of her blood fell into Manasarowar Lake, whereupon the Nāgas in the lake became 3ch'ou, 1Ha–2yi–2boa–1daw–1ndzĕr(249) became bent, and the Garuḍa became 3ch'ou; Mount Kailas became 3ch'ou and split at the top, and Manasarowar became drained on account of the 3ch'ou. 2Mùan–3llü–1ddu–2ndzĭ was displeased and he killed the ass, its head he offered to heaven, its skin to the earth, its heart and lung to the sun, its liver to the moon, its bones to the rocks, its flesh to the soil, its blood to the water, its intestines to the road, its breath to the clouds and wind, its ribs to the cliffs, its tail to the trees, and its legs to the four quarters of the compass between heaven and earth which were 3ch'ou. 2Mùan–3llü–1ddu–2ndzĭ's heaven, sun, moon, stars, planets, and his land were 3ch'ou, his plowshare was rusty, his house, the ground beneath, his fields and waste land, all were 3ch'ou, also the 1P'ĕr, 1Ssan, 2Ngaw 1Wu and his gods were 3ch'ou, also his eyes, ears, hand and heart were 3ch'ou.

Page 10: Whatever he tried he could accomplish nothing, he thereupon consulted 2Muàn–1p'a–3k'wuo–3lu (721) who cast 360 horoscopes, and whose keen eyes perceived on the mutton shoulder blade(294) that all the 3ch'ou was due to his daughter 2Gko–2mun–3mi's sexual intercourse. He advised to send for 3Ch'ou–3shu–1gkyi–2mbĕr(163) to erect a 1zhi–2lv (84), to give him silver, gold, turquoise and cornelian, to make out of nine kinds of trees 999 2sso–1shwua and have him perform 3Ch'ou 1bpö, when this promise was fulfilled, there would be no more illness upon him. He and his wife then sent for 1Yu–3nyi–1gkyi–2ngu(157) to perform 3Ch'ou 1bpö(373); he erected a white 1zhi–2lv, 1ndu–2lv(372), and trees for 2Mùan–3llü–1ddu–2ndzĭ, and a black 1zhi–2lv, black 1ndu–2lv, black tree, black strings (for 1Na–2k'wai (*q. v.*)) and a strip of black hemp cloth for the demons; from nine kinds of trees he made 999 2sso–1shwua and performed 3Ch'ou 3gkü(589); he tied up the 2Ngaw–1bpa–1na, and the black ox and horse, and performed 3Ch'ou 3gkü on them,

Page 11: also on his sheep, granary, and on the people he performed 3Ch'ou 3gkü, on 2Yu–1ma(123), 2Dtĕr–1gko(130) he performed 3Ch'ou 3gkü, and with the blood of the black goat, black ox, and black 2Ngaw–1bpa–1na he performed 3Ch'ou 2ch'ĕr(823) also on the 1Khyu–3t'khyu–2gkv–1dzu 2Yu–1ma, and 1Khyu–3gu–2gkv–1dzu 2Yu–1ma(994), on the silver gold, turquoise and cornelian. The white winds of the gods propped and straightened the wish-granting tree, and he performed 2Ch'ĕr 3k'ö(298) upon it. The Garuḍa could again fly and dance, the white wind of the gods and the dew of the silver, gold, turquoise and cornelian made Mount Kailas whole again. He performed 3Ch'ou 3gkü on the 2Ndzĭ–1wùa–2wuà–1ssü(569) on the turquoise, cornelian, silver and

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gold, on Manasarowar Lake and on the Nāgas therein he performed ^{3}Ch'ou ^{3}gkü with the ^{2}sso–^{1}shwua, also on the ^{1}Ssu and ^{2}Nyi Nāga clans(337) when they became again brilliant; he performed ^{3}Ch'ou ^{3}gkü on ^{2}Ts'u–^{3}chwua–^{2}gyi–^{2}mun̲ and ^{2}Gko–^{2}mun̲–^{3}mi. With the blood of the skin of the black ^{2}Ngaw–^{1}bpa–^{1}na she performed ^{3}Ch'ou ^{2}ch'ĕr on her hands,

Page 12: with the saliva of the ^{2}Ngaw–^{1}bpa–^{1}na, and the milk of the black cow and black goat she performed ^{3}Ch'ou ^{2}ch'ĕr on her hands. He performed (the ^{2}dto–^{1}mba) ^{3}Ch'ou ^{3}gkü on ^{2}Mùan̲–^{3}llü–^{1}ddu–^{2}ndzĭ's, ^{2}Ngaw and ^{1}Wu(41), on the peg and rocks of the ^{2}Ngaw(318) = the ^{2}Ngaw ^{2}k'o and ^{2}Ngaw ^{2}lv; on the ^{1}P'ĕr ^{1}Ssan̲, ^{2}Ngaw ^{1}Wu, and on the ^{2}Ō ^{1}Hä(42) he performed ^{3}Ch'ou ^{3}gkü; after that his high heaven was full of stars, the land full of grass, his sun, moon, stars were again brilliant. He heard only good tidings, his wife had many sons, they had ^{1}nnü and ^{1}ō(13) their grain box was full, and they had no more illness.

The family being the descendants of ^{2}Mùan̲–^{3}llü–^{1}ddu–^{2}ndzĭ consulted the ^{2}Llü–^{1}bu(58) to cast 360 horoscopes, and all became evident on the mutton shoulder blade(294). They invited ^{3}Llü–^{3}gkv–^{2}bpö–^{1}mbö(16), to erect a ^{1}zhi–^{2}lv(84), they gave him silver, gold, turquoise and coral and with the ^{1}Bpaw–^{2}lĕr–^{2}n̄go–^{2}sso he performed ^{3}Ch'ou–^{3}gkü for three days and three nights. For the skin he used the ^{1}mun̲–^{1}na (=*Rhododendron decorum*),

Page 13: for the flesh the ^{2}llü–^{1}ndzĕr (= *Picea likiangensis*), for the hair the ^{3}shou–^{1}ndzĕr (*Tsuga yünnanensis*) for the bones the ^{1}mbbŭe–^{1}na (*Quercus semicarpifolia var. glabra*), for its breath the wind which is caused by the flames, the water for its blood, and for the life = (^{1}gko = insides) the fire of the lighted ^{2}sso–^{1}shwua. Thus he used 999 ^{3}sso–^{1}shwua to perform ^{3}ch'ou ^{3}gkü on the land, on the ^{1}P'ĕr ^{1}Ssan̲ etc., etc. to remove the ^{3}ch'ou; he performed ^{3}Ch'ou ^{3}gkü on the 360 ^{2}P'u–^{1}la ^{2}Ngaw–^{1}la (133,574), on the ^{1}Ssu and ^{2}Nyi Nāga clans; on the large house of nine posts and hundred rafters, on the goat and sheep pen, on the horse and cows in the stable, on the sheep on the alpine meadows, on the granary, and where the people dwell. He loads the ^{3}ch'ou on the elephant which is led away by all the demons(995). He performs ^{3}Ch'ou ^{2}ch'ĕr on the family with the contents of the ^{2}bpö–^{1}mba(38). By performing ^{3}Ch'ou ^{1}bpö quickly, there is no more illness; let us hear only good tidings,

Page 14: let our pond be full.

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(994) The ^{1}Khyu–^{3}t'khyu and ^{1}Khyu–^{3}gu ^{2}Yu–^{1}ma are the Garuḍa-headed and female Garuḍa-headed ^{2}Yu–^{1}ma respectively. This is the first time that I have come across a female Garuḍa-headed ^{2}Yu–^{1}ma, the former occurs quite often how-

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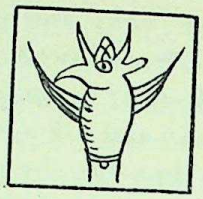
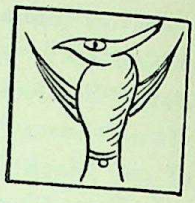
ever. They are figured in this *ms.*, thus:





(995) This is the first time that I have found the elephant as a pack animal in ¹Na–²khi ceremonies, usually it is a mare or a stag, but perhaps because of the ³Ch'ou demons being sent south, an elephant is used, for it speaks in ¹Na–²khi *mss.*, that ²Lä–²bbŭ or Min-chia 民家, the former inhabitants of the Nan-chao 南詔 Kingdom, dwelling in the south use elephants as pack animals. The ¹Na–²khi probably heard that during Kublai Khan's attack on Burma in 1283 A. D., in which campaign ¹Na–²khi troops took part, elephants were employed, as for example on the T'eng-yüeh 騰越 plain where a big battle took place, when the elephants stampeded and turned, trampelling to death their own army; elephants must be used to take all the ³ch'ou to the south. At the ³Ch'ou ¹gv ceremony two horses are made of willow twigs called the ³ch'ou–³gkyi ²zhwuə–²mä = the ³ch'ou pack mares, one carries the ²sso–¹shwua, the other the ³ch'ou, which is sent south. *See* ³Ch'ou ¹gv diagram.

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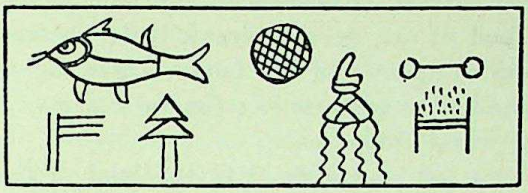

²NYI–¹SSAW–³T'A–²MUN
³CHĚR ¹DZO or
The Story about
²Nyi–¹ssaw–³t'a–²mun

Explanation of symbols in the title:

All four symbols to the left of the female figure are used phonetically, the fish = ²nyi is the first syllable in the name, ³ssaw = breath, and ³t'a = pagoda are below the fish; the symbol ¹mun = winnowing tray is the last. Then follows the figure of a ¹Na–²khi woman with the peculiar headdress, she wears the ancient type of skirt with pleats, now no more worn. (*See*: *The Ancient Na–khi Kingdom*, etc. Plate 97).

There is only one *ms.*, extant containing this story. It is now in my library having been purchased by me in 1947 from a ²dto–¹mba from the village of ²Mun–³shwuà–²wùa situated southeast of ²Ssä–¹bpi ³Ch'ou–²ch'ou–²ndĕr a small lake at the foot of ²Ssä–¹bpi ¹zhĕr ²nv–²lv or Wen–pi Shan 文筆山, in the southwest corner of the Li–chiang plain. The *ms.*, is no. 6080 and is here translated.

Translation of text:

Page 1: In the beginning when heaven, etc. etc., came forth, in the generation of ¹Ndu and ¹Ssä, in the generation when ¹Ts'o–²zä came forth, there came forth ²Nyi–¹ssaw–³t'a–²mun; when all was propitious she went to an alpine meadow to herd yak and half–breed yak; the ⁴Nyi–²ggŏ(337) Nāgarāja led her into his house. One day her three sons called her and went to the alpine meadow to search for her, but they could not find her. They searched for her in all the five regions of the compass but could not find her.

Page 2: She remained over three years in the ²Nyi Nāgarājas house, and while in his realm there were born three Nāga sons. ¹Ts'o–²zä her husband, invited thousands of Tibetans and ¹Na–²khi and gave them a feast; he sent a boy to invite ²Nyi–¹ssaw–³t'a–²mun. He searched for one year and found her in the house of the ²Nyi Nāgarāja. The latter gave the boy gold and silver and he returned home. The three Nāga sons said to their mother not to return to the land of the

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Page 3: people for it was unclean, people's food, wine etc., was not clean, and it was like eating poison. They told her not to eat their food or drink their water. She arrived (however) in the land of the people, she ate the unclean food of the people, drank their unclean water, whereupon she died from the poison of the food. Three nights after her death the people intended to perform her funeral ceremony, and so they sent a boy to the three Nāga sons.

Page 4: The three Naga sons left and arrived in the land of the people. They invited the ^{1}Ssu ^{2}ggŏ ^{2}bpö–^{1}mbö ^{2}T'u–^{2}t'u–^{1}gko–^{3}wùa(996) to perform ^{3}Ch'ou ^{1}bpö... The three ^{2}Nyi Nāga sons said we arrived in the land of the people and now we want to invite the ^{2}Nyi Nāgarāja ^{2}dto–^{1}mba to perform her funeral; the three Nāgas brought ten ^{1}Ssi–^{2}mä–^{2}k'o–^{1}t'khi, ten ^{3}Gkyi–^{2}yu–^{2}k'o–^{1}b'a(452), and ten ^{2}Ngaw–^{1}bpa–^{1}na(129). They arrived in the land of the people

Page 5: and there they killed the thirty animals and performed the funeral ceremony of their mother ^{2}Nyi–^{1}ssaw–^{3}t'a–^{2}mun̲. The three Nāga sons then invited thousands of Tibetans and ^{1}Na–^{2}khi to a (funeral) feast; after three nights the three Nāga sons intended to return, arriving at one place a rat and a white fox gave them a message, but they did not take it, and so they did not arrive in their home. The people were unable to cremate ^{2}Nyi–^{1}ssaw–^{3}t'a–^{2}mun̲. The rat and white fox gave the people a message saying that because the three Nāga sons did not take the message we gave them, therefore they could not arrive in their home; the people then wanted to cremate her again.

Page 6: The three Nāga sons left together, but they did not arrive together at one place. ^{2}Nyi–^{1}ssaw–^{3}t'a–^{2}mun̲ was (however) cremated; at that time there was a cloudburst, hailstorm, rain, etc., the three Nāga sons could not find a road nor a bridge to cross the streams. The heavens, the land, the mountains and valleys were ^{3}ch'ou. Their eyes, ears, hands, feet, and heart were ^{3}ch'ou while ^{2}Nyi–^{1}ssaw–^{3}t'a–^{2}mun̲'s head became the ^{3}ch'ou of heaven, her skin the ^{3}ch'ou of the land, the lung of the sun, the liver of the moon, the bones of the rocks, the flesh of the earth, the blood of the water, her breath the ^{3}ch'ou of the wind and clouds, her hair the ^{3}ch'ou of the trees. The three Nāga sons then

Page 7: invited ^{2}T'u–^{2}t'u–^{1}gko–^{3}wùa(563) to perform ^{3}Ch'ou ^{1}bpö to make the gates of juniper for the gods, perform ^{3}Ch'ou ^{2}ch'ĕr, use a cow, goat and white sheep, nine white ^{2}Sso–^{1}shwua, and with three foxes of the Nāgas he performed ^{3}Ch'ou ^{3}shu. The three Nāga sons performed ^{3}Ch'ou ^{3}shu over their hats, shoes, and their white felt mantles, over the beams and rocks, using a chicken over which they performed ^{3}Ch'ou ^{2}ch'ĕr after which they threw out the ^{3}ch'ou. The

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three Nāga sons, their ²dto–¹mba led them on high on a hemp bridge. The ²dto–¹mba used a white medicine and performed ³Ch'ou ²ch'ĕr over them, whereupon the three Nāga sons had no more illness. The three sons of ¹Ts'o–²zä

Page 8: invited ³Ch'ou–³shu–¹gkyi–²mbĕr to perform ³Ch'ou ¹bpö, ³Ch'ou ³gkü, ³Ch'ou ²ch'ĕr. The family of to-day follows the example of the former. The goat loaded with the ²Sso–¹shwua(590) and the man carrying a silver and golden torch circumambulate the land and the sky, perform ³Ch'ou ³gkü on the ¹Ssu ²Nyi, on the dragon, on the lion, on ³Nyi–²dzhi–¹gko–³wuà (915,349) on the top of Mt. Kailas, on ²Dso–¹na–¹lo–³ch'i of lake Manasarowar, *q. v.*, on the golden monkey(346) of the high

Page 9: cliff cave, on the fish of Manasarowar(771), on the frog of the land, on the ²Nyi of the trees, on the ²Dtü Nāgas of the cliffs, ¹Ssu Nāgas of the waters, etc., he performed ³Ch'ou ³gkü on the house, on the gods, spirits, grain, stables, sheep and goat pens

Page 10: using a black goat, black sheep, black pig and black chicken, with their heads they performed ³Ch'ou ³gkü to heaven, with their skin to the earth, the lungs to the sun, etc., etc., etc. They performed ³Ch'ou ²ch'ĕr with the silver, golden, etc., ²Bpö–¹mba(38) with the ³khyü(998) on the family. They use the milk of the yak cow, half-breed yak, goat and sheep to perform ³Chou ²ch'ĕr; the clouds under the sun have been dispersed and the plowshare has no more rust. Also on the men, and on the women ³Ch'ou ²ch'ĕr is performed; the family has no more illness, their ponds are full, and when a woman has been bought let her have plenty of offspring. Let the ²dto–¹mba have long life.

I the ²dto–¹mba 24 years old wrote this book, this is a ²Mun–³shwuà–¹wùa book indeed!

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(996) The ¹Ssu Nāgarāja ²dto–¹mba is here given as ²T'u–²t'u–¹gko–³wuà, while everywhere else it is ¹Yu–³nyi–¹gkyi–²ngu. As the story is about the ²Nyi Nāgarāja I believe that the ²dto–¹mba who wrote the *ms.*, must have made a mistake and written ¹Ssu instead of ²Nyi.

(997) The ¹Ssi–²mä–²k'o–¹t'khi = the ¹Ssi with one horn like a spine, the Unicorn.

(998) Instead of the Kusa grass and peacock feather used by the lamaists, the ¹Na–²khi ²dto–¹mba use a ³Khyü or juniper twig to sprinkle water from the ²Bpö–¹mba on the people.

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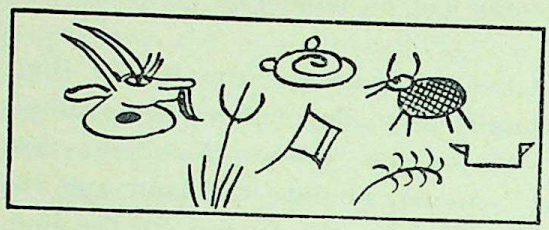

^{3}DS'Ĭ–^{1}NA ^{1}BPÖ, ^{3}CH'OU ^{3}GKÜ, ^{3}CH'OU ^{3}SHU ^{2}T'U–^{3}BBŬE or The origin (of the use of) a black goat in ^{3}Ch'ou ^{3}gkü, ^{3}Ch'ou ^{3}shu

Explanation of symbols in the title:

The first symbol represents a goat = ^{3}ds'ĭ, that it is a black =^{1}na one is indicated by the black spot on the neck; below is the symbol ^{1}bpö = ceremony, then follow ^{3}ch'ou = impurity, and below ^{1}shu = iron, actually a hatched, here it stands for ^{1}shu = to smoke out the ^{3}ch'ou; the animal to the right of the ^{3}chou symbol is called ^{3}gkü in ^{1}Na–^{2}khi, it is the Armadillo more or less common in southern Yünnan and in the Yangtze Valley to the east and south of Li–chiang, here it stands for ^{3}gkü to purify by burning green fir boughs, ridding a place of ^{3}ch'ou. ^{2}T'u–^{3}bbŭe has already been explained.

It is very interesting to note that in ancient days in India a goat and, or a cow were used to purify a place or object of ^{3}ch'ou. Actually the shadow of the animals did the purifiying, fire and the rays of the sun were also used. *See*: The Garuḍa Puranam by Manmatha Nath Dutt, Calcutta, 1908, Chapt. XCVII, p. 281. The ^{1}Na–^{2}khi walk the goat around the place or object to be purified which would indicate that its shadow did the purifying.

Judging from the contents of this *ms.*, it would seem that the words (^{3}ch'ou) ^{3}shu had also another meaning besides to smoke out, it repeats the phrase 'they used a black goat and performed ^{3}ch'ou ^{3}shu by circumambulating the mountain etc. etc.'. One cannot smoke out a place with a goat and by circumambulating a mountain with it, etc. This would proof decidedly that in ancient days the goat and its shadow, as was the case in India as related in the Garuḍa Puranam, did the purifying and not smoke. The word ^{1}shu read in the first tone has two different meanings, one is clean, pure, and the other is to look for or to search. I think in all probability the first definition is the correct one, *i. e.*, to make the impure clean. This was accomplished by taking the goat and circumambulating the impure place, and thus making it clean. The ^{1}Na–^{2}khi ^{2}dto–^{1}mbas have apparently forgotten

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that this was the reason for the use of a goat. This shows that their purification ceremony was derived from India, as far as the use of a goat was concerned, while the use of smoke is decidedly a Tibetan custom.

There are only two *mss.*, known to me, one was obtained by me in 1924, and is no. 1294, now no more in my possession, but a photographic copy made from a microfilm in the Library of Congress is in my library. The second one, no. 6081 was purchased in 1947 and is in my library, it came from a village on the Li–chiang plain. *Ms.*, no. 6081 is here translated.

Translation of text:

Page 1: One day the family used a goat to perform ^{3}Ch'ou ^{3}shu to the 360 ^{2}P'u–^{1}la ^{2}ngaw–^{1}la; they used a goat to perform ^{3}Ch'ou ^{3}shu to Heaven, Earth, the mountains, valleys, the village and large houses; at the time of the appearance of the gods, ^{2}T'o–^{2}gko performed ^{3}Ch'ou ^{3}shu with a goat before the great gods, to the celestial ^{1}Ssu and ^{2}Nyi Nāgas and to the terrestrial ^{1}Ssaw–^{3}ndaw Nāgas, mountain Nāgas, valley Nāgas, and lake Nāgas, to the ^{2}Ngaw–^{1}la$^{(133)}$ and ^{2}Yu–^{1}ma$^{(123)}$. The goat suppressed all the ^{3}Ch'ou demons.

Page 2: He also performed ^{3}Ch'ou ^{3}shu with a goat to the ^{1}Zhi–^{2}lv$^{(84)}$ and white rice. The landlord and landlady performed ^{3}Ch'ou ^{3}shu with a goat on their silver son and golden daughter, and the goat suppressed the ^{3}Ch'ou demons. After ^{3}Ch'ou ^{3}shu all is clean, there is no more ^{3}ch'ou. To prevent the ^{2}dto–^{1}mba's road and that of the guests from being closed by ^{3}ch'ou, they perform ^{3}Ch'ou ^{3}shu. The ^{3}Ch'ou ^{1}ts'u ^{2}Ndshi ^{1}ts'u are repaid, and the ^{2}Mun̲ ^{1}ts'u$^{(382)}$, ^{1}Mbbŭe ^{1}ts'u$^{(783)}$ are repaid with a goat. In the beginning who used a goat to perform ^{3}Ch'ou ^{3}shu, whence the custom originated is not known.

When the daughter of ^{2}Mùan̲–^{3}llü–^{1}ddu–^{2}ndzĭ ^{2}Ssä–^{2}chwua–^{3}gko–^{2}mun̲ (^{3}mi)$^{(290)}$ and ^{1}Ssu–^{2}zo–^{2}mi–^{2}ssä–^{2}n̄go–^{1}wu$^{(375)}$ were born, his daughter went to fetch water at midnight, where upon

Page 3: the two had sexual intercourse and there resulted ^{3}ch'ou. After this both went to ^{2}Mùan̲ ^{3}llü–^{1}ddu–^{2}ndzĭ's lake to wash their hands, whereupon ^{1}Ddu$^{(159)}$ was enveloped in ^{3}ch'ou; he could not think and had no ^{1}nnü and ^{1}ō$^{(43)}$; no sons were born, he had no sheep and no ^{3}non̲$^{(210)}$ (the protecting spirit of domestic animals), he could not think nor hear; ^{1}Ddu–^{2}ndzĭ went to confer with ^{1}Nda–(^{1}ssu–)^{1}ssi–^{1}ssä–^{2}p'ü (a ^{2}Llü–^{1}bu$^{(58)}$), whose keen eyes saw that his daughter had sexual intercourse with the son of his enemy demon; it was revealed on the mutton shoulder blade$^{(294)}$. All, his house, his ^{2}P'u–^{1}la ^{2}Ngaw–^{1}la and ^{1}Ssaw-

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^{3}ndaw Nāga were ^{3}ch'ou. He and his wife called ^{1}Ssü–^{2}bö–^{3}gko–^{2}shi ^{2}bpö–^{1}mbö to erect a ^{1}Zhi–^{2}lv$^{(84)}$, he was given silver, gold, turquoise and cornelian, ^{1}Ddu–

Page 4: ^{2}ndzĭ's heaven, earth etc., etc., were then purified by using a goat to perform ^{3}Ch'ou ^{3}shu. His ^{1}nnü (semen) and his wife's vagina (^{1}ō) or ova were purified by ^{3}Ch'ou ^{3}shu and the ^{3}Ch'ou demons were suppressed with a goat. Afterwards all was well.

Their descendants did likewise, whereupon all was brilliant. At the time of ^{3}Dta–^{3}tsa$\underline{\text{n}}$–^{2}ts'o–^{1}zaw$^{(146)}$ he dwelt on a golden

Page 5: mountain and in a turquoise blue valley. A monkey with a stump hand belonging to ^{2}Mùa$\underline{\text{n}}$–^{3}llü–^{1}ssu–^{2}ndzĭ, closed his semen road and her vagina. He chased the monkey and met ^{2}Mùa$\underline{\text{n}}$–^{3}llü–^{1}ssu–^{2}ndzĭ. His golden mountain and ^{1}ō–^{1}hăr valley were ^{3}ch'ou. ^{3}Dta–^{3}tsa$\underline{\text{n}}$–^{2}ts'o–^{1}zaw thought that his wife while sleeping with her had both the ^{3}Ch'ou and ^{1}Mbbŭe demon, and she thought that he had them too, (for they had no children). He then called the celestial ^{3}Na–^{2}bbŭ–^{2}ssä–^{3}ngu$^{(155)}$ who saw that his wife had secretion from her vagina resembling dew and butter; that his sky and land were ^{3}ch'ou. He asked him what ceremony would be efficacious and he replied to perform ^{3}Ch'ou ^{3}shu, ^{3}Ch'ou ^{1}bpö, and that to use a goat was imperative. He then performed ^{3}Ch'ou ^{3}shu to the high heaven, to the ^{2}Ngaw–^{1}la$^{(133)}$, the low dwelling terrestrial ^{1}Ssaw–^{3}ndaw Nāgas with a goat,

Page 6: also on his semen road, her vagina road; after ^{3}Ch'ou ^{1}bpö they had ^{1}nnü and ^{1}ō$^{(43)}$. The descendants of ^{3}Dta–^{3}tsa$\underline{\text{n}}$–^{2}ts'o–^{1}zaw did likewise. When ^{1}Khyu–^{2}dzhi–^{1}ggŏ–^{2}mbu

Page 7: and ^{1}Khyu–^{2}chwua–^{2}p'ü–^{2}mu$\underline{\text{n}}$ came forth, they dwelled to the right of the horizon; there was a girl ^{2}Ts'ä–^{1}zaw–^{1}mbĕr–^{2}gkyi–^{1}ma who had sexual intercourse with ^{1}Khyu–^{2}dzhi–^{1}ggŏ–^{2}mbu, whereupon his wife had seven daughters in his home. They consulted the celestial ^{3}Na–^{2}bbŭ–^{2}ssä–^{3}ngu and the terrestrial ^{2}Ssaw–^{2}bbŭ–^{2}ssaw–^{1}la$^{(755)}$ who saw all on the mutton shoulder blade, that he had intercourse with another girl; his wife then quickly wanted to take his ^{2}no$\underline{\text{n}}$–^{1}ō$^{(999)}$ (his semen); she took the milk of a goat and performed ^{3}Ch'ou ^{2}ch'ĕr on his penis; whereupon they had ^{1}nnü and ^{1}ō and she gave birth to nine sons.

Page 8: ^{2}Ss–^{2}bpa–^{2}gyi–^{2}bbŭ–^{1}ndu's$^{(552)}$ eyes, his body and feet were ^{3}ch'ou, whereupon he performed ^{3}Ch'ou ^{1}bpö using a goat, and became free of ^{3}ch'ou. (One day) ^{2}Ssi–^{2}ds–^{2}p'ü–^{2}mu$\underline{\text{n}}$–^{3}mi and ^{1}Ddv–^{2}zo ^{3}k̲hü–^{1}na–^{1}yü–^{2}bpŭ$^{(100C)}$ had sexual intercourse and thereupon they were ^{3}ch'ou; after three nights she gave birth to a ^{3}ch'ou child, she took the ^{3}ch'ou son and threw him to the left on the horizon; she kicked him with her foot, and he fell across a golden mountain into a turquoise blue valley,

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the 3chou vapor entered the white lake of the gods below, the white mountain turned black like the evening dusk. Her face was covered with the 3ch'ou vapor (she was ashamed ?).

Page 9: 1Yu–4la–2di–2ddo's(145) goitre was 3ch'ou; the white horse of the gods could not neigh, and the half-breed yak of the gods could not drink (they were 3ch'ou). The 2dto–1mbas 3Na–2bbŭ–2ssä–3ngu's and 2Ssaw–2bbŭ–2ssaw–1la's (155) keen eyes saw that they had sexual intercourse (they saw it on the mutton shoulder blade). They told her to use a black goat and perform 3Ch'ou 3shu. They covered (3lv = to cover) the 3Ch'ou 1ts'u(543), 1Mbbŭe 1ts'u(783) with a 2Ngaw–1bpa–1na(129), a black ox and a black 2yi = serow(275), also a black dog. They used a black goat and performed 3Ch'ou 3shu by circumambulating the white mountain of the gods, and their white lake. Thereupon they were all clean and brilliant like the conch. The horses of the 2dto–1mba could neigh, and the half-breed yak of the gods could again drink. 1Yu–4la–2di–2ddo and 3T'a–2la–2n̄go–2mun̲(145) had thereupon semen and vaginal emissions respectively.

Page 10: This is the origin of the goat being used in the performance of 3Ch'ou 1bpö. In the generation of 2Ss–2bpa–2gyi–2bbŭ 1Ndu(552) and 2Gko–2ma–2gyi–2mun̲ 1Ssä, they dwelt on 2Mùan̲–3llü–1ddu–2ndzï's white cliff. 1Ndu and 1Ssä had sexual intercourse and there came forth four eggs, from which came forth four sons (here it says five), from a white egg there came forth a white crane and a cuckoo; 1Ndu 1Ssä dwelling on the white cliff of 1Ddu(159), 1Ndu became blind and 1Ssä became deaf. They consulted 3Ch'ou–3shu–1gkyi–2mbĕr (163) who saw everything on the mutton shoulder blade. They used a goat and circumambulated the white mountain and white cliff, and performed 3Ch'ou 1bpö, 3Ch'ou 3shu, whereupon he could see and she could hear.

Page 11: 1Ts'o–2zä–3llü–2ghügh and 3Ts'ä–1k̇hü–2bu–1bu–3mi dwelt to the right on the horizon. She had sexual intercourse with 1Yü–2bbŭ–1la–1shĕr (a demon with the long arm), and *he* had intercourse with 1Lv–2mä–2mun̲–1ghügh (94) but all became known on the mutton shoulder blade. They consulted 2Gkyi–2mbu–2t'u–2ch'i (*see* 3Ch'ou 2t'u–3bbŭe where each kills the other's mate in sexual intercourse); and he performed 3Ch'ou–1bpö, 3Ch'ou 3shu, using a goat and they suppressed 1Yü–2bbŭ–1la–1shĕr and 1Lv–2mä–2mun̲–1ghügh. The 3ch'ou was banished and they had again semen and she her discharges.

Page 12: The 2Ggŏ–1lo(538), Tibetan, 1Na–2khi, 2Lä–2bbŭ(363), four sons then were born to them. They were as numerous as the stars in heaven and the grass on the land; their descendants performed 3Ch'ou 1bpö. 2Gkaw–1lä–3ts'ü and his wife 2Gyi–3mi–2gyi–1dsu(148) were oppres-

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sed by ³ch'ou but they were unable to perform ³Ch'ou ³shu, therefore he had no semen and she no discharge (orgasm). They used a goat and performed ³Ch'ou ¹bpö to the gods etc., whereupon they had four sons; they heard only good news and had long life, etc. Their descendants did likewise, they performed ³Ch'ou ¹bpö in their house, stables, granaries, they then had plenty of ¹nnü and ¹ō, plenty of sons, they were not ill; let us have long life.

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(999) The word ²no̲n here means milk, and ¹ō precious, *i. e.*, his seminal fluid, (which resembles milk), actually she wanted quickly to have sexual intercourse with him. This is to be understood by the sentence 'that his wife wanted quickly to take his ²no̲n–¹ō'.

(1000) He was a son of the ¹Ddv demon from the ³ḳhü–¹na or ḅlack lake of hell.

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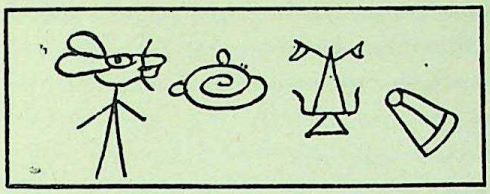

^{1}LÄ–^{3}CH'OU ^{2}DTO–^{3}MA ^{3}P'I or
To throw out the ^{1}Lä–^{3}ch'ou ^{2}dto–^{2}ma

Explanation of symbols in the title:

The first symbol represents a man with the head of a muskdeer ^{2}lä, the symbol ^{2}lä acts here as phonetic only as has been explained under ^{2}Bpa–^{2}wu–^{2}ts'o–^{1}bpö of this ceremony. The next symbol ^{3}ch'ou has already been explained, it belongs however to the first symbol and together they form the name of the ^{1}Lä–^{3}ch'ou demon. The third symbol is a picture of a ^{2}dto–^{2}ma, the Tibetan gtor–ma, made of barley flour and butter, it rests on a platter or shallow bowl. The last symbol ^{3}p'i =to throw out has already been explained; *see* ^{2}T'i–^{3}ts'an ^{2}dto–^{2}ma ^{3}p'i of the ^{2}Ssu ^{1}gv ceremony.

^{1}Lä–^{3}ch'ou is a demon of impurity. Any woman dying at childbirth is considered to have committed in a previous existence some sin which has become a ^{1}Lä–^{3}ch'ou, and has placed a hindrance to the giving of birth of the child. The ^{2}dto–^{2}ma actually is in the shape of a female figure who holds a baby in her lap. Offerings are made to the ^{2}dto–^{2}ma in the shape of a vegetable oil lamp, a raw egg, four kinds of vegetables, tea, wine, and a ^{3}ch'ou fire, the latter consists of burning some pork fat on a live charcoal on a tile (an old tile of a roof is used and placed before the ^{2}dto–^{2}ma). The egg is broken and some of it is smeared into the mouth of the ^{2}dto–^{2}ma and the remainder of the egg is burned with the pork fat, producing an unpleasant odor, but is delighted in by the ^{1}Lä–^{3}ch'ou. The parents of the ^{1}Lä–^{3}ch'ou are mentioned in the text of this *ms.*, so need not be enumerated here. (*See* note 766).

The ^{1}Lä–^{3}ch'ou are probably identical with or equivalent to the Tibetan bar–chhod བར་ཆོད, pronounced bar–chhö, meaning that which interferes, a hindrance by sin. (*See*: The ^{1}Na–^{2}khi ^{1}Hä ^{2}zhi ^{1}p'i in *B.E.F.E–O.*, t. XXXIX, p. 45). In *ms.*, no. 1706 called ^{1}Lä–^{3}ch'ou ^{1}ndshi, all the causes of ^{1}Lä–^{3}ch'ou are enumerated.

There is only one *ms.*, no. 3190 in the collection which belongs to the ^{3}Ch'ou ^{1}na ^{1}gv ceremony, it is in the Library of Harvard–Yenching

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Institute. On the last page of the *ms.*, is stated that it comes from the village of ²Mi–²zhěr, the Chinese 米儒村 Mi-ju ts'un, south of Li-chiang, and southeast of the spur on which the white pagoda stands on the road to Ch'i-ho 七河, Min-chia Territory 民家地.

On the first page is a drawing which represents ²Dto–¹mba ³Shi–²lo.

Translation of text:

Page 1: In the beginning there came forth ²Dto–¹mba ³Shi–²lo, his body was as brilliant as a jewel. On his hat he wore a jewel, and in his hand he held a ²ha–¹shi ³ch'ou–¹ndü = a golden staff (with which he chased the ³Ch'ou demons); he sat on nine layers of rugs (in another book no. 1130 on a nine ¹k'o–³lo throne). In the beginning, the ²dto–²ma came forth from three layers of soil gathered together (that is the ²dto–²ma is made of the flour of grain grown on the land), into it are placed silver, gold, and five other precious objects, it is put on a tray, on which five kinds of precious objects have been placed.

Page 2: The first few phrases are no more understood; the ²dto–²ma brilliant like a jewel circles under heaven (between heaven and earth), this ²dto–²ma you wanted (*i. e.* the ¹Lä–³ch'ou), you have received it. This large ²dto–²ma's body is beautiful, its voice is pleasant, its breath is like juniper, fragrant, its blood is sweet, and its flesh is very palatable; he said (the ¹Lä–³ch'ou) he wanted five kinds (like above). The objects he wants (are so numerous) that they can not be numbered.

Page 3: The precious ²dto–²ma you are desirous of is like Mt. Kailas and Lake Manasarowar. All existing between heaven and earth, mountain and valley, all have been placed within the ²dto–²ma. The first, second, and third generation of the gods they caused a magic which was responsible for the magnificent voice of ³Shi–²lo, it was due to the protections of these three generations of gods. ¹Lä–³ch'ou in your heart have pleasant thoughts, you have received the ²dto–²ma, you are pleased, go back, return!

Page 4: The first half of the page is not understood. We meditate on ²Dta–²la–¹mi–³mbbŭ(48), on the ²dto–¹mba able to chant, born to pray that there be wiped out all wickedness and poverty in all the people.

Page 5: ¹Yi–³shi ²hä–¹ddü gave me (the ²dto–¹mba) the power of courage and speed, and the personal gods gave me a great power; the first, second and third generation of ²bpö–¹mbö who dwell in three different storeys of heaven, said the ²Ō ¹Hä, ¹Ssu and ²Lv (Nāgas and dragons) and the ¹Ssaw–³ndaw Nāga must not come in contact with ³ch'ou.

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^{1}Dtĕr–^{1}zaw–^{1}gyu–^{2}bbū, ^{1}Shi–^{2}ndshi–^{1}gyu–^{2}bbū, ^{2}Ssu–^{2}mun̲–^{1}gyu–^{2}bbū ^{1}Nnü–^{2}ndzĭ–^{1}gyu–^{2}bbū(44), they are, of all the demons of one bone in the land, the greatest; all those who are ^{1}Lä–^{3}ch'ou (or are considered ^{1}Lä–^{2}ch'ou) come and take the ^{2}dto–^{2}ma.

Page 6: In the East the chief of the ^{1}Lä–^{3}ch'ou with the chicken head let him come to take the ^{2}dto–^{2}ma. In the South, let the chief of the ^{1}Lä–^{3}ch'ou with the tiger head come and take the ^{2}dto–^{2}ma. In West let the chief of the ^{1}Lä–^{3}ch'ou with the dog head come and take the ^{2}dto–^{2}ma; in the North let the horse–headed ^{1}Lä–^{3}ch'ou come, etc.; in the southeast = ^{2}lv–^{1}ndsu–^{2}dtü let the ^{2}n̄go–^{2}mun̲(782)–headed ^{1}Lä–^{3}ch'ou come etc; in the southwest = ^{2}yü–^{1}ndsu–^{2}dtü, let the dragon–headed ^{1}Lä–^{3}ch'ou come etc.; in the northwest = ^{2}k'ö–^{1}ndsu–^{2}dtü, let the snake–headed ^{1}Lä–^{3}ch'ou come etc., in the northeast = ^{2}ghügh–^{1}ndsu–^{2}dtü let the pig–headed ^{1}Lä–^{3}ch'ou come etc., let the celestial lion–headed ^{1}Lä–^{3}ch'ou come and take the ^{2}dto–^{2}ma, let the terrestrial frog–headed ^{1}Lä–^{3}ch'ou chief come and take the ^{2}dto–^{2}ma. The ^{2}ndaw–^{1}k'o(408)–headed and ^{2}ds–^{1}lĕr(49)–headed ^{1}Lä–^{3}ch'ou(1001) come and take the ^{2}dto–^{2}ma. The family who is chanting, their ^{2}Dzu ^{2}Wùa(151) (on the top of the house) are ^{1}Lä–^{3}ch'ou, below their good

Page 7: and bad fields are ^{1}Lä–^{3}ch'ou (have ^{1}Lä–^{3}ch'ou), their silks and satins are ^{3}ch'ou, their beautiful objects, silver, gold and the bright turquoise and cornelian are ^{3}ch'ou, their beautifully striped tiger and leopard skins are ^{3}ch'ou, those quarrelling and fighting have ^{1}Lä–^{3}ch'ou, thieves stealing on the sly are ^{1}Lä–^{3}ch'ou. To all ye great ^{1}Lä–^{3}ch'ou we give the ^{2}dto–^{2}ma, take ye the ^{2}dto–^{2}ma. The family, let it have no more illness or fever. The ^{2}dto–^{1}mba says, the ^{2}dto–^{2}ma I made with my own hands, ye ^{1}Lä–^{3}ch'ou take it away! We have not stolen anything from the ^{1}Lä–^{3}ch'ou chief, but we repay him as if we had. Although we have killed no one, we pay life money(297) to the ^{1}Lä–^{3}ch'ou; we give the ^{1}Lä–^{3}ch'ou precious objects and grains till their eyes are full(281).

Page 8: In the East ^{2}Dtĕr–^{1}zaw–^{1}gyu–^{2}bbū(44) he chants ^{3}Ch'ou ^{1}ts'u and ^{2}Mi ^{1}ts'u ^{1}bpö, go ye to listen to him. In the South ^{1}Shi–^{2}ndshi ^{1}gyu–^{2}bbū(44) chants etc. etc., go ye to hear him; in the West ^{2}Ssu–^{2}mun̲–^{1}gyu–^{2}bbū(44) etc. etc., in the North ^{1}Nnü–^{2}ndzĭ–^{1}gyu–^{2}bbū(44) etc. etc. Southeast ^{2}Mi–^{3}la–^{2}gyi–^{1}bbŭ(45) etc. etc. Southwest ^{2}Mun̲–^{3}la–^{2}gyi–^{2}bbŭ etc. etc.; northwest ^{1}Lo–^{3}la–^{2}gyi–^{2}bbŭ (also called ^{1}Lo–^{3}la–^{2}hăr–^{1}p'ĕr) etc. etc., northeast ^{2}Ō–^{2}nä–^{2}gyi–^{2}bbŭ etc. etc., the celestial ^{2}Haw–^{2}ma–^{4}yi–^{2}gyi–^{2}bbŭ(1002) chants etc. etc. The terrestrial

Page 9: ^{2}Sso–^{2}wuà–^{2}gyi–^{2}bbŭ chants etc., go ye and listen to him. All ye ^{1}Lä–^{3}ch'ou return ye to your own dwelling places; go ye like the dust is carried off by the wind!

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In the beginning 3Shi–2lo gave the 2dto–1mba the power of courage, and quickness, the four 1Yi–3shi 2hä 1ddü(1003) gave him a great power, the four good gods gave him the power of courage and quickness, also the power of chanting Dhāraṇī, the power to suppress all the 1Lä–3ch'ou; the power to gain victory over the 1Lä–3ch'ou, they gave him the great power of the 2Ngaw–1la(133)

Page 10: and the power of courage and quickness. The eight gods gave 3Shi–2lo power, who in turn gave it to the 2dto–1mbas to enable them to protect the family. All ye 1Lä–3ch'ou return ye to your own lands. The 2dto–1mba says to the 1Lä–3ch'ou you must listen and obey me, come ye 1Lä–3ch'ou to take the 2dto–2ma; we are giving you a 2dto–2ma made of nine kinds of black grain. You 1Lä–3ch'ou go ye to the land where there are nine beds under nine storeys of ground, there go ye to dwell; go ye to the black house where 3Khi–1na–1gyu–3gkaw(1004) dwells.

Page 11: 3Lä–2tkhi–2ssi–2p'u(376) rides a black elephant and holds in her hand a. . . ? staff, to become the chief of the 1Lä–3ch'ou demons. To-day (the 2dto–1mba tells her) on your body put on this clothe, but to bring wickedness and poverty on the people is not the custom; the family must not be given boils and puss, do not let them stumble and hinder them from walking as if their feet were tied with rope. You 2Khi–1na–1gyu–3gkaw dwelling in the black house, lead the 360 1Lä–3ch'ou demons to the black heaven, black land, black mountain, black valley, trees, rocks, and black house, there to

Page 12: dwell! In the generation when the father of the 1Lä–3ch'ou 2Dto–2dzhi–1ngyü–3na, in the generation when the mother of the 1Lä–3ch'ou 2Ss–1zaw–2ggŏ–3t'u–1ma came forth, the two had sexual intercourse and there came forth 2Khi–1na–1gyu–3gkaw in the black house. There also came forth (were born) 1Nun–2szĭ–2ssan–1p'ĕr–2ss–2zo, 2Ndĕr–3ch'ĕr–2mun–2t'ä–2haw–3llü–1ma, 3Ti–2lua–2mun–2ssu–2ō–1nä–2bpa, 2Mi–2la–1dsä–3gko–3ch'ĕr, 1Ghügh–2ndaw–2ssan–2shi–2ggü–2yi–2wùa,

Page 13: 2Ssi–2p'u–2mun–2ggŏ–2mun–1nun–3llü–3dto, also 500 great sons of 1Lä–3ch'ou; also 1Ddv–2ggŏ–2ssi–3llü–1miu–1hö, also 2Ssu–3mi 2muàn–2dtü–3gkv–2ssu–1ma, also 1Ma–1dü–2mun–3bpŭ–2ss–3gko–2dto(1005). This is the origin of the 1800 1Lä–3ch'ou, the 2dto–2ma we give you all. All ye 1Lä–3ch'ou let ye have only good thoughts in your hearts, and all wicked thoughts throw ye down below!

Page 14: Do ye not close the road of prayers, nor the roads of the guest invited to the feast, you must not give boils out of which issue puss, not entangle their feet; we give a silver and gold 2dto–2ma to the 1Lä–3ch'ou of the 1Ddv and 1Dsä(39) demons. To the 1Lä–3ch'ou of the

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[1]Ssaw–[3]ndaw Nāgas we give black and white [2]Hö–[2]lü–[1]mbbŭ(21) and a [2]dto–[2]ma; to the [1]Lä–[3]ch'ou of the [1]Ssu and [2]Nyi Nāgas(337) we give thousands of down feathers of the [2]Hoa–[1]p'ĕr(288); to the [1]Lä–[3]ch'ou of the trees and rocks we give a [2]dto–[2]ma of hundreds of kinds of grain. To the [1]Lä–[3]ch'ou of the grain and precious objects (*i. e.* if people steal such things they bring [1]Lä–[3]ch'ou into their home) we give the fur of leopards and tigers, and a [2]dto–[2]ma. To the [1]Lä–[3]ch'ou of food and water

Page 15: we give a red skin, red flesh and blood. To the [1]Lä–[3]ch'ou of the house and ground we gave nine kinds of seeds of cereals; to the [1]Lä–[3]ch'ou, the family gives the [1]Lä–[3]ch'ou poison on his head, and poison on his feet (so that they should not again return); we give them an empty skin without meat attached to it, neither blood, but we give them the pancreas and decent bones, we don't give them only a shoulder blade; we don't give them grain of the five varieties, but buckwheat we give them. Instead of a head, we give them

Page 16: a dog's head and pig's head, and wild garlic = [1]t'khi–[2]lv. We give them innumerable objects, expensive poison, the poison of brass we give them, and other poisons; carbon poison, etc., snake and frog poison, also the poison of the soil possessed by the Tibetans of [2]La–[1]ssaw [3]dto–[2]k'ö–[1]p'ĕr(246).

Page 17: The poison of gold possessed by the [2]Lä–[2]bbŭ(363) of [1]Bbŭ–[3]lv–[2]zhi–[1]zaw–[2]man(205) we give them. The poison of the venomous snake possessed by the [1]Na–[2]khi in the center, we give them. Because your heart is wicked, I have gathered together nine kinds of potential poisons, these I give you [1]Lä–[3]ch'ou, take them with you! The [2]dto–[1]mba exchanges the [2]dto–[2]ma (for the ill person who was given [1]Lä–[3]ch'ou), this [2]dto–[2]ma take away! [1]Ndu and [1]Ssä(211) exchanges the [2]dto–[2]ma (as above); we give you a [2]dto–[2]ma as large as a mountain, flesh of the [2]dto–[2]ma the seize of a tree, blood as much as a lake holds; nine [2]dto–[2]ma, [2]la–[1]zhi [2]ngv–[1]zhi(1006) and [2]Hö–[2]lü–[1]mbbŭ(21) we give you.

Page 18: [1]Lä–[3]ch'ou original demons 360 in number, if you are thirsty we give you water; if you are hungry and unable to obtain food, I will give you food; if you are cold and have no clothe, I will give you clothing; we will give so much of everything that your eyes will be filled. All ye [1]Lä–[3]ch'ou in this place you must not tarry, to dwell here is not the custom. [2]Khi–[1]na–[1]gyu–[3]gkaw dwelling in the black house, lead the chiefs of the [1]Lä–[3]ch'ou, thousands in number, and the 360 clans of demons, lead them behind you to your own land!

Page 19: Father of the [1]Lä–[3]ch'ou [2]Ss–[2]wùa–[1]lä–[3]gkaw lead all your quarrel [1]Lä–[3]ch'ou (those who cause quarrels), those who cause killing and fighting, cause clandestine thievery, cause cattle to be stolen and

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slaughtered, cause horses to be stolen and sold, cause silver and gold being stolen, cause turquoise and cornelian to be stolen; cause goat and sheep, cows and horses, to be stolen, and all the thousands of ^{1}Lä-^{3}ch'ou (lead them to your own place) !

Page 20: You mother of the ^{1}Lä-^{3}ch'ou ^{2}Ss-^{2}wùa-^{1}lä-^{2}mun̲, you ^{1}Lä-^{3}ch'ou-^{2}dta-^{2}bpŭ, ^{1}Lä-^{3}ch'ou ^{2}dta-^{2}mun̲, ^{2}Dto-^{2}dzhi-^{1}ngyü-^{1}na, ^{2}Ss-^{1}zaw-^{2}ggŏ-^{3}t'u-^{1}ma, ^{1}Lä-^{3}ch'ou ^{2}Swue-^{2}p'ä ^{2}Khi-^{1}na-^{1}gyu-^{3}gkaw dwelling in the black house, lead the thousands of ^{1}Lä-^{3}ch'ou to your own realm ! The ^{2}dto-^{2}ma as large as mountain, the generation of ^{2}Dto-^{1}mba ^{3}Shi-^{2}lo has given you-

Page 21: ^{1}Lä-^{3}ch'ou, I have done you a good deed; I, the ^{2}dto-^{1}mba, to-day give you the ^{2}dto-^{2}ma take it with you ! I the ^{2}dto-^{1}mba pronounce a Dhāraṇī: ^{4}gkv ^{1}gkv ^{4}ssan̲ ^{1}ssan̲ ^{4}shĕr ^{1}sher ^{4}ffu ^{1}ffu ^{4}ho ^{1}ho ^{2}sso-^{1}wuà-^{2}haw; ^{1}Lä-^{3}ch'ou on your body you have put clothing.

Page 22: Do not inflict wickedness and poverty on the people. You ^{1}Lä-^{3}ch'ou listen and obey the voice of ^{1}Yi-^{3}shi ^{2}hä-^{1}ddü as is the custom, also that of ^{2}Yi-^{2}ddo ^{2}hä-^{1}ddü(546) (*see* ^{2}Hăr-^{2}la-^{1}llü ^{3}k'ö ^{2}Yi-^{2}ddo ^{3}ssaw), listen also to the voice of ^{3}Shi-^{2}lo, listen and obey as is the custom. Ye ^{1}Lä-^{3}ch'ou if ye do not listen to the above gods,

Page 23: the heavens will not be the same, but the heavens will be angry and will send lightning and thunder, the land will not be the same, but the earth will move (all this) will come upon ye. The rock will not be the same but will become like the rocks (1007) of the ^{2}Bä-^{1}d'a(119) fire spitting (1007), and you will be frightened, these flaming rocks will be upon you. The iron will not be the same, but will change into the celestial white iron sharp swords, trident, ^{2}p'ö-^{2}bö = ghost dagger all these evil wicked weapons will come upon you. What the chief pronounces you must not speak about,

Page 24: neither the words of the ^{2}dto-^{1}mba must you repeat. The ^{2}dto-^{1}mba says: there are 12 sayings in our books and these you have been told, listen and obey ! People who have exchanged the ^{2}dto-^{2}ma, such custom is recommended. I have given you grain in the shape of a ^{2}dto-^{2}ma, I have given you enough of the down feathers of the ^{2}Hoa-^{1}p'ĕr(288) (here it says chicken), I have tied you like one ties a horse (the meaning here is hold this firm in memory).

Page 25: We will not repay you for what we have not stolen, we have not borrowed anything from you, so will not repay you. We have not killed anyone, so we will not allow anyone to demand life money. Our soul's redemption money we will not allow you to fetch; neither the price for longevity we will allow you to collect, (if a man is hundred years old and he believes that he is ^{1}Lä-^{3}ch'ou, he will repay the

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[1]Lä–[3]ch'ou so that he be freed of illness). [1]Lä–[3]ch'ou you have received grain and precious objects till your eyes are full (so much that his eyes cannot behold all). The family has had [3]Ch'ou [1]gv performed, all that was to be chanted has been chanted, where the arrow should strike let it have struck there. All the [1]Lä–[3]ch'ou are thrown

Page 26: into the land of the enemy. The [2]dto–[1]mba performs [3]Ch'ou [2]ch'ĕr on the family. Let the [1]Lä–[3]ch'ou fly like the black crane and black eagle to the land of the enemy; romp like the black leopard and black tiger to the land of the enemy. Let them descend on the land of the enemy like black hail and black rain. Let them be blown into the land of the enemy like black wind and black clouds. The disciples and thousands of soldiers of the gods, and the soldiers of their power, descend and drive the [1]Lä–[3]ch'ou over the [2]dto–[2]ma into the realm of the enemy.

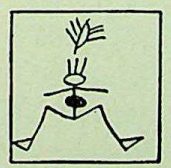
The [2]dto–[1]mba rings the [2]ds–[1]lĕr... let us not have illness and no danger.

(1001) The name of the first one is [2]K'aw–[3]llü–[2]k'aw–[2]ssan̲ [1]Lä–[3]ch'ou and of the second, *i. e.*, the [2]ds–lĕr–headed [1]Lä–[3]ch'ou is [2]Ts'an̲–[3]llü–[2]ts'an̲–[2]ssan̲.

(1002) [2]Haw–[2]ma–[4]yi–[2]gyi–[2]bbŭ = the King of the [2]Haw–[2]ma–[4]yi, the latter are identical with the Tibetan Lha–ma–yin ལྷ་མ་ཡིན་, the Sanskrit Asura or Titans; *see* also note 26. The [2]dto–[1]mba books also refer to them as [2]la–[2]ma–[4]yi, a transcription of the Tibetan name.

(1003) The four [1]Yi–[3]shi [2]Hä–[1]ddü, the Tibetan Ye–shes lha–chhen ཡེ་ཤེས་ལྷ་ཆེན་, are probably those mentioned under note 136, *q. v.*

(1004) [2]Khi–[1]na–[1]gyu–[3]gkaw, translated his name reads black man who can run; he is a demon who dwells on the cremation ground called in [1]Na–[2]khi [1]Zhi–[2]ghügh–[2]mùan̲–[1]dsu–[1]lv he is figured thus:



The upper syllable (symbol) [1]khi = paddy is used phonetically for [2]khi = man, his spread out legs indicate running, the three lines on the top of his head denote him as a demon, and the fat black dot is read [1]na = black. He was the son of [2]Dto–[3]dzhi–[1]ngyü–[3]na and [2]Ss–[1]zaw–[2]ggo–[3]t'u–[1]ma the parents of the [1]Lä–[3]ch'ou demons. He is also called the Chief of the [1]Lä–[3]ch'ou.

(1005) All the demons enumerated here are the sons and daughters of the parents of the [1]Lä–[3]ch'ou mentioned in note 1004. Among them is also the demon wife of [2]Dto–[1]mba [3]Shi–[2]lo, *viz.* [2]Ssu–[3]mi–[2]muàn̲–[2]dtü–[3]gkv–[2]ssu–[1]ma, she is better known as [2]Ssu–[3]mi–[2]muàn̲–[3]dta–[2]k'aw–[2]sso–[1]ma, *see* note 983.

(1006) [2]La–[1]zhi [2]ngv–[1]zhi = hand road nine roads; the symbol denoting this phrase is only used to convey the making of a [2]dto–[2]ma for the [1]Lä–[3]ch'ou demons; these [2]dto–[2]mas represent the mountains of the [1]Lä–[3]ch'ou demons in hell; barley flour dough is made and the dough is squeezed between the fingers and the palm of

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the closed hand, but the index finger is held erect. Nine such ²dto–²mas are squeezed through the closed hand, and dropped one at a time on to lowest part of the ¹Hä ²zhi ¹p'i called ¹Mbu–¹na ²ngv–¹mbu = the nine black spurs, each of which is guarded by two ¹Lä–³ch'ou demons, these ¹Lä–³ch'ou close the road of the deceased whose soul has to travel first through their realm. *See* The ¹Na–²khi ¹Hä ²zhi ¹p'i, *l. c.*, pp. 55–65, Plate XIX, and XXII, fig. 9.

(1007) The rocks here meant are the ²Bä–²lv or the rocks of the ²Bä–¹d'a. There is a ceremony called ²Bä–²lv ¹yü ¹ts'u ³ndü when demons are evicted. The ²dto–¹mba takes three or one large smooth river stone into his hand, the rocks having been heated, red hot in a charcoal fire. Before however doing so he chants the Dhāraṇīs contained in the book, after which he takes the hot stones in his bare hand pours strong spirits mixed with oil on them, and sets them aflame, with these flaming rocks he rushes from place to place in the court of a house driving out the demons with the flaming rocks. Only one book is chanted, it bears the same name as the ceremony. There is a *ms.*, so entitled in the Library of Harvard–Yenching Institute, it is no. 2689.

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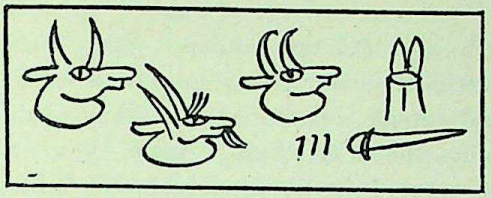

[1]BPA–[2]LĔR–[2]N̄GO–[2]SSO [2]T'U
[2]GKV–[3]CHUNG
The origin of the
[1]Bpa–[2]lĕr–[2]n̄go–[2]sso, First volume

Explanation of symbols in the title:

The three animal heads are collectively called [1]Bpa–[2]lĕr–[2]n̄go after their Tibetan and not [1]Na–[2]khi names, [1]bpa = Tibetan ba ཁྱ, ox, cow, in [1]Na–[2]khi called [2]ghügh; [2]lĕr = Tibetan ra རྭ, in [1]Na–[2]khi goat is called [3]ds'ĭ, [2]lĕr is the nearest the [1]Na–[2]khi can come to the Tibetan ra, the [1]Na–[2]khi not having an " r " like the Tibetans, except a muffled final one. The [2]n̄go is the [2]Ngaw–[1]bpa–[1]na the riding animal of [2]Dso–[2]t'u–[2]ggŏ–[1]szŭ [2]Yu–[1]ma *q. v.*; the animal is black, and is a mythical creature, I have been unable to find its Tibetan equivalent. The syllable [2]sso is also Tibetan, namely gsum གསུམ = three, and below the head of the last animal is the numeral three [1]Na–[2]khi [1]ssu. There are three volumes under this title, first, second and third. They are the only ones I have ever come across, except of the second one of which I secured a copy in 1947 *ms.*, no. 6081, it came from a village on the Li–chiang plain. The *ms.*, here translated is no. 1328 and is in the Library of Harvard–Yenching Institute. (*See*: The [1]Na–[2]khi [1]Hä [2]zhi [1]p'i in *B.E.F. E–O.*, Vol. XXXVII, p. 95, n. 1, Plates XXIX, sect., 62, fig. 1; XXX. *See* also [2]Dso–[2]t'u–[2]ggŏ–[1]szŭ [2]Yu–[1]ma [3]ssaw of this ceremony.

Translation of text:

Page 1: One day the home of the family was full of [3]Ch'ou and [2]Mi demons; in the homes and villages they were everywhere. Using the [1]Bpa–[2]lĕr–[2]n̄go–[2]sso, [3]Ch'ou [1]bpö, [3]Ch'ou [3]gkü and [3]Ch'ou [3]shu must be performed.

In the beginning in the generation when the heavens, earth, sun, moon, etc., etc., came forth, it was not known whence the [1]Bpa–[2]lĕr–[2]n̄go–[2]sso, [3]Ch'ou [1]bpö, [3]gkü and [3]shu originated. In the beginning something brilliant caused a magic and there came forth a brilliant deity, this caused a magic and there came forth [1]Gkyi–p'ĕr and [2]Nyi–[1]p'ĕr there two; they dwelled on the white cliff of [2]Mùan̲–[3]llü–[1]ddu–

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²ndzĭ. After these two there were born two black brilliant demons ¹Gkyi–¹na and ²Nyi–¹na. These (two caused a magic) had sexual intercourse

Page 2: and there came forth nine ³Ch'ou demons. They were scattered between heaven and earth; the two, ¹Gkyi–¹p'ĕr and ²Nyi–¹p'ĕr went to open the heavens and spread out the earth. They could not perform ³Ch'ung–²bpa (²bä) before the ¹P'ĕr, ¹Ssa̲n, ²Ngaw, ¹Wu, ²Ō, ¹Hä (40-42), hence there were ³Ch'ou demons, (who liberated ³ch'ou). When the ²Ngaw and ¹Wu (41) descended the ³Ch'ou demons arrived to stop them. When a ²bpö–¹mbö wanted to perform ³Ch'ou ¹bpö the ³Ch'ou demons arrived and prevented him; also when the guest arrived to the meal the ³Ch'ou demons stopped him. The ³Ch'ou demons gave ³ch'ou to the gods, the white mountain of the gods was ³ch'ou . . . , they could not invite the ²Ngaw and ¹Wu and were unable to perform ³Ch'ung–²bpa (²bä). Their ³Ssu (1008) (= ²Boa–²mu̲n ³Ssu) went to open the heavens and to spread the earth, when he arrived at midnight the ³Ch'ou demons had destroyed the heavens and the earth.

Page 3: The ²Ngaw and ¹Wu could not protect them, the ²Ngaw and ¹Wu were ³ch'ou and whatever they ate they nearly vomited; they called ²Ssu–²mbu–¹lĕr–²dzhi a ²bpö–¹mbö–²llü–¹bu who killed a white sheep of the gods, and on its shoulder blade became visible all that was bad, *i. e.* that behind them there came forth the ¹Gkyi–¹na and ²Nyi ¹na and that between heaven and earth there were scattered all the ³Ch'ou ¹ts'u, this appeared on the mutton shoulder blade (294). They invited a ²dto–¹mba to perform ³Ch'ou ¹bpö. He used nine kinds of trees, and he called back their souls suppressed by the ³Ch'ou ¹ts'u ²ngv–³gkv. Nine kinds of trees made into 999 ²sso–¹shwua (590), these were carried by the ²Ngaw–¹bpa–¹na; the nine ³Ch'ou demons tied their souls to the left leg of the ²Ngaw–¹bpa–¹na.

Page 4: The ¹P'ĕr, ¹Ssa̲n, ²Ngaw, ¹Wu, ²Ō and ¹Hä, chased the ³Ch'ou ¹ts'u below. The ²Ngaw–¹bpa–¹na killed the ³Ch'ou demons on his horns, and with his breath he blew them away and with his tongue he licked their bodies, with its hind legs he kicked them, with its tail he swept them away. They cut nine kinds of fir trees on the spurs, nine kinds of willows in the valleys, and madde 999 bundles of ²Sso–¹shwua and performed ³Ch'ou ³gkü to the ¹P'ĕr, ¹Ssa̲n, ²Ngaw, ¹Wu, ²Ō, ¹Hä; also to the ¹Gkyi–¹p'ĕr ²Nyi–¹p'ĕr; the ²dto–¹mba of great power took the arrow of the ³Ssu (527) to which were tied silver, gold, turquoise and cornelian, and to the left of the heavens and the land he chased the nine ³Ch'ou demons. The ¹Bpa–²lĕr–²n̄go–²sso suppressed on the left the nine ³Ch'ou demons.

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With the skin of the ²Ngaw–¹bpa–¹na he suppressed the ³Ch'ou demons at ¹P'ĕr–³na–¹nddü–²gkan–³chung (735) and placed a white brilliant ¹Ndu–²lv (372) on the skin.

Page 5: At ¹P'ĕr–³na–¹nddü–²gkan–³chung he placed copper and iron spikes and suppressed the ³Ch'ou demons. ²Nyi–¹ssü–¹ma (1009) (now for the first time the real name appears of this person previously called ²Nyi–¹p'ĕr) and ¹Gkyi–¹p'ĕr these two could again dwell between heaven and earth. The chasing of the ³Ch'ou–²zo (sons of the ³Ch'ou) from the dwelling place of the ²Ō and ¹Hä originated from this.

When a man and his wife do not get along, there is the possibility of ³Ch'ou demons, it is like a dog sleeping, it is like a pig dancing (1010). The family called the ²dto–¹mba to perform ³Ch'ou ¹bpö.

Page 6: With the milk of the black cow and black sheep he performed ³Ch'ou ²ch'ĕr on the husband and wife and son and daughter. Let us have a medicine like that issuing from the conch and the mouth of the snake. Let the semen be ejaculated by the man and the fluid from the vagina of the female be discharged.

The origin of the use of the ¹Bpa–²lĕr–²n̄go–²sso in the performance of ³Ch'ou ¹bpö, ³Ch'ou ³gkü ad ³Ch'ou ³shu is not known. In the beginning ²Nyi–¹ssü–¹ma and ¹Gkyi–¹p'ĕr had intercourse and there came forth five streaks of wind, these caused a magic and there came

Page 7: forth ¹Ssü–²nyi–²llü–³gko who rode a white–as–conch horse. When ¹Ssü–²nyi came forth in that generation he had sexual intercourse with ¹Ssü–²chwua–²nv–¹dtv–¹ma, they dwelt in the east in a brilliant house; the celestial and terrestrial ³Ch'ou ¹ts'u had intercourse and there came forth a black lake, from the black lake air blew at her belly which it penetrated and enwrapped (enwombed) as if she were pregnant with many children, so large became her belly; after three nights she gave birth to a ³Ch'ou ²zo (914) without hands and feet, he could issue sounds from his mouth like a human being, ¹Ssü–²nyi–²llü–³gko took the creature and threw it into the black lake. He called the ²dto–¹mba ²Ssu–²bbŭ–¹lĕr–²dzhi who performed ³Ch'ou ¹bpö after which they had offspring, ¹nnü and ¹ō, and riches, etc., etc., etc.

Page 8, *rubric 8*: In the beginning from a green wind's mouth came forth a drop of green dew, from it came forth an egg, and from the inner egg ²Mùan–³llü–¹ddu–²ndzĭ and from the outside shell was born ²Ddv–¹hä–¹dzu,

Page 9: these two. There also came forth from the skin and shell of the egg, his white lake and white mountain. One day he spat into the lake and there came forth ¹K'v–¹zaw–²p'u–²mun, during the night she was his mate and in the daytime his speaking mate, they lived in

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the white lake. ²Mùan̲–³llü–¹ssu–²ndzĭ riding a large black mule liberated ²Mi ¹ts'u and ³Ch'ou ¹ts'u who put their black water into the lake whereupon it became ¹mbbŭe (= to have no offspring, here the lake had no water). ²Mùan̲–³llü–¹ssu–²ndzĭ's black riding mule had sexual intercourse with ²Ts'u–³chwua–²gyi–²mun̲, whereupon she gave birth to a ³ch'ou of white foam like that of a horse, he took an axe and smashed the white foam and threw the ³Ch'ou demons into the land. His heaven and land were full of black clouds and black wind respectively. For three days

Page 10: his heaven and land were not bright; after three months his heaven and land were still not bright; after three years it was still the same. His white cliff, mountain and lake were ³ch'ou. He performed ³Ch'ung–²bpa (²bä) to the spirits and gods but they refused his offering. He thereupon...? could not think, he sent a boy to the ²Dto–¹mba ²Llü–¹bu ¹Ssü–²bbŭ–³gko–²shi who with his keen eyes saw the ³ch'ou birth of his wife on the mutton shoulder blade. He told him to perform ³Ch'ou ¹bpö, ³Ch'ou ³gkü etc., etc., etc.

Page 11: He and his wife sent for ¹Yi–³shi–¹ŏ–²zo to perform ³Ch'ou ¹bpö etc., etc. His heaven, earth, etc., were bright again. They had no more illness, etc.

Page 12: is taken up with ³Ch'ou gkü, ³Ch'ou ³shu, etc.

Page 13: Now follows ¹Ddu–³mi–²gko–²mun̲–³mi (she was the daughter of ²Mùan̲–³llü–¹ddu–²ndzĭ) she dwelt on the shores of his white lake. There descended from between heaven and earth a ³Ch'ou demon with a large heart, he had sexual intercourse with her, and she gave birth to a ³ch'ou ²zo = a ³ch'ou boy; she took the ³ch'ou son and threw it into the white lake; she took some of his flesh and put it on a fir tree; she put his skin on the rocks and the rocks turned black and the trees and rocks were ³ch'ou, his blood came in contact with the grass on the land and it became ³ch'ou, and the grass turned white; she washed her hands in the water, and the water became ³ch'ou. As the fir tree became ³ch'ou, the juniper trees on the alpine meadows became ³ch'ou; ³Ch'ou ²ch'ĕr could not be performed on account of the trees being ³ch'ou(1011); all was ³ch'ou the rocks, the grass became yellow, the large springs were ³ch'ou, and as ³Ch'ou ²ch'ĕr could not be performed, the spring was black like the darkened sun, and could not become bright. The blood made the water ³chou,

Page 14: the bones made the rocks ³ch'ou and his hair the trees, his flesh the earth. Her parents' hearts were displeased on account of their daughter being ³ch'ou (they were ill at ease). ²Mùan̲–³llü–¹ddu–²ndzĭ killed a white sheep to offer to the ²Ngaw and ¹Wu, but they would

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not accept the offering, because his land was overrun by ³Ch'ou demons, all his mountains, cliffs, houses, etc., were ³ch'ou. ²Mùa̲n–³llü–¹ssu–²ndzĭ killed ¹Ddu–²zo–²zä–¹gkyi. In his generation the demons carried off the gods. The heavens were unsteady and the land moved, the mountains and valleys roared. He then went to a ²Llü–¹bu ²Muà̲n–¹p'a–³k'wuo–³lv(721) (a female) who saw everything on the mutton shoulder blade, the ³ch'ou of their daughter was revealed; she told them to perform ³Ch'ou ¹bpö, ³Ch'ou ³gkü, ³Ch'ou ³shu, his white horse and ass were black, on account of the ³ch'ou.

Page 15: He was to use the ¹Bpa–²lĕr–²n̄go–²sso to perform ³Ch'ou ³shu and suppress the ³Ch'ou ¹ts'u. He sent for ³Ch'ou–³shu–¹gkyi–²mbĕr to perform as above suggested. All is again repeated as before. He had thereupon ten sons and ten daughters. The family of to-day does likewise; they then had ¹nnü and ¹ō, they were rich, and prayed for long life.

(1008) The text reads: ²Boa ²mu̲n ³Ssu, actually the word ²boa is read but not written. This is also a name for the god of life, *see* note (527). The name may be translated thus: ²boa is the sole of the foot, man is called ²boa ¹dzu = born with soles, monkeys and bears are also considered ²boa ¹dzu. ³Mu̲n in the third tone means to hatch, and ³Ssu is the spirit or god of life, *i. e.*, he who hatches man. In the name the word ³mu̲n changes to ²mu̲n for the sake of euphony.

²Boa–²mu̲n can also mean 'within the house', the part from the gate of the court or garden into the compound is thus called, hence ²Boa–²mu̲n ³Ssu can also mean the Life god within the home. ²Boa–³mu̲n means soot.

(1009) This is apparently the real name of the person previously called ²Nyi–¹p'ĕr. The two have the headgear and the body of a ¹hä or god and in addition lines extending from their bodies indicating that they are brilliant.

(1010) The meaning is: the husband seeing his wife whom he dislikes is like a sleeping dog and a jumping pig.

(1011) ³Ch'ou ²ch'ĕr could not be performed (*see* note 823) because when water is sprinkled on a person or object a juniper twig is used, and the trees were ³ch'ou so ³Ch'ou ²ch'ĕr became impossible. In the ²bpö–¹mba (38) used by the ¹Na–²khi a juniper twig is stuck in its mouth as already mentioned.

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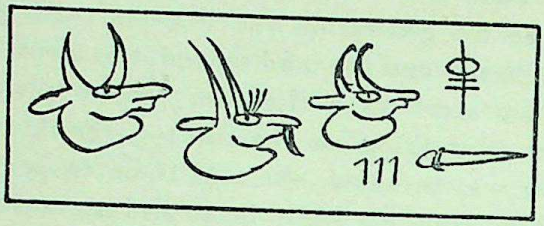

[1]BPA–[2]LĔR–[2]N̄GO–[2]SSO
[2]T'U [3]LÜ–[3]CHUNG or
The origin of the [1]Bpa–[2]lĕr–[2]n̄go–[2]sso, Second volume

Explanation of symbols in the title:

These symbols have already been explained. The *ms.*, here translated is no. 5046, it is in the Library of Harvard–Yenching Institute. It is a [2]Dto–[3]la *ms.*, with a miniature on the first page showing a [2]dto–[1]mba standing and holding a set of [2]dto–[1]mba books in his hand. Another recently acquired *ms.*, belonging here is no. 6081, in my private library.

Translation of text:

Page 1: The [1]Bpa–[2]lĕr–[2]n̄go–[2]sso, [3]Ch'ou [1]bpö and [3]Ch'ou [3]gkü had not yet come forth. In the beginning of time etc., etc., etc. When the golden mountain and turquoise valleys came forth at that time there appeared [3]Dta–[3]tsa̲n–[2]ts'o–[1]zaw(146) and [2]Ts'o–[1]zaw–[2]t'khyu–[2]mu̲n. They formed one family; one day his wife [2]Ts'o–[1]zaw–[2]t'khyu–[2]mu̲n went to search for an iron pot in a house, she put the pot on the fire whereupon the steam from the pot entered her ear; afterwards black steam entered her belly and filled it. She thought that male semen had entered her belly and that she would give birth to something good. On the seventh night she gave birth to a black egg;

Page 2: from the black egg were born nine [3]ch'ou [3]hu = unclean afterbirths (placentas), the latter opened and there came forth nine [3]Ch'ou demons. [3]Dta–[3]tsa̲n–[2]ts'o–[1]zaw wanted to invite the [2]Ngaw and [1]Wu with a white yak and white sheep, but as he was [3]ch'ou he could not. The road to a [2]dto–[1]mba's ceremony was closed by the [3]ch'ou and so the road of the guest, etc., for everywhere the [3]Chou and fire ([2]Mi) demons were scattered. He asked [3]Na–[2]bbŭ–[2]ssä–[3]ngu(155) who saw that [2]Mùa̲n–[3]llü–[1]ssu–[2]ndzï's black riding ass had sexual intercourse with his wife whereupon the nine [3]Ch'ou demons were born (as previously described). He suggested that he use the [1]Bpa–[2]lĕr–[2]n̄go–[2]sso and perform [3]Ch'ou [1]bpö, [3]Ch'ou [3]gkü and [3]Ch'ou [3]shu, after which he would have no more illness, and semen and seed emissions.

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Page 3: They then invited the ^{3}dto–^{1}mba and he performed ^{3}Ch'ou ^{1}bpö, etc. They had semen, etc., four sons, they were rich, etc.

Page 5: Now follows ^{1}Yu–^{4}la–^{2}di–^{2}ddo(145), he and a woman ^{1}Ha–^{2}gyi–^{2}p'u–^{2}mun̲–^{3}mi by name, they dwelt on the horizon at the foot of a golden mountain; one day she had sexual intercourse with the demon ^{1}Na–^{2}bpa–^{1}gko–^{3}llü–^{1}ma; afterwards she gave birth to a ^{3}ch'ou son whom she threw into the lake Manasarowar; she could think of nothing after giving birth to a ^{3}ch'ou ^{2}zo. ^{2}Ä–^{1}ssi ^{1}La–^{2}bbŭ–^{2}t'u–^{3}gko's(158) road chasing demon was ^{3}ch'ou and hence closed; her vagina road was closed by the ^{3}Ch'ou demons; the ^{3}Ch'ou demons had arrived there, the blood of the ^{3}ch'ou ^{2}zo entered the lake whereupon it turned red. They asked what could be done to rectify all that.

Page 6: ^{1}La–^{2}bbŭ–^{2}t'u–^{3}gko(158) whom they consulted saw the reason of this condition and suggested that they use the ^{1}Bpa–^{2}lĕr–^{2}n̄go–^{2}sso and perform ^{3}Ch'ou ^{1}bpö, etc., whereupon they would be free of illness and be rich, etc. They thereupon invited the ^{2}dto–^{1}mba who performed ^{3}Ch'ou ^{1}bpö, etc., etc. Thereupon he had nine ^{2}Ngaw sons, nine ^{2}Ngaw daughters. They dwelled on the right of the horizon; one day he took his dog and went hunting and met a brilliant woman (who carried nothing) = ^{2}nyi–^{3}mi.

Page 8: He led her and arrived at ^{2}T'o–^{2}gko's realm. Their fine spring was ^{3}ch'ou, the half–breed yak's eyes were blind because of ^{3}ch'ou; their horses were deaf on account of ^{3}ch'ou. The white yak of the gods was lame; the white cow could not give milk; why was all this ? They went to consult the ^{3}Ss–^{1}p'ĕr ^{1}bpö–^{1}p'a who with his keen eyes saw that the reason was his leading ^{2}Nyi–^{3}mi who was ^{3}ch'ou; he was to perform ^{3}Ch'ou ^{1}bpö whereupom he would have no more illness. They then called

Page 9: ^{3}Ch'ou–^{3}shu–^{1}gkyi–^{2}mbĕr(163) to perform ^{3}Ch'ou ^{1}bpö, ^{3}Ch'ou ^{3}gkü, etc; whereupon he killed a white sheep and offered it to the ^{2}Ngaw, ^{1}Wu, etc., their yake could see, their horses hear, and their cows gave milk; he thereupon had male semen and she also had emissions, they had nine sons (^{2}T'o–^{2}gko–^{2}ngv–^{3}gkv(581)) and seven daughters ^{2}T'o–^{3}mi–^{2}shĕr–^{3}gkv, *q. v.*

Page 10: ^{1}Yu–^{4}la–^{2}di–^{2}ddo and ^{2}Nyi–^{3}mi became one family and there was born ^{2}Mùan̲–^{3}mi ^{2}P'ö–^{1}mä–^{1}ma; she said my mother ^{2}Nyi–^{3}mi had intercourse and I was then born; she then told her mother that she wanted a man; her mother said on the right of the horizon dwell ^{2}T'o–^{2}gko–^{2}ngv–^{3}gkv and to the left, ^{2}T'o–^{2}ma–^{2}ngv–^{3}gkv (demons). Her mother said I have never heard or seen a daughter wanting a man, her daughter did not listen to her mother and sat on the horizon and spun wool.

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Page 11: One day she saw a white man riding a horse, he arrived at her place) and caused a magic and sent white wind into her belly, she was afraid and took three steps backwards, her belly was full and after seven days she gave birth to a black placenta; she took it and threw it to the left of the horizon. The wind struck the black placenta...? The generation ^{2}T'o–^{2}gko–^{2}lü–^{2}dso–^{3}ssu one day went with his dog hunting

Page 12: and arrived in a place where the trees were like bones and flesh; he caused a magic and he sent a black vulture, to eat the bones and meat, it was the ^{3}ch'ou meat indeed, ^{2}T'o–^{2}gko then was poisoned. His gods and ^{2}Ngaw and ^{1}Wu were ^{3}ch'ou; his body was black as the black vulture, and blue as the poison. He sent for ^{3}Na–^{2}bbŭ–^{2}ssä–^{3}ngu(155) who saw that his wife was ^{3}ch'ou. He then performed ^{3}Ch'ou ^{1}bpö, etc. The ^{1}Bpa–^{2}lĕr–^{2}n̄go–^{2}sso chased the ^{3}Ch'ou demon, also the wind out of her belly, and she became brilliant as the conch and mirror. He performed ^{3}Ch'ou ^{3}gkü whereupon he had no more illness; then follows the family who did likewise.

Page 17: A celestial deity caused a magic and there came forth ^{1}Ndu and ^{1}Ssä. They dwelt on the white cliff of ^{2}Mùan̲–^{3}llü–^{1}ddu–^{2}ndzi; at that time, a ghost came between them and spread slander. On the road on which ^{1}Ndu descended, a female ghost caused a magic and there came forth a man like ^{1}V–^{2}na–^{2}ngv–^{2}ngu; on the one where ^{1}Ssä descended a male ghost caused a magic and there appeared a woman like the ^{3}Bpa–^{1}hăr–^{2}la–^{1}dshi–^{1}ts'ä–^{3}p'u–^{1}dzu(934) the man had a voice like a human being and the girl was beautiful, they dwelt on the cliff of ^{2}Mùan̲–^{3}llü–^{1}ddu–^{2}ndzĭ and there they called, whereupon there came thousands of ^{3}Ch'ou demons. ^{1}Ndu's eyes were blind, ^{1}Ssä was deaf, all was ^{3}ch'ou. They sent the bat on the Garuḍa's wife

Page 18: to ^{1}P'ĕr–^{2}ndzĭ–^{2}ssaw–^{2}mä(827) who said why have you come, he said on account of ^{1}Ndu and ^{1}Ssä. She said it was all due to the ^{3}ch'ou caused by the male and female ghosts. She said they should perform ^{3}Ch'ou ^{1}bpö, after which he would be able to see and she able to hear. The bat then reported to ^{1}Ndu and ^{1}Ssä. They called ^{3}Ch'ou–^{3}shu–^{1}gkyi–^{2}mbĕr who performed ^{3}Ch'ou ^{1}bpö and ^{3}Ch'ou ^{3}gkü, etc., etc., whereupon they were brilliant and clean, she could hear and he could see. He had male semen ejaculations and she vaginal emissions. They had no more illness.

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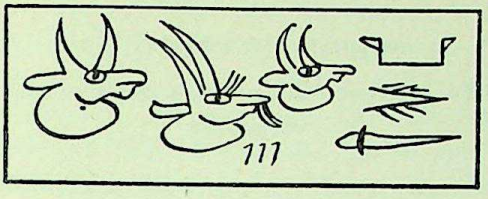

[1]BPA–[2]LĔR–[2]N̄GO–[2]SSO [2]T'U,
[3]MAN̲–[3]CHUNG or
The Origin of the [1]Bpa–[2]lĕr–[2]n̄go–[2]sso, Third volume

Explanation of symbols in the title:

All these symbols have been explained; the symbol [1]t'u used phonetically for [2]t'u = to come forth, origin, is in the upper right corner.

There is only one *ms.*, extant, it is no. 1326, and is in the Library of Harvard–Yenching Institute. It was purchased by me from the [2]dto–[1]mba Yang Fu–kuang 楊福光 of the village of [2]Ghügh–[1]k'o, west of Li–chiang. Vol. [2]gkv–[3]chung belongs to it. The middle volume or [3]lü–[3]chung of this set was not among the books bought, when I acquired his entire library.

Translation of text:

In the first part of the book are related stories of illicit intercourse between [1]Ts'o–[2]zä–[3]llü–[2]ghügh and a demoness (ghost), and between his wife and a demon; this resulting in [3]ch'ou etc. Then follows the family who does likewise, *i. e.*, rids itself of [3]ch'ou by having the [2]dto–[1]mba perform [3]Ch'ou [1]bpö, [3]Ch'ou [3]gkü, and [3]Ch'ou [3]shu.

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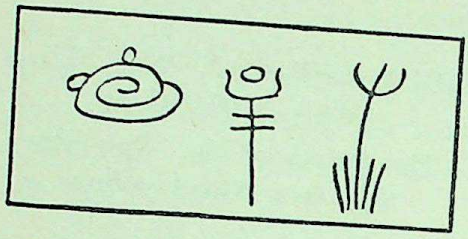

^{3}CH'OU ^{3}DTV ^{1}BPÖ or
To prevent ^{3}ch'ou (from descending) ceremony

Explanation of symbols in the title:

The first symbol read ^{3}ch'ou has already been explained; the second read ^{3}dtv represents a contraption called $^{1'}$A–^{2}gkv ^{3}dtv–^{1}ndü = chicken egg prop stick; it is a stick either of wood or bamboo split near the top into four prongs in these an egg is inserted, in ancient days a rooster was put into the prongs. Such sticks are used at this, as well as at the ^{2}Mùan ^{1}bpö ceremony, also at a ceremony called ^{3}Dtv ^{1}bpö to prevent the ^{2}Ndshi ^{1}ts'u and ^{3}Ch'ou ^{1}ts'u from being sent down by ^{2}Mùan–^{2}zo–^{2}k'o–^{2}lo–^{2}zo (*ms.*, no. 5123), *q. v.*, *Monumenta Serica*, Vol. XIII, p. 68. ^{2}Dtv ^{1}bpö is also performed at the ^{2}Szĭ ^{3}chung ^{1}bpö and ^{2}Hăr–^{2}la–^{1}llü ^{3}k'ö ceremonies, but the *mss.*, used differ considerably (*see mss.*, no. 1961 and 1176 respectively). Although the *ms.*, is entitled ^{3}Ch'ou ^{3}dtv ^{1}bpö actually ^{3}dtv is not mentioned in the text, therefore for a description of ^{3}Dtv ^{1}bpö I refer the reader to *l. c.*, pp. 1–160. The symbol ^{1}bpö has already been explained. The word ^{3}dtv = prop, here means to prevent (by means of the $^{1'}$A–^{2}gkv ^{3}dtv–^{1}ndü, ^{3}ch'ou from descending).

There is only one *ms.*, in the collection belonging to this ceremony it is no. 1325 and is in the Library of Harvard–Yenching Institute. The *ms.*, originated from ^{2}Ghügh–^{1}k'o the Chinese Ch'ang–shui 長水, to the west of Li–chiang.

Translation of text:

Page 1: In the beginning, when the heavens were full of stars, and the land was covered with green grass, and the sun and moon were brilliant at that time, the family like their forefathers and fathers does likewise, as performing ^{3}Ch'ung–^{2}bpa (^{2}bä) before the gods on high, and to repay the ^{3}Ch'ou demons below. Every year, every month, at whatever time, when we (perform) come before the gods and repay them, we will reach long life and suppress wicked demons. The gate of the gods will be open, and that of the demons closed; the demons are separated from the people, like the medicine is from the poison and white is from black. Use nine kinds of woods (for performing ^{3}Ch'ou ^{3}shu),

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for heaven use nine kinds of winged creatures, for the earth ten kinds of hoofed animals.

Page 2: Male and females, the male says ^{1}shu – – – –, the women uses nine ^{2}Sso–^{1}shwua$^{(590)}$ performing ^{3}Ch'ou ^{3}gkü, ^{3}Ch'ou ^{3}shu, and performs ^{3}Ch'ou ^{2}ch'ĕr with the milk of nine kinds of goats (actually nine kinds of milk), she repays the nine ^{3}Ch'ou demons with grain till their eyes are full. Repay the ^{3}Ch'ou and ^{2}Mi demons with nine kinds of animals, a black horse, ^{2}Ngaw–^{1}bpa–^{1}na, black cow, black goat, black dog, black pig, black chicken and black duck... the head of the ^{2}Sso–^{1}shwua$^{(590)}$ is used to perform ^{3}Ch'ou ^{3}gkü to the ^{2}Ō ^{1}Hä, ^{2}Ngaw ^{1}Wu and ^{1}P'ĕr ^{1}Ssaṉ, the tail (foot) end of the ^{2}Sso–^{1}shwua is used to perform ^{3}Ch'ou ^{3}gkü before the ^{1}Ssu and ^{2}Nyi Nāgas and ^{1}Ssaw–^{3}ndaw Nāgas; the central part of the ^{2}Sso–^{1}shwua is used to perform ^{3}Ch'ou ^{3}gkü from the land to the 13 celestial gods.

Page 3: Between heaven and earth ^{3}Ch'ou ^{3}gkü is performed to the 13 ^{1}Yi–^{3}shi ^{2}hä–^{1}ddü$^{(1012)}$; also to the 15 great gods residing in, and protecting heaven; ^{2}Ssu–^{2}ggŏ–^{3}gko–^{2}dshi–^{2}muàṉ–^{2}nyi and ^{3}T's'u–^{2}chwua–^{2}p'u–^{2}ndo–^{1}ma (one family) had intercourse and there were born the nine ^{2}T'o–^{2}gko–^{2}ngv–^{3}gkv; the latter did not permit their great god not to become ^{3}ch'ou, the unclean ^{3}Ch'ou and ^{2}Mi demons' gate must be closed; the next few rubrics are no more understood... Let not the cuckoo become ^{3}ch'ou

Page 4: neither the golden frog nor the tadpole, to the gods we have performed ^{3}Ch'ou ^{3}gkü and now they are free of ^{3}ch'ou. In the beginning in the generation of ^{2}Mùaṉ–^{3}llü–^{1}ddu–^{2}ndzĭ, there came forth from the latter's voice and breath a golden mountain and green valley; the two had intercourse... and there came forth eight celestial sons; from his (^{1}Ddu's) good voice and breath came forth a white mountain and black valley; these two had intercourse and there came forth the three heavens, three Earths and the juniper$^{(1013)}$, (They are here personified as three beings with heads of gods), may these three be free of the ^{3}Ch'ou $^{(543)}$ and ^{2}Mi$^{(791)}$ demons, also free of the ^{1}Dtĕr$^{(781)}$ and ^{3}T'i–^{2}lua$^{(83)}$ demons

Page 5: The next few phrases are no more understood; here is repeated what appears in the beginning of rubric 4. Let the 360 ^{3}P'u–^{1}la ^{2}ngaw–^{1}la, and ^{2}Mùaṉ–^{3}llü–^{1}ddu–^{2}ndzĭ ^{2}Ngaw–^{1}la, ^{2}Ddv–^{1}p'ĕr ^{1}Khyu–^{3}t'khyu be free of the ^{3}Ch'ou and ^{2}Mi demons... also Heaven, Earth and juniper ^{2}Ngaw–^{1}la, and the

Page 6: eight courageous and agile ones be free of ^{3}Ch'ou, ^{2}Ss–^{2}bpa–^{2}gyi–^{2}bbŭ ^{1}Ndu's Ngaw–^{1}la kills the black tiger, the ^{2}Ngaw–^{1}la of the ^{1}Wu kill the ox of the demon... the next phrase is not clear... May the

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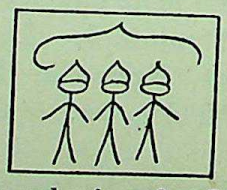
following be free of ³ch'ou: the Garuḍa who is the ²Ngaw–¹la of ¹Ts'o–²zä–³llü–²ghügh, ²Gkaw–¹lä–¹ts'ü's courageous and agile ²Ngaw–¹la, the white eagle which is the ²Ngaw–¹la of the ¹Yu clan, the white hawk of the ³Ssu clan, the unicorn = ¹Ss–²mä–²k'o–¹t'khi who is the ²Ngaw–¹la of the ¹Mä, the white yak of the gods which is the ²Ngaw–¹la of the ¹Ho clan(235).

Page 7: The rest of the book deals with all the different deities, spirits, and ancestors, Nāgas, earth spirits, Nāgarājas, etc. who it is prayed should be free of ³Ch'ou and ²Mi demons. As also the horse god ²Muṉ–³bpŭ, yak great god ²Ō–³bpŭ, or god ²K'aw–²bbŭe, half-breed yak god ¹Dtĕr–²ma, pig god ³Ts'ü–²gv, goat god ¹P'i–²muṉ(1014), let all of these be free of ³Ch'ou, ¹Dtĕr(781) and ³T'i–²lua(83) demons, also the life god = ³Ssu(527) of ¹Ddu–²ndzĭ. After ³Ch'ou ³shu ³Ch'ou ³gkü the family is as brilliant as the conch and mirror. The family is desirous of ¹nnü and ¹ō(43), riches and abundance, etc.

(1012) ¹Yi–³shi ²hä–¹ddü is of course not a name but denotes lha–chhen or great god, ye–shes as has already been explained elsewhere means the absolute, divine, heavenly wisdom. The first is a ¹Na–²khi transcription, the second a translation of the Tibetan.

(1013) For an explanation of the three heavens, three earths and the three junipers *see:* The ²Mùaṉ ¹bpö Ceremony, *l. c.*, p. 58. Here in our text they are personified, as they are also in ²Mùaṉ ¹bpö, in a *ms.*, called ²Mùaṉ ²mbu ²k'ö ¹bpö in which their names are given. The three heavens are as follows: The first is ²Ssu–²bbŭ–²mbĕr–¹yu ²Mùaṉ, this heaven represents the actual male ancestors of ¹Ts'o–²zä–³llü–²ghügh (147), they are equal to heaven; the second ²Dzī–¹la–¹ä–²p'u (143) ²Mùaṉ the father-in-law of ¹Ts'o–²zä–³llü–²ghügh who resides in heaven and is equal to heaven; the third ¹Gkyi–²gkv–¹ddü–²mä ²Mùaṉ the real heaven or the great = ¹ddü heaven whose clouds = ¹gkyi rest on our heads = ²gkv.

The three earths are as follows: The first is the ²Ndaw = earth of ²Mä–¹mä–²khi–¹zaw–¹dü, this earth represents the maternal (female) ancestors of ¹Ts'o–²zä–³llü–²ghügh reckoned as equal to the earth; the second ²Ndaw is ³Ts'ä–¹ḳhü–¹ä–²dzī the mother of ¹Ts'o–²zä–³llü–²ghügh's wife, and wife of ²Dzī–¹la–¹ä–²p'u, she is equal to the earth; the third ²Ndaw is ³Llü–¹dtv–¹ddü–²mä the real earth to which sacrifices are offered.

The main or third juniper was ²K'ö–²muṉ–¹ddü–²mä ³Khyü, the first two are not mentioned by name. In our text they are all collectively personified and depicted by this symbol  the three have the headgear usual to those of the gods.

(1014) This is the only time that I have come across the names of these gods. They are apparently very ancient and some like the yak god, horse god, and ox god, are probably of Bön origin or date back to their nomadic existence.

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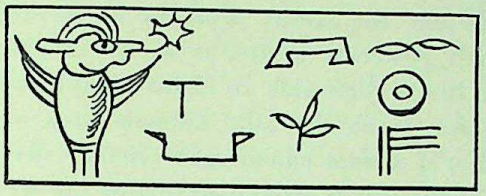

²DSO–²T'U–²GGŎ–¹SZŬ
²YU–¹MA ³SSAW or
Inviting ³Dso–²t'u–²ggŏ–¹szŭ
²Yu–¹ma[129] (Plate 44)

Explanation of symbols in the title:

The first symbol represents a ²Yu–¹ma (*see* note 123), it differs from the ordinary symbol for ²Yu–¹ma by the flames issuing from his mouth. The other four symbols, or rather three and one syllabic one spell his name. The first is the syllabic or ²ggŏ–¹baw character read ²dso it is the first syllable in the name; ¹t'u has already been explained; the third represents a bench = ¹ggŏ, here it is used phonetically for ²ggŏ, below it is the symbol ²szŭ = willow leaves, it is the phonetic in the name. Now follow ¹yu = wilted leaves, (tobacco is also called ¹yu although tobacco is not indigenous, the name ¹yu refers to the wilted condition of tobacco leaves), it also means torn, tattered, rotten, the Chinese lan 爛 is its equivalent, here it is a phonetic in the name of the ²Yu–¹ma; the last syllable is written with the symbol ¹ma = a loaf of butter such as the Tibetans and ¹Na–²khi put up in the lining of a sheep's stomach or in birch bark, it is always a round loaf. The last symbol ³ssaw = breath, is a phonetic for ³ssaw = to invite.

This is one of the few ²Yu–¹ma who has a *ms.*, devoted to himself, most of the others are only mentioned in a general volume called ²Yu–¹ma ³ssaw, but as this ²Yu–¹ma controls the ³Ch'ou ¹gv or ³Ch'ou ¹na ¹gv ceremonies during which he is especially invited to descend, an entire *ms.*, is devoted to him and the animal he rides. (*See* Plate 44).

One *ms.*, no. 1311 is in the Harvard–Yenching Institute Library, it originally came from the village of ²Ghügh–¹k'o, *q. v.*, to the west of Li–chiang. On the first page of this *ms.*, is a drawing of a dragon in clouds. Two other recently acquired *mss.*, nos. 6082, and 6083 are in my private collection. The first no. 6082 is an ancient one which belonged to the ²Dto–³la ²dto–¹mba family; on the first page is a miniature of a ²dto–¹mba holding a ²ds–¹lĕr; the second (no. 6083) also recently acquired (1947), is from the village of ¹Mun–³shwuà–²wùa; on the inside of the cover is a fine drawing of the ²Yu–²ma. *Ms.*, no. 1311 is here translated.

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Translation of text:

Page 1: In the beginning, one day the family declares: As we are unable to invite, we ask one with power to invite, as we are unable to chant we cannot invite, so we invite one able to chant (pray) and able to invite. If the dog can not catch the wild animals then we invite the ^{3}Llü and ^{2}Hăr$^{(152)}$ spirits; if a man cannot gain victory over his enemy he invites the armor. If the family cannot overcome the demons, they invite the ^{2}dto–^{1}mba and ^{2}Llü–^{1}bu$^{(58)}$; I the ^{2}dto–^{1}mba invite the ^{1}P'ĕr, ^{1}Ssan̲, ^{2}Ngaw, ^{1}Wu, ^{2}Ō, ^{1}Hä$^{(40-42)}$, ^{1}Ndu, ^{1}Ssä$^{(211)}$ and

Page 2: ^{2}Dtĕr–^{1}gko$^{(130)}$ ^{2}Yu–^{1}ma$^{(123)}$ 360. The houses of the ^{3}Ch'ou ^{1}ts'u$^{(543)}$ must be destroyed and the land of the ^{2}Mi ^{1}ts'u ^{3}Ch'ou ^{1}ts'u must be destroyed, if it were not for the ^{2}Yu–^{1}ma the houses and the lands of the enemies could not be destroyed, if it were not for the ^{2}Yu–^{1}ma the houses and lands of the ^{2}Mi ^{1}ts'u ^{3}Ch'ou ^{1}ts'u could not be destroyed. One must not speak about the ^{2}Yu–^{1}ma unless their origin is related. Once upon a time, in the beginning ^{1}Ssaw–^{2}yi–^{2}wùa–^{2}de$^{(108)}$

Page 3: and ^{1}Mi–^{3}dsho–^{2}hoa–^{2}mun̲$^{(108)}$ had intercourse and there came forth in a white tent, a white egg. He sat for three days on the egg and could not hatch it, she did likewise but could not hatch it; the sun and moon did likewise but without avail, so did the dragon and the Garuḍa and the white lion, each sat three nights, but they could not hatch the egg. Neither could the tiger of the dense forest and the ^{1}Wùa–^{2}ggŏ–^{1}lu–^{3}dgyu on the top of Kailas hatch it after sitting each three nights on it. The jackal and the leopard did likewise but without success.

Page 4: Neither did the white wind and white clouds succeed. Thereupon ^{1}Ssaw–^{2}yi–^{2}wùa–^{2}de, ^{3}Shi–^{2}lo and ^{2}Mùan̲–^{3}llü–^{1}ddu–^{2}ndzĭ held a conference and they invited ^{3}Ch'ou–^{3}shu–^{1}gkyi–^{2}mbĕr$^{(163)}$ to perform ^{3}Ch'ou ^{1}bpŏ, he used 999 bundles of ^{2}sso–^{1}shwua$^{(590)}$ and performed ^{3}Ch'ou ^{3}gkü on the white egg. After three nights in the morning the ^{3}Ts'u–^{2}ssi$^{(787)}$ grabbed the egg with its sharp claws whereupon there came forth the 360 brilliant ^{2}Yu–^{1}ma$^{(123)}$. In the beginning when ^{1}Ssaw–^{2}yi–^{2}wùa–^{2}de sat three nights on the egg he was thus the father of the ^{2}Yu–^{1}ma, as she sat three nights on the egg, she was thus the mother of the ^{2}Yu–^{1}ma. The sun and moon sat three nights on the egg and there came forth the Sun and Moon–striped ^{2}Yu–^{1}ma; the dragon sat three nights and there came forth a dragon–headed ^{2}Yu–^{1}ma, the Garuḍa sat three nights and there was born the Garuḍa–headed ^{2}Yu–^{1}ma, three nights sat the ^{1}Wùa–^{2}ggŏ–^{1}lv–^{3}dgyu and there came forth the ^{2}Yu–^{1}ma with the tail of the former;

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Page 5: the tiger sat for three nights and there was born a ^{2}Yu–^{1}ma with the trousers of a tiger skin; the leopard sat for three nights and there was born a ^{2}Yu–^{1}ma with the trousers of a leopard; there also came forth the ^{2}Yu–^{1}ma riding a stag and one riding a serow, and the 360 winged, clawed and hoofed ^{2}Yu–^{1}ma; then there came forth ^{2}T'u–^{2}ch'i ^{2}Yu–^{1}ma$^{(123)}$, ^{2}Niu–^{1}niu ^{2}Yu–^{1}ma$^{(125)}$, ^{2}Bpa–^{2}wùa ^{2}Yu–^{1}ma$^{(124)}$, ^{2}Bpa–^{2}dti–^{1}dto–^{3}mi ^{2}Yu–^{1}ma$^{(223)}$, also the ^{2}Yu–^{1}ma drinking the blood, biting the bones, and eating the flesh of the enemy$^{(401)}$. A ^{1}P'ĕr lama (^{2}Boa–^{1}nddü) gave one ^{2}Yu–^{1}ma the name of ^{1}Yi–^{3}shi–^{3}ssä–^{3}ngu,

Page 6: a ^{1}Ssan̲ lama (^{2}Boa–^{1}nddü) gave one the name of ^{2}Niu–^{1}niu ^{2}Yu–^{1}ma; ^{1}Ssaw–^{2}yi–^{2}wùa–^{2}de gave one the name of ^{3}Gkyi–^{3}t'a–^{3}ngu–^{2}niu$^{(126)}$; ^{1}Mi–^{3}dsho–^{2}hoa–^{2}mun̲$^{(108)}$ gave one the name of ^{2}Bpa–^{2}wùa ^{2}Yu–^{1}ma$^{(124)}$. The ^{3}Llü–^{3}gkv ^{2}bpö–^{1}mbö$^{(16)}$ gave one the name of ^{2}T'u–^{2}ch'i ^{2}Yu–^{1}ma and that is the origin of the nine names of the ^{2}Yu–^{1}ma.

In the lake Manasarowar there came forth from the inside and outside shell of a white egg the (small) minor ^{2}Dso–^{2}t'u–^{2}ggŏ–^{1}szŭ ^{2}Yu–^{1}ma, his heart was big (fearless) as of an ox. In Manasarowar lake there came forth from the inside and outside shell of a black egg

Page 7: the ^{2}Ngaw–^{1}bpa–^{1}na with a white iron head and tail. The ^{1}P'ĕr, ^{1}Ssan̲, ^{2}Ngaw, ^{1}Wu, ^{2}Ō, ^{1}Hä, gave the ^{2}Yu–^{1}ma the name of the ox-hearted (fearless) ^{2}Dso–^{2}t'u–^{2}ggŏ–^{1}szŭ. The same gods gave it one power, carrying a serrated sickle and a sharp sword, to gain victory over the ^{2}Mi ^{1}ts'u and ^{3}Ch'ou ^{1}ts'u. His body is like the flames (flaming = ^{2}hoa–^{1}hoa). He dwells in ^{1}P'er–^{3}na–^{1}nddü–(^{1}dü–) ^{2}gkan̲–^{3}chung$^{(735)}$ in a house of flames and in the house of fire of the heat to melt and cast plowshares. ^{1}Ha–^{2}yi–^{2}dzĭ–^{1}boa–^{1}p'ĕr (= the white bat) riding the ^{1}Khyu–^{3}gu (Garuḍas wife)

Page 8: went to the firy flaming house at ^{1}P'ĕr–^{2}na–^{1}nddü–^{2}gkan̲–^{2}chung to invite ^{2}Dso–^{2}t'u–^{2}ggŏ–^{1}szŭ ^{2}Yu–^{1}ma; the latter said why did you come and what do you want? He said our land is full of the ^{3}Ch'ou and ^{2}Mi demons, if it were not for you the houses of the ^{3}Ch'ou, and the land of the ^{2}Mi demons could not be destroyed: The ^{3}ch'ou and pure cannot be separated, and neither the white and black. He pleaded with the ^{2}Yu–^{1}ma to descend. They performed ^{2}Ch'ung–^{2}bpa (^{2}bä) with a yak and sheep, wine and food, to the ^{2}Yu–^{1}ma with the great power.

He thereupon descended from his flaming house, etc., carrying a trident, a sharp sword and a sharp spear, riding the ^{2}Ngaw–^{1}bpa–^{1}na with fire issuing from his mouth, and arriving in the land of the people he killed thousands of the ^{3}Ch'ou and ^{2}Mi demons. The voice issuing from his mouth

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Page 9: was like the golden post (of a house) (a voice of huge volume the thickness of a post). The upper part of his body is as white as the white lion. The lower part of the body is red as the sharp flaming sword; he sat between heaven and land carrying a sharp sickle and sword making all brilliant between heaven and earth. From his house of the ^{3}Ssu$^{(527)}$ he rode the ^{2}Ngaw–^{1}bpa–^{1}na and suppressed and gained victory over the thousands of ^{3}Chou and ^{2}Mi demons. His face is as bright as that of the sun and moon, when he blinks his eyes it is like the lightning of the sky; he is able to suppress and gain victory over all the thousands of ^{3}Ch'ou and ^{2}Mi demons. He wears a hat of stars as brilliant as the sun and moon. He suppresses and gains victories over the ^{3}Ch'ou and ^{2}Mi demons of the house with nine posts and hundred rafters.

Page 10: He leads the soldiers of ^{1}P'ĕr ^{1}Ssaṉ ^{2}Ngaw, ^{1}Wu, ^{2}Ō, ^{1}Hä, riding the ^{2}Ngaw–^{1}bpa–^{1}na and throws the ^{3}Ch'ou and ^{2}Mi demons on to their own land, and floods their land, and burns the house of the enemy. If he lets his hair, beard and mane stand up it is like a dense forest of black fir trees. He suppresses and chases the ^{3}Ch'ou and ^{2}Mi demons like wind carries away the dust; he is like a tiger devouring a red cow, his flaming breath is like a bon fire of spiny bushes, and like an eagle killing a bird. He caused a magic which was like the flames issuing from the mouth of the ^{2}Ngaw–^{1}bpa–^{1}na, he burned the houses of the enemy,

Page 11: and filled their valleys with thousands of the enemy below. He killed thousands of the ^{3}Ch'ou ^{1}ts'u ^{2}Mi ^{1}ts'u with his sickle and sword. He then pronounced a Dhāraṇī (=^{3}Hoa–^{2}lü) ^{2}Ā ^{2}sso ^{4}ggŏ ^{1}la ^{2}sso ^{2}dso ^{2}la ^{1}bä ^{1}dtv ^{3}ch'i ^{3}llü ^{3}llü ^{2}sso–^{1}wuà–^{2}haw; he killed all the ^{3}Ch'ou ^{1}ts'u, ^{2}Mi ^{1}ts'u, (they disappeared) like snow falling into a lake; like the otter eating a fish so he killed them.

Page 12: The victorious and vanquished cannot dwell together (actually the vanquished cannot dwell with the victors = ^{2}ngaw) on the top of the house. The ^{2}Ndĕr ^{1}ts'u$^{(14)}$ cannot dwell with the spirit of the domestic animals$^{(210)}$. The god of the grains$^{(154)}$ and ^{2}Yi–^{3}ndaw ^{1}ddv–^{2}bpa$^{(93)}$ (Preta) cannot dwell together. He does not permit the ^{3}Ch'ou ^{1}ts'u, ^{2}Mi ^{1}ts'u, to remain in the house with nine posts and hundred rafters. He caused a magic which was like wind and clouds issuing from the mouth of the ^{2}Ngaw–^{1}bpa–^{1}na with which he suppressed the demons. The ^{3}Ssu ^{2}bpö–^{1}mbö$^{(1015)}$ said: ^{2}Ngaw–^{1}bpa–^{1}na's horns are like the forks of the trident, his tail is like a sharp spear and sword, and his hoofs are like iron nails; with his horns he kills the demons in the four corners of the house of the ^{3}Ssu$^{(527)}$ (life god.) The demons are not allowed to dwell in the realm of the spirits and gods. When it

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moves its tongue it is like a rainbow drinking water, when it blinks, its eyes are like flashes of lightning.

Page 13: It chased all the ^{3}Ch'ou ^{1}ts'u, ^{2}Mi ^{1}ts'u from the house of nine posts and hundred rafters. Its hoofs are like iron pegs and like a chisel used on a cliff, destroying their abode, the hair of its tail is like the teeth of the iron sickle cutting the throats of the demons. The ^{2}Yu–^{1}ma pronounced the (same) Dhāraṇī; he suppressed the ^{3}Ch'ou ^{1}ts'u and ^{2}Mi ^{1}ts'u. The ^{2}Ngaw–^{1}bpa–^{1}na suppressed the same demons so that they rotted.

In the beginning when the heavens and earth appeared, etc.,

Page 14: all the spirits, gods etc., there came forth the first generation ^{2}Mùa̲n–^{3}llü–^{1}ddu–^{2}ndzĭ, at that time the ^{3}Ch'ou ^{1}ts'u and ^{2}Mi ^{1}ts'u were scattered all over the land; the ^{3}ch'ou and the pure were then not separated neither black and white, neither were the gods and the demons separated; the people did not have long life, heard no pleasant news, their ponds were not full, they had no ^{1}nnü and ^{1}ō. In the daytime they could not think, and at night they had bad dreams. ^{2}Mùa̲n–^{3}llü–^{1}ddu–^{2}ndzĭ consulted a ^{2}Llü–^{1}bu(58) who with his keen eyes saw in the 360 horoscopes the ^{3}Ch'ou and ^{2}Ndshi appear.

Page 15: The ^{2}Llü–^{1}bu suggested that he invite the ^{2}Yu–^{1}ma with the great power who could vanquish the ^{3}Ch'ou ^{1}ts'u, ^{2}Mi ^{1}ts'u, and separate the gods from the demons etc.; he sent for ^{1}Yi–^{3}shi–^{1}ō–^{2}zo(404) to perform ^{3}Ch'ou ^{1}bpö. For nine nights he was to use the ^{2}Ngaw–^{1}bpa–^{1}na, a black cow, and black goat and perform ^{3}Ch'ou ^{3}gkü, and use 999 large ^{2}Sso–^{1}shwua(590) and perform ^{3}Ch'ou ^{3}gkü between heaven and earth, on his white cliff and white lake.

Page 16: The bat riding the Garuḍa invited ^{2}Dso–^{2}t'u–^{2}ggŏ–^{1}szŭ ^{2}Yu–^{1}ma, he told him of the scattered demons etc., and that he should descend to suppress the ^{3}Ch'ou and ^{2}Mi demons. (Much repetition).

Page 17: His ^{2}dto–^{1}mba ^{1}Yi–^{3}shi–^{1}ō–^{2}zo then performed ^{3}Ch'ou ^{1}bpö, the ^{2}Yu–^{1}ma's voice was like the thunder, when he stepped on the land it caused an earthquake (or the earth shook like one), his eyes were like lightning and his teeth like the ^{2}p'ö–^{2}bö(447); he drank the blood and ate the flesh of the enemy.

Page 18: All the ^{3}Ch'ou and ^{2}Mi demons were afraid. He then pronounced the (same) Dhāraṇī and all the ^{3}Ch'ou and ^{2}Mi demons, thousands of them, were killed like a tiger kills a horse, and they vanished like snow on a lake, and a black chicken burned to death by the fire. He suppressed them all so that the gods could be separated from the demons, etc. He protected ^{1}Ddu–^{2}ndzĭ, and the ^{2}Ngaw–^{1}bpa–^{1}na quickly killed the ^{3}Ch'ou and ^{2}Mi demons

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Page 19: after which he had ¹nnü and ¹ō, riches and abundance, his pond was full, and he had no illness nor fever.

This is now repeated for the next generation which is ¹Yu–⁴la–²di–²ddo(146); this is followed by ¹Ts'o–²zä–³llü–²ghügh and ³Ts'ä–¹k̇hü–²bu–¹bu–³mi(147). Then ²Gkaw–¹lä–³ts'ü and ²Gyi–³mi–²gyi–²dsu(148) and at last the present day family, they being the descendants of the former, follow their example. It also tells of how the ancestors killed each their particular enemy, as

Page 31: ¹Ddu–²ndzĭ killed ¹Ssu–²ndzĭ(375), ¹Ts'o–²zä–³llü–²ghügh killed ²Nd'a–²mä–²gyu–¹bpa(383), ²Gkaw–¹lä–³ts'ü killed ²Ddv–²p'u–¹lv–³niu, ²Ssä–²chwua–³gko–³mun̲–³mi killed ²K'ö–¹ndsu–²dtĕr–¹yu, ¹Ddu–²zo–²ä–³lu killed ²K'ö–¹na–¹shu–²gkv–¹dzu(1016), ³Ts'ä–¹k̇hü–²bu–¹bu–³mi killed ¹Lv–²mä–²mun̲–¹ghügh(94) ²Ghügh–¹k̇hü–¹ssu–²zo–²yi killed ²Lv–²zo–³ssu–²gkv, ²Dzĭ–¹la–¹ä–²p'u killed ¹Yü–²zo–²ä–³lu, ¹Ddo–²ssaw–³n̄go–²t'u killed ³Nyi–²ssä–²khyo–¹lo(175). Then follow the

Page 32: five regional element ³Ch'ou demons who are capable of being liberated on to the land of the people, then the ³Ch'ou demons of the various tribes as from the East the ¹Ho and ²Hä(536) (974), South the ²Lä–²bbŭ(363), West the ²Gv–¹dzu(537), North

Page 33: the ²Ggŏ–³lo(538), center the ¹P'ĕr, ¹Na, ²Boa and ¹Ō(1017). They are able to liberate the ³ch'ou of the thousand black bears, and of the long-fanged tigers, etc., etc., the ³ch'ou of the 90 white lamas and 70 black lamas (²Boa–¹nddü). The four regional demon kings are able to liberate the ³Ch'ou and ²Ndshi as from the East ²Dtĕr–¹zaw–¹gyu–²bbū(44), South ¹Shi–²ndshi ¹gyu–²bbū(44) West ²Ssu–²mun̲–¹gyu–²bbū(44) and from the North ¹Nnü–²ndzĭ–¹gyu–²bbū(44); then the ³ch'ou of the celestial ¹Ddv and ¹Dsä(745) and of the terrestrial ²Mun̲ and ¹Ghügh(47), (Plate 23, no. 24) and from the left of Kailas the ³Ch'ou and ²Ndshi of the 360 clans of the ²Mi ¹ts'u able to fly, and the ³Ch'ou ¹ts'u able to dance.

They obliterate like clouds the sun, and rust the plowshare. The ¹P'ĕr ¹Ssan̲, ²Ngaw ¹Wu, ²Ō, ¹Hä, are able to frighten the ³Ch'ou demons.

In the home of the ³Ssu(527) (the family) the thousands of ³Ch'ou demons are able to gather and bombard the house with rocks, and give diseases to the grain in the fields, and close the springs with rocks. All the people and animals are ill at ease, the family consults the ²Llü–¹bu(58) etc., and sends for ³Ch'ou–³shu–¹gkyi–²mbĕr(163) to perform ³Ch'ou ¹bpö.

(1015) The ²bpö–¹mbö or ²dto–¹mba of the ³Ssu or Life god was called ¹Nnü–²mbö–²ts'u–²ts'u, this name does however not occur in this book.

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(1016) ^{2}K'ö–^{1}na–^{1}shu–^{2}gkv–^{1}dzu means dog black iron head born (with) or a black dog with an iron head.

(1017) In this passage we learn more precisely about the ^{1}P'ĕr, (*see* note 539) and where they are located. According to rubric two of page 33, the ^{1}P'ĕr and ^{1}Na tribes both dwell in the center, they have the ^{2}Ggŏ–^{3}lo (mGo–log) to the north, the Tibetans to the West, the ^{2}Lä–^{2}bbŭ or Min–chia to the south, and the Chinese to the east with the ^{1}Ho, who the ^{1}Ho are is difficult to say. The ^{1}P'ĕr cannot be the Tibetans nor the ^{2}Lä–^{2}bbŭ, therefore it could only mean that the ^{1}P'ĕr are the Mo–so and the ^{1}Na the ^{1}Na–^{2}khi. The Chinese always have stated in their records that the Mo–hsieh (so) 麽些 are two tribes. Thus the ^{1}P'ĕr may be the Pai–man 白蠻, the Cha–han–chang 茶罕章 or 察罕章, a name given them by the Mongols during Kublai Khan's invasion of their teritory in 1253. These may be the genuine Mo–so, while the ^{1}Na–^{2}khi in ancient records are called the Wu–man 烏蠻 or black barbarians. The ^{1}Na–^{2}khi are the ancient Ch'iang 羌, the Tibetan ལྗང or འཇང; but the Ch'iang are *not* the Tibetans as Father Hermanns would make us believe; *see* his *Die Nomaden von Tibet* (1949), p. 8. The Ch'iang still live in southwest Kansu where I found them in the hsien of Wu–tu 武都, the former Kai–chou 皆州, and also in Li(–fan) hsien 理番縣 seven days southwest of Sung–pan 松潘 in Ssû–ch'uan. The Ch'iang are famous for their tall towers. They have a language of their own different from Tibetan, and closely related to the ^{1}Na–^{2}khi. They call themselves Ch'iang, and like the ^{1}Na–^{2}khi still perform their ^{2}Mùan̲ ^{1}bpö which neither the Tibetans nor their neighbors to the north, the Mo–so of Yung–ning perform.

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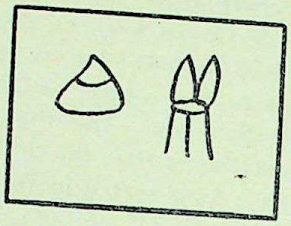

^{3}T'U ^{3}GKV or
Chase first

Explanation of symbols in the title:

The first symbol represents a package of cheese, ^{3}t'u = cheese, here it stands for ^{3}t'u to chase out, to drive out, as demons at a ceremony. The second symbol ^{2}gkv = head is used here for "the first"; the meaning of the title is to chase or drive out the first set of demons who are enumerated therein. This is the first of three volumes chanted, the others are ^{3}t'u ^{3}lü = the second volume, and ^{3}t'u ^{3}man, ^{1}nd'a ^{2}k'o. The first is *ms.*, no. 5046, it is a ^{2}Dto–^{3}la book dating back to the Ming dynasty; it comes from ^{2}Boa–^{1}shi ^{2}Gyi–^{1}ts'ä–^{1}ndso where the ^{2}Dto–^{3}la family resided and where one male descendant still lives, but he is not a ^{2}dto–^{1}mba. On the first page is a miniature depicting a ^{2}dto–^{1}mba. In 1947 I acquired a set of *mss.*, one no. 6085 contains ^{3}t'u ^{2}gkv and ^{3}t'u ^{3}lü, and the second no. 6086 contains the third part ^{2}t'u ^{3}man ^{1}nd'a ^{2}k'o. Both are in my private library; they were purchased from a ^{2}dto–^{1}mba of the village of ^{1}Mun–^{3}shwuà–^{2}wùa, west of Li-chiang. *Ms.*, no. 5046 is here translated.

Translation of text:

Page 1: In the beginning, one day, the family invited the ^{1}P'ĕr, ^{1}Ssan, ^{2}Ngaw, ^{1}Wu, ^{2}Ō, ^{1}Hä (40–42) also the 360 ^{2}Dtĕr–^{1}gko (130), ^{2}Yu–^{1}ma (123) to chase the ^{3}Ch'ou and ^{2}Ndshi (543) demons. Affairs are (arranged) straightened out by the headman, the demons are chased by the hand of the ^{2}dto–^{1}mba. In the North ^{1}Ndu chases the demons and ^{1}Ssä in the South; winged demons are chased by the crane and the eagle; they are chased also by the leopards and tigers; the demons of wild animals are chased by the ^{3}Llü (152) (= spirit of the hunt) and the dogs.

Page 2: The demons of quarrel are chased by the headman, and the ^{3}Ch'ou demons by the ^{2}Llü–^{1}bu and ^{2}dto–^{1}mba. The ^{3}Mùen–^{2}k'a–^{1}ssan ^{1}t'khi (1018) chases the demons, the Tibetan with the sharp (knife) sword which can split the demons in two, chases the ^{3}Ch'ou demons; the horse of the ^{2}Lä–^{2}bbŭ neighing an hundred times chases the ^{3}Ch'ou

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demons. The ²dto–¹mba with keen eyes, chanting chases the demons, he throws the five grains in (all directions) which like fleet-feet chase the demons. ²Mùan–²zo–³ngv–²szĭ takes a bow of the size of a log and an arrow the size of a plowshare, and, leading a dog and a black eagle, the former able to chase a tiger, the latter a stag, he chases the ³Ch'ou demons; ¹Dü–²zo–²shĕr–²szĭ does likewise. ²K'aw–²zhĕr ²nyü–¹d'a–²zo(168) and ²Nyü–¹d'a–²bpa–²wùa–²zo do like the former. ²Dto–¹mba ³Shi–²lo in the 18th heaven takes a ²ds–¹lĕr(49) the size of the sun, and a hand drum(408) the size of the moon and leading the 360 disciples

Page 3: chases the ³Ch'ou demons.

In the generation of ²Mùan–²zä–¹dgyü(85) he could not chase ³Ch'ou demons, hence had only a single son. ¹Dgyü–²zä–²dzĭ(86) could not chase the ³Ch'ou hence had only one son, ²Dzĭ–²zä–¹ts'o(87) could not chase the ³Ch'ou demons hence he had only one son. ¹Ts'o–²zä–³llü–²ghügh(147) he could not chase the ³Ch'ou demons, he had no ¹nnü and (his wife) had no ¹ō.

He and his wife ³Ts'ä–¹khü–²bu–¹bu–³mi cast horoscopes for nine days (on the mutton shoulder blade), and the ²Llü–¹bu cast horoscopes seven days, she saw with her keen eyes that all was due to the ³Ch'ou and ²Ndshi demons. They then invited ¹Gyu–²bbŭ–²t'u–²ch'i(160), he invited the gods after he had been given gold and silver, and performed ³Ch'ung–²bpa (²bä) before the ¹P'ĕr, ¹Ssan, ²Ngaw, ¹Wu, ²Ō, ¹Hä, ¹Ndu ¹Ssä, the ²Dtĕr–¹gko and ²Yu–¹ma.

Page 4: He erected nine ³Ch'ou gates, and nine ³Ch'ou houses; he made, and used 999 ²sso–¹shwua(590) also ¹Bpa–²lĕr–²ngo–²sso (= ²Ngaw–¹bpa–¹na, ox and goat) and he chased the ³Ch'ou demons to the realm of ²Nd'a–²mä–²gyu–¹bpa(383), after which he chased quickly the ³Ch'ou demons; he had seminal ejaculations and she emissions, and three sons. One became a Tibetan who became as numerous as the leaves of a tree, one became a ²Lä–²bbŭ, who became as numerous as the blades of an armour, and the middle one the ¹Na–²khi became as numerous as the stars in heaven, as the grass on the land, the hair in the mane of a horse, and as the seeds of the ²K'ö–¹ddv (*Elscholtzia patrini*).

²Ghügh–¹hö–³non(1018) could not chase the ³Ch'ou and so he had only one son. This is repeated for ³Non–¹bä–¹p'ö, ¹Bä–¹p'ä–¹ō, ¹Ō–²gkaw–¹lä(1019), and ²Gkaw–¹lä–³ts'ü(148), they had no seminal ejaculations, etc., because they could not chase the ³Ch'ou demons.

Page 5: He invited ²Dzĭ–²ghügh–³shi–²lo(160) and the latter did likewise (*see* page 3); he chased the ³Ch'ou demons to ²Gkaw–lä–³ts'ü's enemy ¹Ddv–²p'u–¹lv–³niu whereupon he had four sons(427), the first one was ¹Mä he dwelled at ¹Mä–²ssä–³t'a–²wùa–¹p'ĕr;

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Page 6: his ^{2}dto–^{1}mba ^{1}Mä–^{1}bpö–^{2}gv–^{1}la (161) who chased the ^{3}Ch'ou demons quickly had ^{1}nnü and ^{1}ō. The second son ^{1}Ho dwelled at ^{1}Ho–^{1}dsu–^{2}lv–^{1}na–^{2}wùa, he invited his ^{2}dto–^{1}mba ^{1}Ho–^{1}bpö–^{1}zä–^{3}gkyi (161) who did likewise, he then had numerous offspring. The third son ^{3}Ssu he dwelled at ^{3}Ssu–^{3}bbŭe–^{2}lv–^{1}lä–^{2}wùa and he invited his ^{2}dto–^{1}mba ^{3}Ssu–^{1}bpö–^{2}ō–^{1}p'ĕr (161) who did likewise, whereupon he had much offspring. The fourth son ^{1}Yu who dwelled at ^{2}Llü–^{1}shwuà–^{1}yu–^{3}gkaw–^{2}la, invited his ^{2}dto–^{1}mba ^{1}Yu–^{1}bpö–^{2}la–^{1}t'u (161) who chased the ^{3}Ch'ou demons, whereupon he had ^{1}nnü and ^{1}ō and much offspring.

The ^{2}dto–^{1}mba chants with the vast power of heaven and of the land, of the sun, moon, ^{1}Ndu ^{1}Ssä (211), of ^{3}Gkv–^{2}zo–^{2}p'u–^{1}lv and ^{2}Ss–^{2}zo–^{2}miu–^{1}hö. One day

Page 7: the family being the descendants of all the afore mentioned generations sent a fleet–footed boy East to fetch the ^{2}dto–^{1}mba of the ^{2}Hä, South to fetch the ^{2}Lä–^{2}bbŭ ^{2}dto–^{1}mba, in the West the Tibetan ^{2}dto–^{1}mba, in the North the ^{2}Ggŏ–^{3}lo ^{2}bpö–^{1}mbö, in the center he fetched the ^{1}Na–^{2}khi ^{2}dto–^{1}mba, he invited nine to ten genuine ^{2}dto–^{1}mba and ^{3}Ch'ou–^{3}shu–^{1}gkyi–^{2}mbĕr (163) to perform ^{3}Ch'ou ^{3}gkü, ^{3}Ch'ou ^{1}bpö, ^{3}Ch'ou ^{3}shu.

Page 8: On the family's house the ^{2}Ngaw (318) sits on the house without blemish, the ^{3}Ssu (527) spirit sits on the house and thus the ^{1}Mbbŭe (783) demon (of extinction) is not allowed to remain, they chase the ^{3}Ch'ou and ^{2}Ndshi demons. Where the ^{3}Non (210) spirit of the domestic animals dwells the ^{2}Ndĕr demons (14) are not permitted to remain; where the spirit of the grain (154) (^{1}Ō–^{2}mä–^{1}hä) dwells the demon ^{2}Yi–^{3}ndaw–^{1}ddv–^{2}bpa is not allowed to be (it is a demon who is insatiable, devours everything and is still hungry). The cornelian's color must remain the same (= ^{3}ssu–^{2}ssu) it must not change it must not become spotted; the turquoise's color must remain the same it must not become spotted. The silver must remain the same and not change into lead, the gold must remain the same and not turn matrix, (*i. e.* if ^{3}ch'ou, there is danger of becoming worthless). At ^{2}Ghügh–^{3}lv–^{2}law–^{2}k'aw–^{2}dtü they herd cattle, and the tiger must not kill them. At ^{1}Nnü–^{3}lv–^{3}t'khi–^{2}ss–^{1}gko they herd sheep, and the wolf must not eat them. At ^{2}Na–^{1}ssaw–^{2}wùa–^{2}gv–^{1}mbu the leopard must not be allowed to eat the dog; at ^{2}Boa–^{2}mun–^{2}la–^{1}shĕr–^{3}gko (= on the grain racks) the eagle is not allowed to eat the chickens. At ^{1}Na–^{2}mo–^{2}mbe–^{3}dto–^{2}dtü (= in the village) the demons must not be allowed to give illness to the people; the ^{3}Ch'ou and ^{2}Ndshi demons must be chased out.

Page 9: As the clouds are chased by the winds of heaven so must the ^{3}Ch'ou demons be chased; like the water carries away the soil, so must the ^{3}Ch'ou demons be chased. The demon with the keen eyes,

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we throw ashes into them; the ears of the demon with keen hearing we fill with mud; the hand of a quick demon we chop off, and his fleet feet we cut off. The demons with hoofs are chased to the high mountain, those with claws are chased into the forest; ...the ^{1}Ts'u and ^{1}Nyu(355), the ^{2}Mun and ^{1}Ghügh (47), the ^{1}Dtĕr and ^{2}La (781) all are sent to the place whence they came from. All these demons are returned on the left through the yellow gate, on the right through the green gate. Ye are chased to the black regions and black heaven, to the black mountain, black cliff, and into the black lakes.

In the beginning the first to come forth was the ^{3}Llü demon (of the hunt), the ^{3}Llü dwells on the horizon.

Page 10: The son of ^{3}Llü with the red mouth does not eat meat; the daughter of ^{3}Llü with the white face does not drink blood. Underground the rat plows, on the spur the horse plows the ground. His son leads the dog, his daughter carries the grain, (*i. e.* they steal other peoples grain like the rat plows under other peoples land). The ^{3}Llü is not wanted, he and the ^{3}Ch'ou and ^{2}Ndshi must be chased out.

After ^{3}Llü comes the demon ^{2}Ō(544) of fights, the ^{2}Ō came forth from a man carrying a stick nine feet long with which to (strike) beat the people, and from a woman carrying a stick ten feet long beating people; the father of the ^{2}Ō demons is ^{2}Ō–^{1}p'ĕr–^{2}mùan–^{2}ndv–^{1}ō and the mother of the ^{2}Ō demons is ^{2}O–^{2}mä–^{2}miu–^{1}mun–^{2}ō. When the ^{2}Ō don't like to eat, they kill dogs and eat them, when they don't want to drink, they drink pig's milk. These ^{2}Ō are unwanted and are chased like the ^{3}Ch'ou and ^{2}Ndshi demons.

After ^{2}Ō came forth the ^{1}Khyü(775); if one looks towards heaven and heaven can't be seen this is due to the ^{1}Khyü; when people quarrel on the land this is done by ^{1}Khyü; if a man sees a demon ghost and his friends do not, it is ^{1}Khyü who makes him see the ghost (in that case it is feared that some one will die in the family); if a man hears a noise during the night and others do not, this is caused by ^{1}Khyü (with like consequences). Such a ^{1}Khyü is not wanted and must be driven out like the ^{3}Ch'ou and ^{2}Ndshi.

Page 11: After ^{1}Khyü follows ^{1}Ndo(775). If the heavens roar without there being any thunder this is done by ^{1}Ndo (*see*: ^{3}Dto ^{3}k'ö ^{2}K'ö ^{1}dzo). If there are eclipses of the sun and moon (*i. e.*, if ^{1}Zaw demons have swallowed (eaten) the sun and moon) this is caused by ^{1}Ndo; the fall of white stars (here expressed, if the ropes by which the stars are fastened break and the star drop) is caused by ^{1}Ndo; if a plow oxen's left horn breaks this is caused by ^{1}Ndo... ^{1}Ndo is thus not wanted and they are chased like the ^{3}Ch'ou and ^{2}Ndshi demons.

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The next rubrics can be chanted but their meaning has been lost. Now follows ^{1}Ssu–^{2}ndzĭ$^{(375)}$.

Page 12: From his head an anvil is made, from his hands a pair of fire tongues, from his legs a sledge–hammer, from his skin, bellows, ^{1}Ssu–^{2}ndzĭ is not wanted and so he is chased like the ^{3}Ch'ou and ^{2}Ndshi demons.

The people dwelling under heaven, the ^{1}P'ĕr and ^{1}Na$^{(1017)}$ they became afraid, they shook (shivered); of the people dwelling on the land, the ^{2}Boa and $^{2}\bar{O}^{(539)}$ when they became afraid, they shook; in ^{2}Dsä–^{1}lo the white yaks were afraid and they shook for fear (trembled); in ^{2}Ndshi–^{3}lü the yellow horses were frightened and they trembled, in ^{2}Ssu–^{2}k'o the red cows were frightened and they trembled, the sheep etc., etc., the goats, etc., etc., they were frightened and trembled, etc., *i. e.* the fear of those animals was caused by the demons, hence all this is not wanted and the demon of fear is chased like the ^{3}Ch'ou and ^{2}Ndshi demons are chased. Now follows the fighting between ^{1}Ddu$^{(159)}$ and ^{1}Ssu$^{(375)}$, the fights between the gods and the demons, between the ^{2}Haw and ^{2}Ss$^{(724)}$, between the Tibetans and ^{1}Na–^{2}khi, between the ^{2}Boa and $^{2}\bar{O}^{(539)}$, such fighting is not wanted and it is chased like the ^{3}Ch'ou and ^{2}Ndshi; now follows the Earth demon or ^{2}T'u ^{1}ts'u$^{(935)}$ who must be chased like the ^{3}Ch'ou and ^{2}Ndshi demons. (As for example if one cannot take up the colander = ^{3}bpŭ, and another man does, the son of the Earth demon will give him illness, if one ascends a ladder on a day when one should not, then the daughter of the earth demon will give illness). If a finger is injured when pounding grain, this is caused by the ^{2}Ndshi demons.

Page 14: If one injures a foot with an axe this is done by the ^{2}Ndshi demons; if one cuts ones hand with a sword this is due to ^{2}Ndshi, when striking rocks and the sparks fly, this is caused by the ^{2}Ndshi demons; when breaking a piece of wood and splinters enter the eye, this is done by the ^{2}Ndshi demons, stumbling ones toes on rocks, is caused by the ^{2}Ndshi demons; when winnowing grain in a bamboo tray and the wrists ache, this is done by the ^{2}Ndshi demons; fire in the house is also due to them. Such ^{2}Ndshi are not wanted and they are chased like the ^{3}Ch'ou demons. Now follow ^{2}Ndĕr demons$^{(1019)}$ (mistakes), if a headman errs and a ^{2}dto–^{1}mba errs, and makes mistakes in performing ^{3}C'hou ^{1}bpö this is due to the ^{2}Ndĕr demons, if a man makes a mistake when sewing a pair of trousers, and a girl in sewing a suit, if a stag walks in a road and is hit by an arrow this is caused by the ^{2}Ndĕr. If a tiger falls into a trap this is due to ^{2}Ndĕr (error), or also caused by the ^{3}Ch'ou demons. Such ^{2}Ndĕr are not wanted, etc., etc. Then follows ^{2}K'o = voice, when raising one's voice when scolding, about food, such voice is not wanted, etc.

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Page 15: Affairs now follow called ²Dsu, as between Heaven and Earth, the affairs of the dog are due to following the wild animals, affairs of men are due to women, etc.; between husband and wife, neighboring villages, etc. such affairs are not wanted and are chased like the ³Ch'ou demons.

When there is no ¹ddv–³lv(391) (no grain) ²Khi ³nv(1020) cannot be performed, when a man dies funerary rites must be performed if there is grain or not to make the ¹ddv–³lv, (because people must be entertained, the idea is let no death occur when there are no ripe grains to make the ¹ddv–³lv). Let people not die when there are no grains.

Page 16: Now follow losses: When people lose things then let ²Mùan–³llü–¹ddu–²ndzĭ not hear of it. Now follows poverty: If a man is poor he is black (dirty), let us not have poor relatives, poor husbands and wives, poor neighbors, poor villages...

Page 17: Now follow epidemics, then follows illness; if a man is ill he needs a high pillow, if a woman is ill she groans, such illness is not wanted, if a horse is ill its tail is turned up, if a chicken is ill, its feathers are ruffled; such illness is not wanted and must be chased like the ³Ch'ou demons. Now follows death; a good dog dies on the mountain spur (tired from chasing wild animals), wild animals die in traps the tiger dies in traps.

Page 18: The fish dies on dry land, man dies under weapons, the horse under the saddle, the ox under the yoke, such death is not wanted and is chased, etc. Now follows ²ch'ĕr = orphan, widower, widow, before heaven was (widower) alone, the clouds were the orphans, before the earth was, the grass was the orphan, before the tree was, the leaves were the orphan, before the water was the foam was the orphan, the orphan son does not know the father, the orphan daughter does not know the mother; the colt does not know the horse trough, the ewe does not know the alpine meadow (*i. e.* when its mother is dead). Neither does the young goat know the ¹Ndaw–¹ndzĕr (tree)(325).

Page 19: The nine mountains are under the fire, the seven valleys under the water, they are companions, the saddle is the companion of the horse, the collar of the dog, the trap of the tiger, the armour is the companion of man, such companions = ²ndsu are not wanted this ²ndsu is chased with the ³Ch'ou and ²Ndshi, death is not wanted and thus it is chased.

(1019) The ²Ndĕr demons mentioned here are not identical with the ²Ndĕr who cause epidemics in cattle, (*see* note 14), but are demons who cause people

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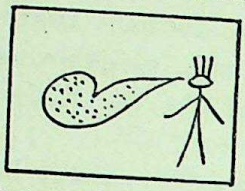
to make mistakes, they are written with the symbol for pond = ²ndĕr  , it is the symbol for a shallow pond showing the (ground) bottom in places (indicated by the dots). The ²Ndĕr are personifications of errors mistakes = ²ndĕr–³nyi.

(1020) ²Khi ³nv is a funerary ceremony which must be performed within three years of the death of a person or his or her spirit cannot be escorted to the realms of the ancestors. A whole community will perform ²Khi ³nv together, one family presides, each family furnishes a sheep as offering to the dead. About one hundred *mss.*, are chanted. The body of the deceased is represented by a pine branch into which eyes, mouth, etc., have been carved, there is a special book chanted called ²Nv ³hăr = cut the ²nv (for such a pine branch is called ²nv) when the ²nv is being prepared by the ²dto–¹mba. At the end of the ceremony all the ²nv are wrapped in a piece of cloth, and the son of a deceased father who presides at the ceremony mounts a horse, but facing back, he rides thus with his back to the horse's head, carrying the ²nv to the cave of ²Nv–²gkyi–²k'o–¹ndv, north of ¹'A–²lo, at the northern end of the Li–chiang plain. *See* Plate 50. The landlord or head of a family who is presiding at the ²Khi ³nv ceremony is called ²Ts'u–¹bpö–²swue–²p'ä–³haw, ceremony chief sleep, ³haw = sleep has reference to his taking care of all the the others who participate in the ²Khi ³nv, which is not performed in the house but outside; they are also fed by him.

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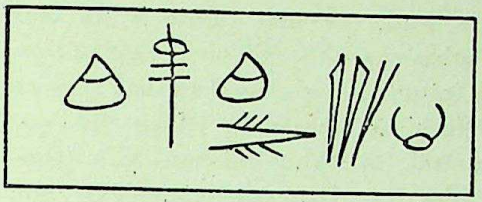

^{3}T'U ^{3}LÜ, ^{3}T'U ^{3}MAN
^{1}ND'A ^{2}K'O or
Chase second, chase third,
^{1}Nd'a far away

Explanation of symbols in the title:

The first and third symbols are the same and have already been explained, the second ^{2}lü = spear is here used for the center, *i. e.*, ^{3}lü = the central part or second part, and ^{2}man = tail, the last or third, as ^{1}Na–^{2}khi books have at the most three parts or three volumes, but they do not mean here that three volumes are to be understood, but three different chasing out of demons. The three upright symbols are collectively called ^{1}nd'a, they are the guides of the demons. Three short sticks of wood represent the guides of the demons, they are placed to the left of the south central gate of the ^{3}Ch'ou demons (*see* diagram), at the ^{3}Ch'ou ^{1}gv (^{3}Ch'ou ^{1}na ^{1}gv) ceremony. The sticks are shaped as given in the title. The last symbol represents an animal head with horns = ^{2}k'o, here it is used phonetically for ^{2}k'o = distant, far away; the intended meaning is that the ^{1}nd'a are to guide the demons as far away as possible from the place where the ceremony is being performed.

The companion book of ^{3}T'u ^{2}gkv (*q. v.*) is this volume no. 5047, like the former it is a ^{2}Dto–^{3}la *ms.*, the miniature on the first page also represents a ^{2}dto–^{1}mba.

Another *ms.*, no. 1303 is in the Library of Harvard–Yenching, this contains both ^{3}T'u ^{2}gkv and ^{3}T'u ^{3}man ^{1}nd'a ^{2}k'o, it includes also ^{3}T'u ^{3}lü. That *ms.*, is from ^{2}Ghügh–^{1}k'o *q. v.*, it consists of 27 pages.

The contents of no. 1303 are not the same however, except the first two pages which are alike. Besides the above, there are in my possession three *mss.*, acquired by me by purchase in 1947 from the ^{2}dto–^{1}mba of the village of ^{1}Mun–^{3}shwuà–^{2}wùa *q. v.*; *ms.*, no. 6085 contains ^{3}T'u ^{2}gkv and ^{3}T'u ^{3}lü, while no. 6086 contains ^{3}T'u ^{3}man ^{1}nd'a ^{2}k'o, these two are companion volumes; the third, no. 6087, contains ^{3}T'u ^{3}lü and ^{3}T'u ^{3}man ^{1}nd'a ^{2}k'o only, the first part is missing, it is a very old *ms.*, but gives no clue as to where and when it was written. *Ms.*, no. 5047 is here translated.

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Translation of text:

Page 1: Now follows ^{1}Ssu = to lead; the first rubric is no more understood. *Rubric 2*: Nine ^{2}dto–^{1}mbas chase the ^{3}Ch'ou so that not one can remain behind; all seven black iniquities are chased so that they are never forgotten; the ^{3}Ch'ou and ^{2}Ndshi are chased to ^{2}Mùan̲–^{3}llü–^{3}ssu–^{2}ssu–^{2}ssu, to ^{1}Ts'o–^{2}mbĕr–^{3}ssu–^{2}zhi–^{2}zhi, to ^{3}Ḳhü–^{1}shi–^{3}ssu–^{3}ḳhü (three yellow lakes), to ^{2}Gyi–^{2}szĭ–^{2}sso–^{1}mba, to ^{2}Dzɪ–^{1}szŭ–^{2}mùan̲–^{3}gkv–^{1}bbŭ, to ^{2}Dzɪ–^{2}ō–^{2}ngv–^{1}ssü–^{2}szĭ, to ^{2}Mùan̲–^{1}shwua–^{1}ō–^{1}khi–^{2}zo, to ^{2}Mùan̲–^{3}gkv–^{1}shwua–^{2}muàn̲–^{3}gkv, to ^{2}Ngv–^{1}lv–^{2}mùan̲–^{2}t'u–^{1}chĕr to ^{2}Mùan̲–^{2}lä–^{2}t'u–^{2}muàn̲–^{3}gkv; we chase them to where the heavens roar like thunder, we chase them to the ^{1}Dü–^{2}zo–^{1}nnü–^{1}khi–^{2}zo, to ^{1}Dü–^{3}k'u–^{1}ggü–^{2}muàn̲–^{3}gkv.

Page 2: We chase them to ^{2}Shĕr–^{1}lv–^{1}dü–^{2}k'u–^{1}chĕr, to ^{1}Dü–^{2}lä–^{2}k'u–^{2}muàn̲–^{3}gkv, to where the earth constantly trembles; we chase them to below heaven where the stars are numerous and who can chase the ^{3}Ch'ou, to the land where the grass covers the ground; we chase them to ^{1}Gyi–^{3}zhu–^{2}gv, ^{1}K'o–^{3}zhu–^{1}lo, (where) nine tribes of people chase the ^{3}Ch'ou. They are chased by three roads, a left road, a right and central road, (all the names of places along roads are given, but only few are known as the following): They are chased to ^{2}Lü–^{1}dü (1021) to ^{1}Ho–^{1}dü (417), to where the trees are born alike (are the same) but where the people are different, and where they speak different languages; to where the ^{2}dzĭ (the people) have not yet settled but where the ^{3}P'u (1022) had settled; before the birds were, the trees had been born; where the ^{3}P'u had settled it was not necessary to look for food, neither did the birds have to look for a roost (1023). This was the left road, now comes the right hand road on p. 5; second rubric: (Names of places follow, of these the following are known), as from ^{2}Bpa–^{1}lĕr–^{2}ō–^{2}dso–^{1}dü (204) to ^{2}Nyi–^{1}na (1024) ^{2}Bi–^{3}shi–^{1}ndv to ^{2}La–^{1}p'ö (^{1}p'u) (1025), to ^{2}La–^{2}ma–^{2}lü, to ^{2}Bä–^{2}lä–^{1}ts'o (98) to ^{2}Dzɪ–^{1}ḳhü ^{2}La–^{1}baw–^{1}dü (516) to ^{2}Llü–^{1}shwuà–^{3}gkyi–^{2}gv–^{1}mbu (1026), to ^{1}Ggü–^{2}dde–^{1}t'o–^{2}dde–^{1}dü in Min-chia territory, to ^{2}Lä–^{2}bbŭ–^{1}dü (1027) = Ho-ch'ing, etc.

Now follows the central road: They are chased to ^{1}Gyi–^{1}na–^{1}lo, to ^{2}Bbĕr–^{2}ddĕr ^{2}bbĕr–^{1}p'ĕr–^{2}dtü (1028), to ^{2}Ghügh–^{2}no̲n̲ (1029), to ^{2}Yü–^{1}k'o, to ^{2}Nv–^{2}lv–^{3}'a–^{2}ts'an̲–^{3}gko (99), to ^{2}Ndaw–^{2}gv–^{1}dü (100), to ^{2}Ghügh–^{1}ḳhü ^{2}Dto–^{2}bpo–^{1}lo (1030), to ^{2}Yi–^{1}gv–^{1}ggŏ–^{2}ndzo–^{3}lo and ^{2}Yi–^{1}gv–^{1}muèn̲ (1031) ^{2}ndzo–^{3}lo, to ^{2}Lä–^{2}bbŭ–^{1}dü, to ^{2}Yi–^{2}ch'i ^{2}yi–^{1}muèn̲–^{1}dü (498), to ^{2}Yi–^{2}ch'i–^{3}gko–^{2}gv–^{1}mbu (1032). They are chased to where the heavens are high and the land is vast.

In the beginning the celestial ^{1}Ssaw–^{2}yi–^{2}wùa–^{2}de (108) chases the ^{3}Ch'ou and ^{2}Ndshi demons to the realm of ^{2}Mi–^{1}ma–^{1}ssä–^{2}ddo (333); ^{2}Ō–^{1}gko–

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^{2}aw–^{1}gko(62) chases them to the realm of ^{2}Yi–^{1}gko–^{2}dti–^{3}na; ^{2}Hä–^{1}ddü–^{2}ō–^{1}p'ĕr(109) chases them to the realm of ^{1}Ts'u–^{1}ddü–^{2}ō–^{1}na, ^{2}Dtü–^{1}mba–^{3}shi–^{2}lo(11) chases them to the realm of ^{1}Ddv–^{2}ndĕr–^{3}t'khyu–^{2}bpa–^{2}la–^{1}llü(374).

Page 12: ^{2}Mùan̲–^{3}llü–^{1}ddu–^{2}ndzĭ(10) chases the ^{3}Ch'ou demons to the realm of ^{2}Mùan̲–^{3}llü–^{1}ssu–^{2}ndzĭ(375), ^{1}Yi–^{3}shi–^{1}ō–^{2}zo(404) to the realm of ^{2}Muàn̲–^{2}mbu–^{2}wùa–^{1}lu(378); ^{2}Muàn̲–^{1}p'a–^{3}k'wuo–^{3}lu(379) to the realm of ^{2}Muàn̲–^{1}p'a–^{2}dto–^{3}na(380) (the former is the ^{2}Llü–^{1}bu of ^{1}Ddu–^{2}ndzĭ and the latter of ^{1}Ssu–^{2}ndzĭ). ^{1}Yu–^{4}la–^{2}di–^{2}ddo(145) to the realm of the ghosts ^{3}Lä–^{1}t'khi–^{2}ssi–^{2}p'u(376); ^{3}Dta–^{3}tsan̲–^{2}ts'o–^{1}zaw(146) to the realm of ^{1}Ddv–^{2}na–^{2}dta–^{2}sso; ^{2}Mùan̲–^{2}zo–^{2}ngv–^{3}gkv(170) to the realm of ^{1}Ddv–^{1}ts'u–^{2}ngv–^{3}gkv; ^{1}Dü–^{2}zo–^{2}shĕr–^{3}gkv(170) to the realm of ^{2}Mun̲–^{1}ts'u–^{2}shĕr–^{3}gkv(382); ^{3}Haw–^{2}zo–^{2}ngv–^{3}gkv(724) to the realm of ^{2}Ss–^{3}ts'ä–^{2}hoa–^{2}mun̲(385); ^{2}Dzho–^{2}wùa–^{3}lu–^{2}szĭ to the realm of ^{2}Ndz'a–^{2}mä–^{2}nyi–^{1}ts'ĕr–^{3}ho–^{2}ndz'a (the ^{2}Ndz'a–^{2}mä riding 28 horses, seven in each quarter of the compass, *see*: ^{3}Dto–^{3}k'ö ^{2}Dzho–^{2}wua–^{3}lu–^{2}szi ^{3}chĕr–^{1}dzo). ^{2}Ddo–^{1}ssaw–^{3}n̄go–^{2}t'u (*q. v.*) chases the ^{3}Ch'ou and ^{2}Ndshi demons to the realm of ^{2}Nyi–^{1}ndo–^{2}ngv–^{3}gkv; ^{1}Hä–^{2}zo–^{2}ngv–^{3}gkv to the realm of ^{1}Ts'u–^{2}zo–^{2}ngv–^{3}gkv(1033);

Page 13: ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh's ^{2}dto–^{1}mba chases them to the realm of ^{2}Nd'a–^{2}mä–^{2}gyu–^{1}bpa(383); ^{3}Gkaw–^{1}lä–^{3}ts'ü's ^{2}dto–^{1}mba ^{2}Dzĭ–^{2}ghügh–^{3}shi–^{2}lo(160) chases them to ^{1}Ddv–^{2}p'u–^{1}lu–^{3}niu. One day the family invites the ^{2}dto–^{1}mba to chase the ^{3}Ch'ou demons of ^{2}Mùan̲–^{2}zä–^{2}khi–^{3}ho–(^{3}dter) whence they came to give illness to the family; ^{1}Nddü–^{3}t'khi–^{2}ngv–^{1}yu–(^{3}dtĕr)(1034) (^{3}dtĕr = one clan) (*See* ^{1}Ts'o–^{2}mbĕr ^{3}ssaw of ^{2}Mùan̲ ^{1}bpö p. 88) ^{2}Dzĭ–^{2}gv–^{1}mä–^{2}ssä–^{3}dtĕr their ^{3}Ch'ou and ^{2}Ndshi are chased to whence they came; the impurities of the male (penis) sexual organs, and those of the female vagina are chased out; the ^{3}Ch'ou of ^{3}T'khi–(^{3}gkyi–) ^{2}ss–^{2}dtv–^{1}lv and ^{1}Ō–^{1}gyi–^{2}ts'i–^{2}ts'i (*see* ^{3}Ch'ou ^{2}t'u–^{3}bbŭe) are chased. The ^{3}Ch'ou of the grandfather and grandmother and of the father who kills his son, this ^{3}Ch'ou is chased.

The remainder is contained in ^{3}Ch'ou ^{2}t'u–^{3}bbŭe, the various persons who killed their various ^{3}Ch'ou.

Page 16: The ^{3}Ch'ou are chased and buried under nine layers of soil in ^{2}Yi–^{2}ch'i–^{2}yi–^{1}muèn̲–^{1}dü = K'un–ming, and chased to the realm of ^{2}Dso–^{3}na–^{2}gyi–^{2}bbŭ and ^{2}Dso–^{3}na–^{2}gyi–^{2}mun̲.

^{3}T'U ^{3}MAN̲, ^{1}ND'A ^{2}K'O

Chase the third, ^{1}Nd'a (escort) guide far distant.

This part is contained from page 16, rubric four to end of volume. The ^{3}Ch'ou and ^{2}Ndshi demons are guided out by the ^{1}Nd'a. The headman's hand guides, the ^{2}dto–^{1}mba's chanting and his hand guides the

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^{1}Nd'a. In the North ^{1}Ndu directs the ^{1}Nd'a and in the South ^{1}Ssä directs them. One must not talk about the ^{1}Nd'a unless their origin is related:

To the left of Kailas ^{2}Bi–^{1}lo–^{2}ts'o–^{3}p'u and ^{1}Lv–^{2}mä–^{2}mun̲–^{1}ghügh(91) had sexual intercourse and there were born the three ^{1}Nd'a. The ^{1}Nd'a said give us a large blood sacrifice = ^{2}mun̲ and much grain; we dwell below the great heaven, take three white clouds and place them before us to take the place of the blood sacrifice and grain.

Page 17: The people said the heavens are high, and our hands cannot reach the clouds, and thus we cannot give them to you instead of the blood sacrifice and grain. The ^{1}Nd'a dwelling on the land said take three handful of black soil and give them to us instead of the blood sacrifice and grain. The people said the land is vast and the holes are deep, one cannot go everywhere, this we cannot give instead of a blood sacrifice and grain (the idea is they demanded three lands). From ^{2}Dsä–^{1}lo came a large yak and from ^{2}Ndshi–^{3}lü came a large horse, from ^{3}Ssu–^{2}k'o came forth a large ox, these three place before us; the people said these have not been revealed on the mutton shoulder blade, these we will not give you. From the alpine meadow a sheep, from the ^{2}ndaw tree(325) a goat, from the water hole a pig and from the grain chaff a chicken, such give us; the people said as above, these we cannot give.

When ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh and ^{3}Ts'ä–^{1}k̤hü–^{2}bu–^{1}bu–^{3}mi descended and arrived on the land and became one family, the man built the tent, she burnt incense and arranged the ^{2}Ngaw rocks and peg (318), he sowed nine kinds of grain.

Page 18: They reared and herded nine kinds of domestic animals on the alpine meadow; one morning he took a sheep which he wanted to exchange for grain (to chant) perform a ceremony, but he could not exchange it; he brought forth grain to exchange it for a sheep, but he could not exchange it. (Actually this should read according to other ^{3}T'u–^{3}man̲ ^{1}nd'a ^{2}k'o as of the ^{2}Ō ^{1}na ^{2}bpö ceremony as follows: ^{2}Gko–^{1}p'ĕr–^{2}zo–^{2}gkyi under heaven was ill and ^{2}K'a–^{2}mä–^{3}mi–^{2}gkyi of the land was ill (*i. e.* ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh and his wife, ^{2}Gko–^{1}p'ĕr–^{2}zo = the son of the white crane for she had changed herself into a crane and took him under her wing and went up to heaven with him), they did not know what demon to drive out, they sent a fleet-footed boy to ^{3}Shi–^{2}lo to chant, he took a sheep to perform a ceremony, to exchange their soul for it, he used grain to perform a ceremony to exchange their soul (not a sheep).

The price of the sheep and of the grain is the same, to redeem (their soul *i. e.* the sheep for him and the grain for her). The pine

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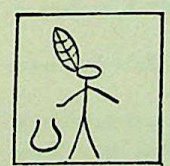
and the oak are of the same hight, he gave silver and gold for their redemption. In the autumn the price of sheep is high, in the spring grain is expensive, to go hunting on the snow range is not like rearing domestic animals, to go fishing in the streams is not like growing grain, (cannot be considered to be equal to those).

Page 19: A ^{1}ddv–^{3}lv(394) with grain given to the ^{1}Nd'a is equal to giving them a blood sacrifice and grain, after they had been given the ^{1}ddv–^{3}lv and salt, the trees could walk and the rocks could talk. The ^{3}Ch'ou and ^{2}Ndshi the ^{1}Nd'a directed south; the ^{3}Ch'ou etc., of the large house, of cattle and horse stables, are chased and directed by the ^{1}Nd'a. From the ^{1}Ndu ^{1}Ssä (on the altar) place the ^{3}Ch'ou and ^{2}Ndshi are chased and guided by the ^{1}Nd'a. They are directed from ^{1}Dü–^{2}wùa (520) to ^{2}La–^{2}ts'ü–^{2}wùa (1035) (west of ^{2}Ts'u–^{2}k'o–^{1}ndv (839)) to ^{2}Ssaw–^{1}gkaw–^{1}ndso (1036), to ^{2}T'khye–^{1}mbu–^{2}gkv

Page 20: to ^{1}Gka–^{2}gkv–^{1}mbu(1037), to ^{1}Mbu–^{1}k'v(404) to ^{3}Dto–^{2}zo–^{2}gkv, they are guided to Ho–ch'ing = ^{3}Lä–^{2}bbŭ–^{1}dü, etc., etc., etc., to where the nine streams come together on the plain of ^{2}Yi–^{2}ch'i–^{1}muèn (= K'un–ming) to where the bamboo has spines, go ye to those places, this is like cutting rocks in half, it is like the voice of an official.

(1021) ^{2}Lü–^{1}dü is the land of the ^{2}Lü ^{2}khi as the ^{1}Na–^{2}khi call the Mo–so of Yung–ning, they are never designated as ^{1}Na–^{2}khi by the Li–chiang ^{1}Na–^{2}khi but always as ^{2}Lü–^{1}khi who say they are Mo–so. Their own tribal name is Hli–khin. The territory is to the northeast of Li–chiang and of the Yangtze loop and is called Yung–ning 永寧. *See*: *The Ancient Na–khi Kingdom*, Vol. II, pp. 355–428. Plates 212–255.

(1022) The ^{3}P'u, Chinese 濮 ,according to the ancient Chinese records were the aboriginal inhabitants of Li–chiang. They are also mentioned in other ^{1}Na–^{2}khi *mss.*, as in one with the same title but belonging to the ^{3}Dto ^{1}na ^{3}k'ö ceremony. In one other called ^{1}Ō–^{4}yu–^{3}ngv–^{2}szĭ–^{2}yi of the ^{2}Zhi ^{3}mä funeral ceremony it is related that the ^{3}P'u ate raw meat, and that they also ate their dead. The ^{1}Na–^{2}khi speak of them also as ^{3}P'u–^{3}mi. They figure them thus:



They were conquered by the Mo–so chief Yeh–ku–nien 葉古年 who ruled during Wu Te of the T'ang dynasty. The ^{3}P'u or ^{3}P'u–^{3}mi are identical with the P'ron–mi of Mu–li, by which the natives of Mu–li designate themselves. They were pushed into the mountains from the plains of Li–chiang and Yung–ning by the Mo–so and ^{1}Na–^{2}khi. Regarding the history of the ^{3}P'u *see: The Ancient Na–khi Kingdom*, ect. Vol. 1, pp. 87–88, Vol. II, p. 471.

(1023) This phrase which in ^{1}Na–^{2}khi reads: ^{2}Ghügh ^{2}muàn ^{1}ngyü ^{2}nnü, ^{1}ndzĕr ^{2}ssä ^{1}dzu, ^{2}dzī ^{2}muàn ^{1}ndsŭ ^{2}nnü, ^{3}P'u ^{2}ssä ^{1}ndsŭ, ^{3}P'u ^{1}ndsŭ ^{2}haw ^{2}muàn ^{1}shu, ^{2}Ghügh ^{3}haw ^{1}ndzĕr ^{3}muàn ^{1}shu. This definitely states that the ^{3}P'u ante–dated the ^{1}Na–^{2}khi, like the trees the birds.

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(1024) ²Nyi–¹na is the ¹Na–²khi name of the town and district of Wei-hsi 維西, situated on a tributary of the Mekong, it was formerly under the rule of Li-chiang during the time of the ¹Na-khi T'u-ssu 土司 in the Ming dynasty. *See: The ancient Na-khi Kingdom*, etc., Vol. II, pp. 294–302, Plate 158. Where ²Bi–³shi–¹ndv is located could not be ascertained.

(1025) ²La–¹p'ö or ²La–¹p'u is the Chinese La-p'u 剌普; *see l. c.*, Vol. II, 353–354.

(1026) A place in ³Gkyi–²wùa, the Chinese Chiu-ho 九河, between Li-chiang and Ta-li 大理.

(1027) ²Lä–²bbŭ ¹dü = Land of the ²Lä–²bbŭ or Min-chia 民家 tribe, actually the town of Ho-ch'ing 鶴慶 90 li south of Li-chiang. The place mentioned before ²Lä–²bbŭ ¹dü is also in Min-chia territory.

(1028) ²Bbĕr–²ddĕr (473) ²bbĕr–¹p'ĕr–²dtü (²dtĕr), are the Sinter terraces in ²Bbĕr–²ddĕr, in Chung-tien 中甸 territory; ²Bbĕr–²ddĕr is the Chinese Pei-ti 北地. *See: l. c.*, Vol. I, p. 265, Plates 136–139 inclusive.

(1029) ²Ghügh–²no̱n is the main village in ¹Ha–²baw the Chinese Ha-pa 哈巴; the ¹Na–²khi also call it ¹Ha–²boa *see* note 474; ²Ghügh–²no̱n is the Chinese En-nu 恩怒. *See l. c.*, Vol. I, pp. 261–262, Plate 131.

(1030 ²Dto–²bpo–¹lo is an ancient ²Na–³khi subdistrict in the hsien of Li-chiang. It is mentioned in the early records as Tang-po-lo 當波羅, and at present is known to the Chinese as Tung-po-lo 東波落 in the hsiang of La-pao 剌寶鄉. It is a group of villages in a deep valley debouching into the Yangtze northeast of Li-chiang. *See: l. c.*, Vol. I, pp. 234, 243.

(1031) ²Yi–¹gv was the ancient name of the first ¹Na–²khi settlement of what is to-day Li-chiang. The ¹Na–²khi are still called ²Yi–¹gv ²khi = the people of ²Yi–¹gv. ²Yi–¹gv to-day is a small village in a valley or rather ravine back of Hsiang Shan or Elephant Mountain 象山, at the foot of which Li-chiang is situated. The words ¹ggŏ–²ndzo–³lo and ²muè̱n ²ndzo–³lo have reference to a ¹ggŏ or upper, and a ²muè̱n or lower ²ndzo–³lo, apparently an upper and lower part of the ²Yi–¹gv valley. *See: l. c.*, Vol. I, p. 173.

(1032) ²Yi–²ch'i–³gko–²gv–¹mbu is the famous Pi-chi kuan 碧鷄關, to the west of Kun-ming 昆明, the first pass which leads from the Kun-ming plain (west) over the hills. It is famous in the Annals of Yün-nan. *See: l. c.*, Vol. I, p. 15.

(1033) The ²Hä–²zo ²ngv–³gkv are the nine sons of gods, the ¹Ts'u–²zo–²ngv–³gkv are the nine sons of demons.

(1034) This and the foregoing are early ¹Na–²khi ancestors who are mentioned in the *ms.*, ¹Ts'o–²mbĕr ³ssaw, no. 5134, of the ²Mùa̱n ¹bpö Ceremony, *see: Monumenta Serica*, Vol. XIII, p. 88.

(1035) ²La–²ts'ü–²wùa is a village west of ²Ts'u–²k'o–¹ndv *q. v.*, note 839.

(1036) ²Ssaw–¹gkaw–¹ndso a village so named because a ¹ndso = bridge, actually a large stone bridge spans the ²Ssaw–¹gkaw–¹gyi (Stream) where the village stands. It is west of a low hill called Chin Shan 金山 Gold Mountain, to the

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southeast of Li-chiang, on which there is a Buddhist temple called Chin-shan Ssu 金山寺. *See*: *l. c.*, Vol. I, p. 245.

(1037) ¹Gka-²gkv-¹mbu is a spur with a rampart or wall which separates the commune of Tung-yüan 東元鄉 from Ch'i-ho hsiang 七河鄉, on the way to Ho-ch'ing 鶴慶 south of Li-chiang. In ancient days the ¹Na-²khi chiefs had guards stationed there.

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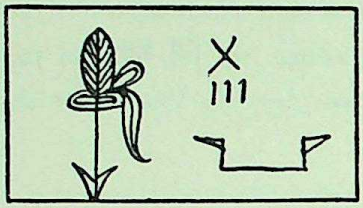

[2]LLÜ–[2]SSI [1]TS'Ä–[3]SSU [2]GKV [2]T'U or The Origin of the 13 Arrows

Explanation of symbols in the title:

The first symbol represents an arrow = [2]llü–[2]ssi, tied to it are the five colored threads or scarves denoting the five elements. Next is the numeral 13, and below [2]t'u = to come forth origin as already explained. In the Library of Harvard–Yenching there is one *ms.*, no. 1620, belonging to this ceremony, it was obtained in 1930 from a [2]dto–[1]mba in Li–chiang. In 1947, I secured two *mss.*, nos. 6088 and 6089, the former is a [1]Mun̲–[3]shwuà–[2]wùa book, and of the latter the origin is not known, but they were both purchased in Li–chiang. *Ms.*, no. 1620 which is here translated has on the first page a drawing of a [2]dto–[1]mba sitting on an ornate bench, holding in his left an arrow, and in his right a [2]ds–[1]lěr (49).

Translation of text:

Page 1: In the beginning when the heavens, etc., etc., etc., came forth, all the trees and rocks, there also came forth silver, gold, turquoise and cornelian also [1]non̲–[2]bü (776), five kinds of which were tied to the 13 arrows of the [3]Ssu (527), whence they came forth is not known. The lightning flash of the sky and the breath of the land, these two had intercourse and there came forth the white arrow brilliant god [3]Ssu. From a white felt tent came forth a brilliant god; and from within the house of the sun came forth a brilliant god. [1]Dsä–[2]gko–[1]na–[1]dshi–[3]t'a a Nāga and [1]Ssu–[3]mi–[2]nnü–[1]hö a Nāgī had intercourse and there came forth the moon god with the keen eyes; the celestial sun and moon

Page 2: had intercourse and there came forth the 13 arrows of the [3]Ssu to which were tied, silver, gold, turquoise, cornelian, conch, and [1]non̲–[2]bü of the [3]Ssu (527); the 13 [3]Ssu arrows were able to see the [3]ch'ou between heaven and earth; the arrow with the turquoise tied to it could see the [3]ch'ou of the sky (heaven), the one with the gold the [3]ch'ou of the land. The one with the cornelian tied to it could see the [3]ch'ou of the four sides of Mt. Kailas (Sumeru), the one with silver could

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see the 3ch'ou of the high mountains, the one with a bell tied to it could see the water 3ch'ou; the one with copper tied to it could see the wind 3ch'ou. The one with conch tied to it could see the 3ch'ou of the celestial white lake. The bamboo (3chĕr–1na = a black bamboo) arrow could see the 3ch'ou of nine kinds of trees of the mountain; the one with the black cornelian tied to it could see the 3ch'ou of the 2Ō and 1Hä(42) on their throne and the 3ch'ou of the 2Ssu–2bbŭ–1yü(582); the one with the (five kinds of) cloth tied to it could see the 3ch'ou between heaven and earth. The one with the mirror tied to it could see the 3ch'ou of the people. The one with the woolen thread tied to it

Page 3: could see the 3ch'ou of the wind and clouds, the one with the tiger skin tied to it could see the 3ch'ou of the villages and houses, cultivated and uncultivated fields; thus came forth the three brilliant arrows of the 3Ssu with their precious objects tied to them. Once upon a time in the generation of 2Mùaṉ–3llü–1ddu–2ndzĭ(10), 1Ts'o–2zä–3llü–2ghügh(147) and 2Gkaw–1lä–3ts'ü(148), these three generations are like the body and head of the arrow. To–day the year and month is propitious so the family performed 3Ch'ung–2bpa (2bä) to the 2Ō and 1Hä. On a propitious day and night the family built an eight–board bridge. Before illness comes the 2dto–1mba must chant and pray. Before the rains come the house must be built, before the waters come the bridge must first be built, before the winds arise, a windbreak must be built. The 1noṉ–2bü(776) arrow is like the brilliant gods. The 1P'ĕr, 1Ssaṉ, 2Ngaw, 1Wu, 2Ō, 1Hä, 2Dtĕr–1gko, 2Yu–1ma descended and killed the 3Ch'ou 1ts'u,

Page 4: also the 3Ch'ou 1ts'u of the houses, villages, and of the four regions. The 2dto–1mba intends to take the arrow with the 1noṉ–2bü and butter. In the beginning 3Na–2bbŭ–2ssä–3ngu(155) takes the arrow with the turquoise which is like the celestial mansions of the gods, as brilliant, from which it chases the 3Ch'ou demon. 2Ssaw–2bbŭ–2ssaw–1la(155) takes the arrow with the gold which is like the terrestrial temple of the gods and chases the 3Ch'ou 1ts'u therefrom. 2Dta–2lo–1la–3dzĭ takes the arrow with the spotted cornelian which is like the four quarters (regions of the compass) of Mt. Sumeru and chases the 3Ch'ou 1ts'u therefrom. 2Bpa–2dti–1lo–3nyi(157) (566) takes the arrow with the silver which is like the brilliant 1Ssu and 2Nyi Nāgarājas(337) of the high mountains, and chases the 3Ch'ou demons from the high mountains where the 1Ssu and 2Nyi dwell;

Page 5: 1Yu–3nyi–1gkyi–2ngu(157) (568) takes the arrow with the conch which is like the brilliant Nāgarāja of 2Mùaṉ–3llü–2ndaw 1gyi 3Ḳhü(771) and chases the 3Ch'ou demons from that lake. 3Lo–2khyu–1shi–2ddo takes

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the arrow with the copper which is like the brilliant wind of the gods and he chases the ^{3}Ch'ou demons therefrom. ^{1}La–^{2}bbŭ–^{2}t'o–^{3}gko(158) takes the arrow with the tiger skin which is like the power of the gods descending, and he chases the ^{3}Ch'ou and ^{1}Mbbŭe(783) demons below from between two villages. ^{2}Ssaw–^{2}t'u–^{1}gyi–^{3}wu takes the arrow with the bell which is like the brilliant flow of the waters and he chases the ^{3}Ch'ou demons of the water. ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo takes the arrow with the hemp tied to it which is like the brilliant mansion of the gods between heaven and earth,

Page 6: and he chases the ^{3}Ch'ou demons from it. ^{2}Ssu–^{2}bbŭ–^{2}t'o–^{3}gko takes the arrow with the black cornelian and chases the ^{3}Ch'ou demons from the realm of the ancestors ^{2}Ssu–^{2}bbŭ–^{1}yü (582). The ^{3}Llü–^{3}gkv–^{2}bpö–^{1}mbö(16) takes the bamboo arrow which is like the brilliant god of the forests and he chases the ^{3}Ch'ou demons of the forest. The ^{2}Llü–^{2}bu ^{2}Bpä–^{1}ma takes the arrow with the mirror which is like the brilliant god of the ^{2}Ngaw and ^{1}Wu(41) who dwell between heaven and earth, and he chases the ^{3}Ch'ou demons from the temple of the gods in the three storey heaven; ^{1}Yi–^{3}shi–^{1}ō–^{2}zo(404) takes the arrow with the woolen thread which is like the descending of the great god of ^{2}Mùan–^{3}llü–^{1}ddu–^{2}ndzĭ, and he chases the ^{3}Ch'ou demons of the realm of the ^{2}Ō and ^{1}Hä. The 13 kinds of precious arrows chase the ^{3}Ch'ou demons, they are now chased from all the various places, and objects as from the villages and houses

Page 7: from those killed by a fall from a high place, died in prison, they chase the ^{3}Ch'ou ^{1}ts'u of the realm of the god of the ^{1}nnü and ^{1}ō; from the realm of the people and their semen he chases the ^{3}T'i–^{2}lua (83), ^{1}Mbbŭe (783) Gkyi(767), ^{2}Ō(544), and ^{3}Ch'ou demons. The ^{2}dto–^{1}mba takes the arrow with ^{1}non–^{2}bü(776) and chases the ^{3}Ch'ou demons from the four corners of the home, and the court yard, he chases them from ^{1}P'ĕr, ^{1}Ssan, ^{2}Ō, ^{1}Hä, and ^{2}Ngaw ^{1}Wu,

Page 8: and from the ^{1}Zhi–^{2}lv, etc. In the generation of ^{1}Ddu–^{2}ndzĭ ^{2}Ssü–^{1}bö–^{3}tgkye–^{1}shi a ^{2}dto–^{1}mba could not take hold of the arrow with the ^{1}non–^{2}bü, whereupon ^{1}Ddu–^{2}ndzĭ became ill and his wife was enveloped in ^{3}ch'ou, and they had no ^{1}nnü and ^{1}ō. He sent for a female ^{2}Llü–^{1}bu ^{1}Yi–^{3}shi–^{2}t'o–^{3}gko who with her keen eyes could see everything on the mutton shoulder blade(293). He asked what would be efficaceous to chase the ^{3}Ch'ou demons from his home, and was told that he must take hold of the arrow with the mirror and chase the ^{3}Ch'ou demons. He invited ^{1}Yi–^{3}shi–^{2}t'o–^{3}gko to perform ^{3}Ch'ou ^{1}bpö, etc., etc., to chase ^{3}ch'ou from his home and from his wife; the celestial ^{3}Gko–^{1}non–^{1}yü and the terrestrial ^{3}Gko–^{2}dto–^{1}yü

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Page 9: had their souls stolen by the ^{1}Ddv demons and he was to chase the ^{3}Ch'ou demons below. ^{1}Yi–^{3}shi–^{2}t'o–^{3}gko took the arrow and chased the ^{3}Ch'ou demon. ^{1}Ddu–^{2}ndzĭ had ^{1}nnü and ^{1}ō(43) abundant riches, and no more illness. Let us hear only pleasant news, let the ponds be full.

Now follows the story of ^{3}Dta–^{3}tsa̲n–^{2}ts'o–^{1}zaw(146) he had no ^{1}nnü and ^{1}ō because his ^{2}dto–^{1}mba could not chase the ^{3}Ch'ou demons. The ^{2}dto–^{1}mba ^{2}Ssu–^{1}p'ĕr–^{1}ddo–^{3}bpŭ took the arrow and chased the ^{3}Ch'ou which had closed the road of his semen and her vagina. He chased the ^{3}Ch'ou demons of those killed by iron and copper, and those killed by ^{3}Ts'u–^{2}ssi(787) (in the family of) ^{2}Sso–^{3}gko–^{2}ggŏ–^{2}mu̲n. After that he and she had ^{1}nnü and ^{1}ō, riches etc.

Page 11: Now follows ^{1}Yu–^{4}la–^{2}ddi–^{2}ddo(145) who had no ^{1}nnü and ^{1}ō therefore he sent to ^{2}Shi–^{1}la–^{2}wu–^{1}gko(242) who saw that ^{3}ch'ou was the cause, ^{3}Na–^{2}bbŭ–^{2}ssä–^{3}ngu(155) then took the arrow and chased the ^{3}Ch'ou ^{1}ts'u from their home, also from his daughter and son, etc., the celestial ^{2}Ss–^{2}bpa–^{2}gyi–^{2}bbŭ and ^{2}Ss–^{2}bpa–^{2}gyi–^{2}mu̲n, chased their ^{3}Ch'ou demons from their home; their ^{2}dto–^{1}mba ^{2}Mua̲n–^{1}bbŭ–^{1}yü–^{2}dde could not hold the arrow with the gem, he could not chase the ^{3}Ch'ou demons from the conch mountain, and cornelian valley, but afterwards

Page 12: he suppressed them and chased them *i. e.* the ^{3}T'i–^{2}lua(83), ^{1}Yu–^{1}ts'u(810), and ^{2}Gyi–^{1}ts'u = water demons, from the yellow and white mountain, green walley, etc., after which their pond was full.

Now follow ^{1}Ndu and ^{1}Ssä dwelling on a white cliff. Their ^{2}dto–^{1}mba ^{1}La–^{2}bbŭ–^{2}t'o–^{3}gko(158) chased and suppressed the ^{2}Mu̲n and ^{1}Ghügh demon(47), also ^{1}Vu–^{2}na–^{2}ngv–^{2}gu(73) and ^{3}Bpa–^{1}hăr–^{2}la–^{1}dshi–^{1}ts'ä–^{3}p'u ^{1}dzu(934). This is now repeated for ^{1}Ts'o–^{2}zä–^{3}llü–^{2}ghügh, ^{2}Gkaw–^{1}lä–^{3}ts'ü, then his four sons ^{3}Ssu, ^{1}Yu, ^{1}Ho, ^{1}Mä (427) and then the present day family the descendants of the former. They all performed ^{3}Ch'ou ^{1}bpö, ^{3}Ch'ou ^{3}gkü, ^{3}Ch'ou ^{3}shu.

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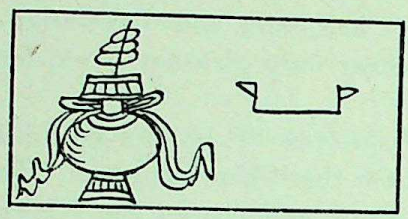

²BPÖ–¹MBA ²T'U or
The Origin of the ²Bpö–¹mba(38)

Explanation of symbols in the title:

The first symbol is a picture of the ²bpö–¹mba, the Amṛta vase, the Tibetan bum–pa བུམ་པ. The second has already been described. From the Amṛta vase projects a branch of the juniper with which the ²dto–¹mba sprinkles people and objects with the water of life or immortality.

There are two *mss.*, nos. 1315 and 5048 in the Library of Harvard–Yenching, the first is from the village of ²Ghügh–¹k'o written about 1870, and the second is a very old one dating back to the Ming dynasty, it is a ²dto–³la *ms.*, and was written by the most famous of three ²dto–¹mba brothers of ²Gyi–¹ts'ä–¹ndso of ²Boa–¹shi 白沙. On the first page of the latter is a miniature of a ²bpö–¹mba. Besides these two, I have acquired by purchase two others bearing that title, and belonging to this ceremony. *Ms.*, no. 6090 is from the village of ¹Mun̲–³shwuà–²wùa, and *ms.*, no. 6091 is a very old one and has on the last page a text in Tibetan written in the cursive script. On the inside of the back cover is written in ¹Na–²khi that the *ms.*, was written in the wood element snake year, on the 13th day of the month ¹Yu–²bpä = first moon, at the age of 45. On the first page is also a miniature of a ²bpö–¹mba.

The translation has been made from three *mss.*, nos. 1315, 5048 and 6090 as certain passages are missing in the first two and found in the third, furthermore *ms.*, no. 1315 has a long Dhāraṇī beginning on page 11, rubric four to near the end of the book, these Dhāraṇī are absent in the other *mss.*

Translation of text:

Page 1: In the beginning, when the heavens, the earth, etc., etc., had come forth, the mountains, trees, the spirits and the gods, when ²Dto–¹mba ³Shi–²lo had not yet descended from the 18th heaven, there were scattered all over the land the ¹Ddv, ¹Dsä(39), ¹Dtĕr, ²La(781), ²Mun̲,

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[1]Ghügh[47], the [2]Ts'u and [1]Yu[810] demons thousands of them. [1]Ha-[2]yi-[2]dzī-[1]boa-[1]p'ĕr (*q. v.*) riding the [1]Khyu-[3]gu (Garuḍa's wife) went to the 18th heaven to (chase down) invite [2]Dto-[1]mba [3]Shi-[2]lo.

(This part is in *ms.*, no. 6090 only; the next is from *ms.*, no. 5048).

The latter riding a white horse descended from the 18th heaven to the land where he caused a magic. From his left sleeve came forth a conch arrow, from his right sleeve came forth a white iron bow. He aimed three times towards heaven, and thus prevented (stopped = [3]dtv them) the [1]Ddv and [1]Dsä[745] from descending; he aimed three times towards the ground and thus suppressed and killed the [2]Mun̲ and [1]Ghügh[47] demons below; he aimed towards the East three times and he suppressed the wood element [1]Ddv and [1]Dsä demons. He did the same towards the South and suppressed the fire element [1]Ddv and [1]Dsä, in the West he did likewise and suppressed the iron element [1]Ddv and [1]Dsä,

Page 2: (of *ms.*, no. 1315) in the North the water, and in the center the earth element [1]Ddv and [1]Dsä (in other books he kills them). To the West he shot off his arrow to a mountain [1]Ddv-[1]ngyu-[1]na but he could not hit the mountain as the wind carried his arrow to the East where it hit [1]Muàn̲-[3]mi-[2]bpo-[2]lo [1]Ngyu[116]. He intended to pull out the arrow, and when he did so there came forth white medicine. In the East came forth water from [3]Ch'ĕr-[3]t'a-[1]gyu-[3]wu[338] (a Nāga with a tiger's head), in the South there came forth water from the mouth of [2]Yi-[2]mbĕr-[1]ho-[3]mun̲[341] (a Nāga with a dragon head). In the West there came forth water from the mouth of [1]Mi-[3]yu-[1]ma-[3]mbu[342] (a Nāga with a peacock head), in the North there came forth water from the mouth of [1]Lĕr-[2]mbö-[1]gyu-[3]wu (a Nāga with a frog's head). This is the origin of the four great waters. (There is also a central one from [1]Hä-[2]yi-[2]lo-[1]man̲-[1]p'ĕr's mouth, in the center, but not in this book, *see* note 885). [3]Shi-[2]lo took (collected) these four great waters and put them into the [2]bpö-[1]mba[38]. Thereupon he pronounced a [3]Hoa-[2]lü (Dhāraṇī): [2]Aw-[2]mun̲ [1]ssu [3]gko [1]ssä [3]bpu [1]ssä [3]nv [4]yu [2]sso [2]sso [3]llü [2]sso-[1]wuà-[2]haw;

Page 3: [2]Ä-[1]gko [2]ssu [2]dti [3]ch'ĕr [1]ndo [3]dsaw [2]yu [2]yu [2]sso [2]sso [2]sso [3]llü [2]sso-[1]wuà-[2]haw; in the East from the top of the conch mountain ([2]Ddv-[1]p'ĕr [1]ngyu-[1]shwuà) came forth the [2]Ddv-[1]p'ĕr [2]bpö-[1]mba; he took the water from the East and put it into the [2]bpö-[1]mba; he took a branch of a tree with white flowers and put it into the [2]bpö-[1]mba, on the tree roosted a white crane; he tied a white cloth around the [2]bpö-[1]mba; the [2]dto-[1]mba in the [3]P'a-[3]ddo[31] realm because of the appearance of [1]Lä-[3]ch'ou (*q. v.*) due to the fighting between blue and yellow, white and red, unclean and clean, insiders and outsiders, and on account of quar-

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rels, impurities cannot drop, and 3ch'ou cannot be purified, therefore he used the water in the 2bpö–1mba and performed 3Ch'ou 2ch'ĕr(823)

Page 4: on the men and women, the impurities have dropped, and now they are clean. 3Shi–2lo then pronounced a Dhāraṇī: 2Ä–1gko 2ssu 2dtü 3ch'ĕr 1ndo 3dsaw 4yu 1yu 2sso 2sso 2sso 3llü 2sso–1wuà–2haw. In the South from the 1Ō–1hăr–1ngyu–1shwuà came forth the 1Ō–1hăr 2bpö–1mba, 3Shi–2lo clothed the 2bpö–1mba with a green cloth, he took the green (blue ?) waters and put them into the 2bpö–1mba; he took a branch of the green juniper and put it into the mouth of the 2bpö–1mba, on it the cuckoo 1Ō–1hăr 3gkye–3bbū (*Cocculus optatus*) (also 1Ō–1hăr 3tgkye–2bbū) roosted; the 2dto–1mba of the land in 1Ndü–3ch'ou(29) because of the appearance of 1Lä–3ch'ou due to four maidens (being 3ch'ou), (they are) a brilliant maiden the daughter of god, the daughter of a 2Nyi (Nāga) with 1nnü and 1ō, the daughter of a 1Ssaw–3ndaw Nāga wearing a beautiful dress; a daughter of the people beautiful (to behold), these four beautiful girls because their impurities could not drop, and their impurities could not be purified he used the water of the 2bpö–1mba and performed 3Ch'ou 2ch'ĕr on the four maidens; their impurities have dropped and now they are clean. The 2bpö–1mba pronounced a 3Hoa–2lü(1038): 2Ä–2ggo 1ssu 2dtü 3ch'ĕr 1ndo 3dsaw 3yu 1yu 2sso 2sso 2sso 3llü 2sso–1wuà–2haw. In the West a black 2bpö–1mba came forth from the top of a black high mountain (1Ch'ung–3na 1ngyu–1shwuà).

Page 5: He dressed it in black cloth, and put the black water into the 2bpö–1mba, he took a branch of the 1Ch'ung–3na (2yi–2ss) 1ndzĕr(431) and put it into the mouth of the 2bpö–1mba, on the tree roosted the 1Ch'ung–3na 3gko–1na = the black eagle. The 2dto–1mba of the land in 3Shi–3ddo(23) because of the appearance of 1Lä–3ch'ou demons due to the killing of the son by the father, and the people intending to poison the 2dto–1mba and 2Llü–1bu(58) after having invited them, their impurities could not be dropped, and their impurities could not be purified, he took the water of the black 2bpö–1mba and performed 3Ch'ou 2ch'ĕr on the men and women, after which their impurities dropped and they were clean. 3Shi–2lo then pronounced a Dhāraṇī: 1Ä 1ggo 1ssu 2dtü 3ch'ĕr 1ndo 3dsaw 4yu 1yu 2sso 2sso 2sso 3llü 2sso–1wuà–2haw. In the North from the top of a high golden mountain (others say copper) 2Ha–1shi 1ngyu–1shwuà came forth

Page 7: a golden 2bpö–1mba he dressed it in a golden cloth, and put yellow water into it, he took a branch of the 2Dta–2lü–2dzhu–2shi–1ndzĕr = ? and put it into the mouth of the 2bpö–1mba; on the tree roosted the 2Ffu–1p'ĕr = a white pheasant (another book says the peacock). The 2dto–1mba of the land in the realm of 2Dti–3mun(18) (1Khyü–2dso =

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the realm of dumb beasts), the people killed dogs on the mountain, pigs in the valley, the father accusing (= 3gko) the son of stealing, the white accusing the black, the 2Boa accusing the 1Ō(539), and quarrels about drinking water and rocks; nine sons quarrelling about chasing dogs, seven daughters appropriating others' belongings, their impurities could not drop, and their 3ch'ou could not be purified, the 2dto–1mba took the water of the golden 2bpö–1mba and performed 3Ch'ou 2ch'ĕr on the men and women after which their impurities dropped and they were clean. 3Shi–2lo then pronounced a Dhāraṇī: 2Ä 1ggŏ 1ssu 2dtü 2ch'ĕr 1ndo 3dsaw 4yu 1yu

Page 8: 2sso 2sso 2sso 3llü 2sso–1wuà–2haw. In the center from the top of a golden mountain came fort a golden 2bpö–1mba he dressed it in a golden dress and put yellow water in it; he stuck a 1Ha–2yi–2boa–1daw–1ndzĕr (2Bpa–2sso–2dzu–2shi (1ndzĕr)) (772) (1039) into the mouth of the 2bpö–1mba, on it roosted the Garuḍa. The 2dto–1mba of the land in the realm of 1N̄gaw–2gya (=2Haw–2ma–4yi)(26), the chief killed the slave, the father the son, the 1ä–2gv(695) = uncle killed 2dze–2ghügh = maternal nephew, the cattle and horses fought, villagers of one village fought with the others, female and male relatives quarreled and had litigations, husband and wife quarreled; their impurities (arising therefrom) could not be dropped and their 3ch'ou not be purified, the 2dto–1mba took the golden water of the 2bpö–1mba and performed 3Ch'ou 2ch'ĕr on the men and women, after which their impurities dropped and they were clean. 3Shi–2lo pronounced a Dhāraṇī: 2Ō 2muṉ 2aw 1gkü 2ssu 2dtü 4yu 1yu 2ssaw 2ssaw 2sso 2sso 3ndü 1nv 2lü 2sso–1wuà–2haw.

The water of the land, its origin must be related or one should not speak about it. 2Bbŭe–3ts'ä–2ts'ä–2zhĕr–2dto was the grandfather of the water, the grandmother was 2Ssaw–3ts'ä–2dtü–3ts'o; the father of the water was 1Gkyi–1p'ĕr–3vu–2szi, the mother was 1Ndaw–2ō–1ndaw–3k'v–2k'v the two had intercourse and there came forth 13 large rivers (*i. e.*, whose names are renowned).

Page 9: There came forth water from the white celestial clouds, from the stars, from the rainbow, nine waters (rivers) came forth from the sky, and four waters from the land. Also from the high mountains and high alpine meadows, also from the egg of the Garuḍa, from the mouth of the dragon, from the mouth of the white–as–conch lion; the milk of the yak, half–breed yak, goat and sheep of the gods the (2dto–1mba) uses also the milk of the cow, white hind of the gods, and the spermatic fluid(1040) of the golden fish of lake Manasarowar(771) all these he put into the 2bpö–1mba. 3Shi–2lo pronounced a Dhāraṇī; 2Ä 1ggŏ 1ssu 2dtü 3ch'ĕr 1ndo 3dsaw 4yu 1yu 2sso 2sso 2sso 3llü 2sso–1wuà–2haw,

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Page 10: and he performed ^{3}Ch'ou ^{2}ch'ĕr with the water of the ^{2}bpö–^{1}mba on all the thousands of gods (^{2}P'u–^{1}la), on the innumerable ^{2}Lü–^{2}nyi–^{1}ssaw–^{3}ndaw Nāgas. The ^{2}dto–^{1}mba with the great power performed ^{3}Ch'ou ^{2}ch'ĕr on the ^{2}ds–^{1}lĕr(49), ^{2}ndaw–^{1}k'o(408), conch, and 99 sets of ^{2}dto–^{1}mba books, after which all was brilliant and clean. (Now follows the family), all the ^{3}ch'ou and impurities are removed from the family by the ^{2}dto–^{1}mba performing ^{3}Ch'ou ^{2}ch'ĕr on the males and females, after which they are clean and all ^{3}ch'ou is (purified) chased; they are as clean as the conch, as a mirror, the sun has come forth from behind the clouds, and the plowshare from the ground without rust; they are as beautiful as silver and golden flowers, as turquoise and cornelian flowers. Their pond is full, let us have long life, etc.

This is followed by seven pages of Dhāraṇī in *ms.*, 1315, beginning with page 11, rubric four. Symbols are few, the Dhāraṇī is mainly written in ^{2}ggŏ–^{1}baw letters.

(1038) In this case the ^{2}bpö–^{1}mba apparently becomes personified as it pronounces a Dhāraṇī. It is possible that a deity is inferred. In the Bön pantheon is a goddess called bDud–rtsi bum–pa ma བདུད་རྩི་བུམ་པ་མ, may it be possible that the ^{1}Na–^{2}khi Dhāraṇī–pronouncing ^{2}bpö–^{1}mba represents a similar deity?

(1039) The ^{1}Ha–^{2}yi–^{2}boa–^{1}daw–^{1}ndzĕr or the wish–granting tree, is represented by a species of Magnolia of northwestern Yünnan.

(1040) In a potion consisting of ten impurities called in Tibetan nang–mchhod ནང་མཆོད, human semen byang–sems dkar–po བྱང་སེམས་དཀར་པོ is also added. This is transsubstantiated by charms into bdud–rtsi the potion of immortality.

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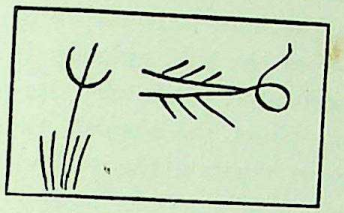

[1]BPÖ [3]MAN [3]DTĔR or
Ceremony after close (After the Ceremony close the Gate of the Demons)

Explanation of symbols in the title:

The first symbol represents a [1]bpö–ss[96], ceremonial objects like a tree, [3]K'o–[1]byu, etc., it is read [1]bpö and can mean ceremony, to chant, etc. The last symbol is a compound one, a tail = [2]man of an animal, here meaning at the end or after a ceremony as the tail is the last part of the anatomy of an animal, in the tail a knot is tied, [3]dtĕr = to close as the gates, to prevent demons from coming back.

This is the next to the last book chanted at the ceremony; it is followed by [2]P'u–[1]la [3]bpŭ when the gods are escorted back to their realm after having attended the ceremony to which they were invited = [2]P'u–[1]la [3]ssaw, *q. v.*

There are two *mss.*, nos. 1307 and 5049 both are in the Library of Harvard–Yenching Institute. The first is from the village of [2]Ghügh–[1]k'o, *q. v.*, the second is a [2]Dto–[3]la *ms.*, from [2]Gyi–[1]ts'ä–[1]ndso. On the first page there is a miniature of a [2]dto–[1]mba holding a [2]ds–[1]lĕr in his right, and with the left he is stroking his beard. The *ms.*, from [2]Ghügh–[1]ko has a drawing of [2]Dto–[1]mba [3]Shi–[2]lo on the first page.

In 1947 I acquired three more *mss.*, one I presented to the Museum of Ethnography and pre–history of Rome, Italy, and one to Dr. R. Nebesky–Wojkowitz of the Museum für Völkerkunde in Vienna, Austria. The third is in my possession, no. 6092; it came from the village of [1]Mun–[3]shwuà–[2]wùa. *Ms.*, no. 5049 is here translated. Each of the larger ceremonies has its own [1]Bpö [3]man [3]dtĕr.

Translation of text:

Page: 1: In the beginning the [2]dto–[1]mba said: In a thousand villages (so dense that all is black), there is not one that is [3]ch'ou; among all the thousands and millions of lands there is not one [3]ch'ou–one among yours; among the thousands of houses there is not one [3]ch'ou–one among yours, (because the ceremony has been performed, and the door of the [3]Ch'ou demons closed). All the [3]Ch'ou and [2]Ndshi (are now

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separated from the people) like the sun and moon are separated in the heavens, like the plow separates the soil in the field, like the axe cuts the trees, and the water ladel the water, in the hunt it is the spirit of the hunt ^{3}Llü$^{(152)}$ who separates the dog from the wild animals; in human affairs it is the headman who is the arbitrator. It is the ^{2}dto–^{1}mba and ^{2}Llü–^{1}bu who separate the demons (from the people); the trees separate (divide) the mountain, the rocks separate the valleys, the sh[illegible] separate the alpine meadows;

Page 2: the pair of oxen and the plow separate the fields, the dog ^{1}Ndza–^{1}gkyi–^{1}ndza ^{2}man–^{1}p'ĕr separates the guest from the host on ^{2}Na ^{1}ssaw–^{2}wùa–^{2}gv–^{1}mbu; the chicken's crow separates day and night in the village. The poplar on the spur separates the sheep from the goats (it is the goat which eats the leaves of the poplar but not the sheep); the bridge separates the guest from the host (his may be due to an old custom where the host escorts the guest as far as a bridge, but does not cross it with him); two (fighting) dogs are separated by the ^{2}dto–^{1}mba, the elder acts as arbiter between the headmen; all the ^{3}Ch'ou and ^{2}Ndshi... (the next rubric is no more understood). The ^{2}Zhĕr ^{1}dü$^{(1041)}$ man is ignorant, hence the headman and elder eat his money: the ^{2}Ts'a–^{2}mba$^{(1042)}$ when he unloads the horse, he sends it to the meadow;

Page 3: the shepherd sends the yak to the alpine meadow, the Tibetan whose caravan carries ^{2}p'u–^{1}lu$^{(1043)}$ is to go back to ^{2}La–^{1}ssaw–^{3}dto–^{2}k'ö–^{1}p'ĕr$^{(246)}$, the ^{2}Lä–^{2}bbŭ$^{(363)}$ after unloading his cotton goods let him return; outside the house let not the demons gather or I the ^{2}dto–^{1}mba will shoot them with bow and arrow. In the court of the house (if there are demons)the ^{2}dto–^{1}mba will break the fangs of the tiger by chanting, *i. e.*, if there are demons in the court they will not be permitted to be there or the ^{2}dto–^{1}mba by chanting will break their fangs. The ^{2}dto–^{1}mba (chases) drives out the ^{3}Ch'ou and ^{2}Ndshi demons, the son having ejaculations is ^{3}ch'ou, that ^{3}ch'ou is driven out, the rich and expensive girl giving birth to a son is ^{3}ch'ou, that ^{3}ch'ou is driven out. In the sheep pen, when two sheep are born that is ^{3}ch'ou, that ^{3}ch'ou is driven out. In the night when a horse gives birth to a colt in the stable, this is ^{3}ch'ou, that ^{3}ch'ou is driven out; when a father kills a son that is ^{3}ch'ou, that ^{3}ch'ou is driven out; when horses and cattle fight that is ^{3}ch'ou, that ^{3}ch'ou is driven out.

Page 4: When a man dies in the village that ^{3}ch'ou is driven out, when a cow dies in the village that ^{3}ch'ou is driven out, when a son (born) with soles dies that is ^{3}ch'ou, when one (born) with a vagina dies that is ^{3}ch'ou and that ^{3}ch'ou is driven out; all the ^{3}Ch'ou and ^{2}Ndshi are to go to the wood element ^{3}Ch'ou demon in the East; to the

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the fire element 3Ch'ou in the South, to the iron element 3Ch'ou in the West; to the water element 3Ch'ou demon in the North, to the earth element 3Ch'ou demon in the center. The 3Ch'ou are to go from before the 2dto–1mba; also from before 1Ndu and 1Ssä(211). From 1Dü–2wùa(520) the 3Ch'ou are chased to 2Ssaw–1gkaw–1ndso(1036), to 2T'khye–1mbu–2gkv, to

Page 5: 1Gka–3gkv(493), to 1Mbu–1k'v(494), to 3Dto–1ngyu–2gkv, to the land of the 2Lä–2bbŭ, to 1Kwua–2yi–2shi(1044) = Kuan–yin Shan; to 1Bu–2p'u–2k'u = 1Bu–2ddŭ–1lo–3gko(1045), to 2Wuà–1dtv–2wuà–1gkü, to 1Ddo–2gkan–1'a–2gkan, to 2Chung–1chung, to 3Shou–2gkv–3shou–2ss, to 2Yi–2ch'i–2yi–1muèn–1dü(498); to where the bamboo has spines, where the sugar cane is, where the nine streams join; etc., etc., etc.

Page 6: The 3Ch'ou cannot return in so much as the snow mountain cannot turn around, nor the Yangtze flow backwards.

They all have gone, now we chase them, on the left the yak chases them, on the right the tiger chases them (because the yak guards the gate of the gods on the left and the tiger on the right). 2Mùan–2zo–3ngv–3szĭ–2yi(170) takes a bow the size of a post and an arrowhead the size of a plowshare, he leads a dog able to snap (at animals) like a black eagle and a tiger after their prey, and chases the 3Ch'ou demons. 1Dü–2zo–2shĕr–2szĭ–2yi(170) does likewise; 2K'aw–2zhĕr–2niu–1d'a–2zo(168) and 2Niu–1d'a–2bpa–3wùa–2zo(168) did likewise; 3Shi–2lo(11) from the 18th heaven ringing the 2ds–1lĕr(49) the size of the sun, and a hand drum the size of the moon descended with the roar of the thunder like the dragon, chased the 3Ch'ou demon; after the chasing comes the suppressing of the 3Ch'ou.

Page 7: The sky is suppressed by the clouds, and the land by the grass; the high mountains by the snow, the valley by the water, the woman by the man; the hearth by the pot; the saddle suppresses the horse, the yoke the oxen, the (neck) collar the dog; Mt. Kailas(770) the mountains, Lake Manasarowar(771) the water, the wish–granting tree(772) the trees, and the golden rocks 3Dsä–2dsä–1ha–2lv–2mä(250) the rocks.

The top of the wish–granting tree is suppressed by the mighty–in–flight Garuḍa. As quick as the clouds and the wind the 3Ch'ou and 2Ndshi demons are suppressed below.

They are now opposed (prevented from returning). There was no one who saw the bamboo, but the 2Boa(539) whith the keen eyes saw it, at 2Dsä–1na–3mùen–1dzu–1gko he cut it; he split it into five segments, one he turned to the left, this is to split the head of the tiger, but it was not meant for the tiger but it was to smash the head of the

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[3]Ch'ou [1]ts'u [2]Ndshi [1]ts'u. One he turned to the right, it was to scratch the eyes of the tiger, but it was actually to scratch the eyes of the [3]Ch'ou etc. demons. In the center he turned one down it was to kill the heart of the tiger, but it really was to kill the heart of the [3]Ch'ou demons. (In this *ms.*, are two pages missing it is supplied from another *ms.*(1045)). The [1]T'khi now follows: [1]T'khi–[2]zo–[2]ngv–[2]bä–[2]gu they took nine sharp hatches and descended over nine mountains; [1]T'khi–[3]mi–[2]shĕr–[2]mä–[1]hä(1046) took seven sickles ([1]ndaw) and descended from seven black valleys. If it were not for [3]Shi–[2]lo the [1]t'khi could not be entertained (be feasted), if it were not for the [1]t'khi the [2]dto–[1]mba could not be protected; to add to the length of the top, the [2]dto–[1]mba added a copper [1]ndaw(448) (serrated sickle), to add to the insufficiently long feet of the [1]t'khi, he added iron (feet) (his is the origin of the red top and black feet of the [1]t'khi). The horns of the dragon are sharp but the points of the [1]t'khi are sharper; the fangs of the [2]Boa–[1]dü [2]la [1]h'ö(350) (red tiger of the [2]Boa) are sharp but not as sharp as the [1]t'khi; the horns of the yak are sharp etc., etc., the tusks of the yellow pig are sharp but the (head) top of the [1]t'khi is sharper. If the demons of the black deer and black muskdeer, and of the black pig and black bear come, they are killed on the top of the [1]t'khi. If after the ceremony the demons return, they are killed on the sharp points of the [1]t'khi. If a guest has been feasted and he comes back, he is killed on the spines of the [1]t'khi. Now come the closing (of the road) by the [1]t'khi. On three high mountains, in three low valleys, and on the high snow range erect a [3]Khyü–[1]hăr [2]gkaw–[3]lv–[1]bbŭ a green juniper obo to close (their road); at (the) a crossing (ferry) of the deep Yangtze close their road, so that on high places they cannot cross by ducking, and on low places they cannot cross by stepping. Now comes the breaking of the demons. The [2]dto–[1]mba and [2]Llü–[1]bu break the demons; affairs are broken (= [2]t'khye) by the headman, etc., etc., etc. The [2]dto–[1]mba says (to the demons) do not lie, my tongue is not long, one who wears golden shoes does not go into the water, wearing a large felt hat, I do not perform [3]Ch'ou [1]bpö; I do not undertake to do other peoples' affairs. (*Ms.*, no. 5049 continues here).

Page 10: I am not the [2]bpö–mbö to perform [3]Ch'ou [1]gv, [3]Ch'ou [1]bpö. In the East the [2]bpö–[1]mbö [3]Dsä–[2]dsä–[2]khyu–[1]t'khyu he performs (that ceremony); in the South it is [1]Shu–[1]mbu–[2]k'ö–[2]ch'i who performs it, in the West it is [2]Gyaw–[2]aw–[2]t'i–[3]na, in the North it is [1]Ndaw–[2]wùa–[1]ndaw–[2]ddo who performs [3]Ch'ou [1]bpö. Nine [2]dto–[1]mbas able to chant will come to chant, and seven [2]Llü–[1]bu who can cast horoscopes will come. The [2]dto–[1]mba says my sins shall be thrown (scat-

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tered) at the demons' places (or where they dwell) (I am not the ^{3}Ch'ou ^{1}bpö ^{2}dto–^{1}mba). The eagle and the crane both dwell among the white clouds of heaven, but the eagle drinks the blood of the crane and eats its flesh and bones, yet when the eagle shakes his feathers there is no blood on them, on its claws there is no blood, he has no sins (upon him) neither has the headman nor the ^{2}dto–^{1}mba. At ^{2}La–^{1}yü–^{2}sso–^{2}gv–^{1}mbu the tiger catches the white stag; the tiger eats its flesh, drinks its blood and eats its bones, but when he shakes his body there is no sin upon it. At ^{2}Gko–^{1}shwuà–^{1}gko–^{2}gv–^{1}p'ĕr, the jackal catches the white sheep on the high alpine meadow

Page 11: and eats its flesh, etc., etc., but when the jackal shakes his body there is no blood on it, he has no sin upon him. In the heaven where the white clouds are, the eagle preys on those born with wings, it eats their flesh and drinks their blood, those born with wings want to put the blame (sin) upon the eagle, because its body is brilliant and reflects on the wings of the birds, they are afraid and thus cannot put the sins upon the eagle, thus the sins of the eagle reflect on them. On the high mountain the tiger catches those with hoofs (cloven hoofs) he eats their flesh and drinks their blood, all the hoofed creatures conferred and wanted to accuse the tiger of these sins, but his brilliant body reflected on them and they were afraid, so they could not put the sins upon the tiger, and the latter's sins reflected on the former. This is repeated for the jackal and the sheep. Thus the headman has no ^{2}mi–^{2}k'o = sin$^{(785)}$ and the ^{2}dto–^{1}mba who performs ^{3}Ch'ou ^{1}bpö has no sin (this refers to his destroying the demons, as if eating and drinking their blood, the demons are afraid of him and cannot put this sin upon him, his reflecting power throws the ^{2}mi–^{2}k'o on them, that is the sin of destroying them is chased out with them). The ^{2}dto–^{1}mba using a yak in the ceremony (killing and eating it) begets a sin, this sin is scattered to ^{2}Dsä–^{1}lo–^{1}na; using a horse he begets a sin, this sin is scattered to ^{2}Ndshi–^{3}lü–^{1}dü; using a cow he begets a sin, and this sin is chased to ^{3}Ssu–^{2}k'o–^{1}yu; using a sheep, etc., this sin is chased to the alpine meadow; using a goat etc., the sin is chased to ^{2}Ndaw–^{1}yu–^{1}ndzĕr$^{(325)}$ (a tree, the leaves of which goats are very fond of). Using a dog (as at ^{2}K'ö–^{2}ch'i ^{2}la–^{1}llü–^{3}k'ö)$^{(1047)}$ etc., the sin is chased to ^{2}Ssaṉ–^{1}ngyu–^{2}gkv$^{(326)}$; using a pig, etc., the sin is chased to ^{2}Ts'u–^{2}k'ö–^{1}dgyu.

Page 12: Using a chicken etc., the sin is chased into the chaff of grain. The headman and the ^{2}dto–^{1}mba have no sins. (...Several phrases are no more understood). I the ^{2}dto–^{1}mba am of the same clan as the lion, elephant and ^{2}Gyu–^{1}gkaw–^{2}na–^{1}bbŭ$^{(423)}$ (have the same

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power) like a man who has crossed 99 high spurs and 77 low spurs, when I chant I break the bones of the demons, of such clans am I (this is addressed to the demons); after affairs have been settled by me there is nothing more left to be said (I break the bones of the affairs); when I have received silver, gold, and precious objects from the landlord I kill the demons.

Page 13: When the headman has eaten money, then the affairs are closed; when the landlord gives me presents, the demons must not give me illness. (This is expressed): If I receive white objects, my teeth must not be given illness, if I receive black objects my eyes must not be given illness, if I receive red objects my tongue must not be given illness. For objects like gold, silver and turquoise I receive, my heart must not be given illness, for all I have received, heard, seen, chanted, taken by hand etc., I must not be given illness. After I have chanted as great as heaven and all is well with the landlord, the clouds of heaven must not give me illness; after I have chanted as grand and vast as the earth, and all is well with the landlord, the grass of the land must not give me illness; (this is repeated for trees, of which the leaves must not give him illness, then for the water of which the foam must not give him illness). This is repeated for horse and saddle, ox and yoke, sheep and wool, goat and its tongue, pig and ^{1}bu–^{1}ch'ĕr$^{(687)}$, chicken and down feathers).

Page 14: I the ^{2}dto–^{1}mba like an official descended from heaven, and in 99 lands I have come to chant like leaves are scattered over the land.

The skins (of animals slaughtered at the ceremony) are given to me, no, they are given to ^{1}Ndụ, and with the skin the demon's head is covered; the meat that has been given to me was given to ^{1}Ssä, and put into the mouth of the demons to gag them. The grain that was given me was actually given to ^{1}Ndu and ^{1}Ssä, to fill the eyes of the demons, I the ^{2}dto–^{1}mba with the great power, have chanted, have beaten the big drum till all the demons were frightened. Crossing small and large waters I can gallop like a fast horse, crossing over large and small spurs I came like a landslide of rocks. I am of a clan that never changes from generation to generation, like the four generations of ^{1}Ho ^{1}Yu ^{1}Mä ^{3}Ssu$^{(427)}$. The generations of the demons are not comparable

Page 15: to the generations of the ^{2}dto–^{1}mba, therefore when chanting we are able to suppress the great demons, like the headman suppresses small affairs, the dogs the wild animals. Now follows the closing of the gates. The gates of heaven are closed by clouds, the gates

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of the land by the grass, the gate of the day the sun closes, the gate of the night the moon closes.

The evening gate the evening star closes, the gate of the dawn is closed by the morning star. The white wind (of the gods) closes the gates of the ^{1}Zaw(34), the white crane closes the gate of the winter snow, the ^{2}Ghügh–^{1}khü–^{2}ghügh–^{2}lo–^{2}bbŭe closes the gate of the summer(1048), the sky lark closes the gate of the evening in the autumn. The headman closes the gate of affairs.

Page 16: The ^{2}dto–^{1}mba and ^{2}Llü–^{1}bu close the gates of the demons, the gate of the wild animals, the dog and ^{3}Llü(152) = spirit of the hunt; the eastern wood element gate is closed by iron, the southern fire element gate is closed by water; the western metal element gate is closed by the fire; the northern water element gate is closed by earth; the central earth element gate is closed by water. We go to close the gate of the ^{3}Ch'ou and ^{2}Ndshi demons. Now they are thrown out; the ^{1}Nnü and ^{1}Ō(43) are not thrown out, riches and abundance are not thrown out. If one throws out one rock of the ^{3}Ch'ou and ^{2}Ndshi demons

Page 17: it is like throwing out thousands; all the ^{3}Ch'ou and ^{2}Ndshi's heads have been smashed with the rocks; all their long teeth have been smashed, this is followed by their entire anatomy. The cow ^{2}Ghügh–^{3}lv–^{2}law–^{2}k'aw–^{2}dtü spits at the tiger, the sheep of the alpine meadow at the jackal; the dog of ^{2}Na–^{1}ssaw–^{2}wùa–^{2}gv–^{1}mbu spits at the leopard, the chicken spits at the cat from the grain rack; from the village the ^{2}dto–^{1}mba spits at the demons with bitter spittel.

Page 18: All evil is thrown on the ^{3}Ch'ou and ^{2}Ndshi; we do not perform ^{1}Bpö ^{3}man ^{3}dtĕr after praying for ^{1}nnü and ^{1}ō, neither if praying for riches and abundance; but if ^{3}Ch'ou ^{1}bpö is performed ^{1}Bpö ^{3}man ^{3}dtĕr is performed. All the gods and ^{3}Ssu(527) the life god, have gained victory over the demons. The demons have received everything. The gods have arrived in the north all is well; all the demons have been chased south as if vomited upon. Let the family not have illness, let them have ^{1}nnü and ^{1}ō, riches and plenty and long life.

(1041) ^{2}Zhĕr ^{1}dü = hot land, it is the region in the Yangtze valley surrounding the Li-chiang district (within the Yangtze loop). The valley is from 2000 to 3500 feet lower than the town of Li-chiang, hence considerably warmer. The people living in ^{2}Zhĕr ^{1}dü are called ^{2}Zhĕr–^{2}khi = men of ^{2}Zhĕr, ^{2}zhĕr also means fear, they are so called because they are sensitive to the cold uplands and are afraid to stay at the higher elevations; Li-chiang town and the villages to the north are situated at an elevation of 8200 to over 9000 feet. To call a man a ^{2}Zhĕr–^{2}khi is not

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complimentary as the people from the low lands are considered stupid, hence the reference here to their being ignorant.

(1042) A nomad is called ²Ts'a–(²ts'o–)²mbɑ in ¹Na–²khi, it is the Tibetan hbrog–pa འབྲོག་པ. The explanation of the name is ' sing dance ' for when the Tibetans travel with their animals they sing and swing along as they follow their animals.

(1043) ²P'u–¹lu are the long strips of woolen cloth, about one foot wide, made by the Tibetans and also called phu–lu ཕུལུ, the Chinese transcribe it p'u–lu; it comes in large strips about 20ft long, is usually dark red, or whitish yellow marked with red and blue crosses or striped diagonally.

(1044) This is the Chinese Kuan–yin Shan 觀音山, both a village and a mountain with a large cave and temple. There is a smooth high cliff at the foot of which the trail leads from Niu–kai 牛街 north of Ta–li to Tien–wei 甸尾 on the road to Li–chiang. On the cliff are carved the characters Kuan–yin Shan *v. s.*, a likeness of the Kuan–yin the goddess of mercy was cut into the (cliff) rock wall by Ko–lo–feng 閣邏鳳, King of Nan–chao 南詔 (A. D. 748). *See* also *l. c.*

(1045) For explanation of the ³Mùe̲n–²k'a–¹ssa̲n ¹t'khi *see:* the ²K'u ²ng'a of the ²Ssu ¹gv ceremony.

(1046) The first are the nine male ¹t'khi, and the second the seven female ¹t'khi; the ¹t'khi are mainly used for the killing of the demons, while the ²t'khi–¹ndo are guardians who keep the demons appart from the gods. There are 18 ²t'khi–¹ndo, each one of them has a name. Their feet are black and their heads are red as are the ¹t'khi.

(1047) ²K'ö–²ch'i–²la–¹llü ³k'ö is a ²Hăr–²la–¹llü ³k'ö ceremony for the propitiation of suicides and for suppressing them; in the first mentioned one, a living dog is used hence the name ²k'ö = dog, ²ch'i = to suspend as a dog by its hindlegs. In the place where the demons are to be suppressed a hole is dug in the ground, and on the edge or near there a flexible cane is stuck into the ground, a dog is then tied by its hindlegs to near the top of the cane or stick causing it to bend, the dog will try and jump and will land with his front legs in the hole, the flexible cane will jerk the dog back and forth and thus the dog suppresses the demon in the hole in the ground.

(1048) Apparently a migratory bird which after the summer leaves the uplands for the south.

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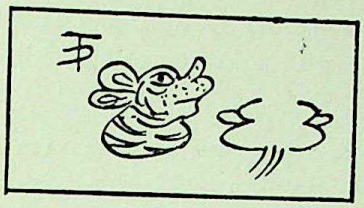

²P'U–¹LA ³BPŬ or
Gods Escort

For translation of text, etc., *see ms.*, by that title of the ²Ssu ¹gv ceremony. Like in the ²Ssu ¹gv ceremony this book is the last to be chanted. When all the demons have been chased out and guided home by the ¹Nd'a, and the gates are closed, preventing the demons from returning, this book is chanted in the improvised chapel in the evening.

Other *mss.*, belonging to this ceremony are:

no. 1290 ¹Ddu ²zo ²ngv–³gkv ³chĕr ¹dzo The story about the nine sons of ²Mùan̲–³llü–¹ddu–²ndzĭ.

no. 1330 ¹Yu–²ggü–²ggŏ–²ngu ³chĕr ¹dzo The story about ¹Yu–²ggü–²ggŏ–²ngu's wife; she gave birth to a son who was killed by a ¹Ddv demon, ¹Ddv–²ndĕr–³t'khyo–¹bpa–²la–¹llü, and the latter was killed by ¹Yu–²ggü–²ggŏ–²ngu; here also belongs *ms.*, no. 1299.

no. 1329 ²Sso–¹shwua ²ndz'a ¹na ²gkv–³chung or the black spotted ²sso–¹shwua. This is similar to the ³chĕr ¹dzo books; in them is related about ³ch'ou possessed by various families and how they rid themselves of ³ch'ou by performing ³Ch'ou ¹bpö.

no. 1324 ²Sso–¹shwua ²ndz'a ¹na ³Ch'ou ³ngyi or the black spotted ²sso–¹shwua and the burning of ³ch'ou. It contains the stories of various families and their ³ch'ou.

no. 1383 ²Sso–¹shwua ²ndz'a ¹na ³Ch'ou ³ngyi, ³man̲–³chung; this is similar to the foregoing and relates of the stories of a man called ²La–³wu–³ssä–²gv, of ³Ts'u–³chwua–²gyi–²mun̲, etc.

no. 1289 ¹Ngu–¹na ³bbŭe–²mi ³nv, ²dto–²ma ¹gkan̲ ³p'i, a story about ²Dto–¹mba ³Shi–²lo and his three sons, the use of a black horse and a ²dto–²ma. A funerary = ³nv ceremony.

no. 1306 ³Man̲ ²ddü ²gkv–³chung, contains the story about ²Mùan̲ ³llü–¹ddu–²ndzĭ's fight with his enemy ²Mùan̲–³llü–¹ssu–³ndzĭ.

no. 1304 ³Man̲ ³nyi ³chĕr ¹dzo, contains a story about ²Ss–²bpa–²gyi–²bbŭ ¹Ndu.

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no. 1301 ^{3}Maṉ ^{2}ssu ^{3}chĕr ^{1}dzo the story about the killing of ^{3}Nyi–^{2}ssä–^{2}khyo–^{1}lo by ^{1}Ddo–^{2}ssaw–^{2}n̄go–^{2}t'u, *see* also the ^{2}Ssu ^{1}gv ceremony.

no. 1302 ^{3}Maṉ ^{2}lu ^{3}chĕr ^{1}dzo contains the story about a man called ^{2}La–^{3}mi–^{2}t'o–^{3}gko who had intercourse with a woman called ^{2}Ssü–^{1}zaw–^{1}ngyu–^{2}dzĭ under a pine tree.

no. 1305 ^{3}Maṉ ^{2}wuà ^{3}chĕr ^{1}dzo contains the story about a man called ^{2}Ddü–^{2}khi–^{2}lä–^{2}ssu and a woman ^{2}Muṉ–^{1}zaw–^{2}llü–^{2}gyu with whom he had intercourse, other families and the stories about their illicit intercourse follow.

no. 1317 This is an unfinished copy of ^{2}P'u–^{1}la ^{3}bpŭ or escorting back the gods.

Wilth the exception of no. 1317, these are all rare *mss.*, of which no other copies have ever been observed by me. All deal with the illicit sexual intercourse of various members of ancient ^{1}Na–^{2}khi families, and how, by performing the ^{3}Ch'ou ^{1}na ^{1}gv ceremony, they rid themselves of ^{3}ch'ou. Microfilms of these *mss.*, are in the Library of Congress in Washington D. C. Enlarged photographs of these films are in my library. All these *mss.*, belonged to an old ^{2}dto–^{1}mba of the village of ^{2}Ghügh–^{1}k'o, *q. v.*

The End

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PLATES

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PLATE XXXI

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PLATE XXXI. – ^{2}La–^{2}ch'i–^{1}dto–^{3}mi ^{2}Hä–^{1}ddü.
For detailed description *see* Explanation of Plate.

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PLATE XXXI. – The Great God ^{2}La–^{2}ch'i–^{1}dto–^{3}mi.

A ^{1}Na–^{2}khi ^{2}Dto–^{1}mba painting used at the ^{2}Szĭ ^{3}chung ^{1}bpö Ceremony. The central figure is that of ^{2}La–^{2}ch'i–^{1}dto–^{3}mi ^{2}Hä–^{1}ddü or the Great God ^{2}La–^{2}ch'i–^{1}dto–^{3}mi, his body color is pinkish white, his hands are in the same mudrā as that of ^{1}Ssaw–^{2}yi–^{2}wùa–^{2}de, he is similarly adorned, from the left lotus issues an arrow, and from the right a bow; immediately above him is the Garuḍa surrounded by clouds, to the left is the dragon, to the right the white lion with green mane and tail. He reposes on a lotus, on one side of the throne is the moon, on the other the sun. He is flanked by two goddesses or ^{2}La–^{2}mun̲–^{3}mi. In the two extreme upper corners are two manifestations of ^{4}Dta–^{2}la–^{1}mi–^{2}mbu, in the center (upper row) is ^{1}Ssaw–^{2}yi–^{2}wùa–^{2}de, five of the other are the five element gods, the remainder of that row cannot be identified, neis ther those in the second row, that is individually. All the mounted figures represent the ^{2}Mùan̲–^{2}ggŏ ^{2}Ngaw–^{1}la or the celestial ^{2}Ngaw–^{1}la, except the two mounted figures immediately to the left of the dragon, the upper one riding a tiger is the eastern ^{2}Khyü–^{2}zhĕr ^{2}Bpö–^{1}mbö ^{1}K'o–^{3}ts'ä–^{2}ts'ä–^{2}mbu, below him is the northern one who rides a porcupine ^{2}Gv–^{3}ssä–^{2}k'o–^{2}mba; on the right next to the lion are, the upper the southern one who rides a dragon ^{3}Ssä–^{2}zhi–^{1}ma–^{3}ngu, and below him the western one who rides a white elephant ^{3}Na–^{2}ssä–^{1}chung–^{3}lu, the fifth is in the center, second row from below, he is the central ^{2}Khyü–^{2}zhĕr ^{2}Bpö–^{1}mbö ^{2}Sso–^{1}yu–^{3}dzī–^{2}gv (167) who rides the Garuḍa, he is immediately below the bat, the messenger to the gods ^{1}Ha–^{2}yi–^{2}dzī–^{1}boa–^{1}p'ĕr, next to the bat on the right is the other messenger ^{2}La–^{3}wu–^{2}la–^{1}ssaw–^{2}zo who, kneeling is presenting offerings to the gods. The standing male figures in armor on the edges of the picture are the ^{1}P'ĕr–^{2}zo–^{2}ngv–^{3}gkv or the nine makers of the Heavens. To the left next to the larger female figures are the ^{1}Ssan̲–^{3}mi–^{2}shĕr–^{3}gkv or the seven female makers of the Earth. On the right opposite them are the ^{1}P'ĕr–^{3}mi–^{2}ngv–^{3}gkv or the nine female ^{1}P'ĕr. In the last row left are a sitting tiger, a ^{2}dto–^{1}mba, the fourth figure is ^{1}P'ĕr–^{2}ndzĭ–^{2}ssaw–^{2}mä, then ^{2}T'u–^{2}ch'i ^{2}Yu–^{1}ma, the other animals are from right to left a yak, a lion, and the white ox of the gods. In the third row from the bottom are a white horse, a leopard, and a white crane. The figures in the second row from bottom are all ^{2}dto–^{1}mbas, some sitting some standing or dancing, one blows the conch, one rings the ^{2}Ds–^{1}lĕr, one the Ḍamaru or hand–drum. This is one of the most elaborate ^{2}Dto–^{1}mba paintings I have seen, most of the others are less pretentious. For further details as to ^{2}La–^{2}ch'i–^{1}dto–^{3}mi ^{2}Hä–^{1}ddü *see* note 112.

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PLATE XXXII

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PLATE XXXII. – The ²Mùaŋ–²ggŏ ²Ngaw–¹la.
Upper left hand section of ²La–²ch'i–¹dto–³mi Painting.

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PLATE XXXII. – Upper left hand section of ²La–²ch'i–¹dto–³mi ²Hä–¹ddü painting. The mounted figures are the ²Mùa̲n–²ggŏ ²Ngaw–¹la or celestial ²Ngaw–¹la, *see* note 133. Their individual names are not known.

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PLATE XXXIII. – Right central Section of ^{2}La–^{2}ch'i–^{1}dto–^{3}mi Scroll.

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PLATE XXXIII. – Right central section of ^{2}La–^{2}ch'i–^{1}dto–^{3}mi ^{2}Hä–^{1}ddü painting. The two larger figures left are ^{2}La–^{2}mun̲–^{3}mi or goddesses. The armor wearing figure with sword and flag riding an elephant is the western ^{2}Khy̆ü–^{2}zhĕr ^{2}Bpö–^{1}mbö ^{3}Na–^{2}ssä–^{1}ch'ung–^{3}lu. The two standing figures upper right are two of the nine ^{1}P'ĕr–^{2}zo who made the Heavens; below them is ^{4}Dta–^{2}la–^{1}mi–^{3}mbu. The remaining females are the ^{1}P'ĕr–^{3}mi ^{2}ngv–^{3}gkv or the nine ^{1}P'ĕr sisters.

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PLATE XXXIV

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PLATE XXXIV. – ^{1}Hä-^{2}yi-^{1}gkü-^{3}k'u.
For detailed description *see* Explanation of Plate.

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PLATE XXXIV. – [1]Hä–[2]yi–[1]gkü–[3]k'u.

[1]Hä–[2]yi–[1]gkü–[3]k'u belongs to the terrifying deities; his body is deep blue black, he has nine heads and according to the [2]dto–[1]mba books eighteen arms, but on the banners he is always figured with sixteen; he has two legs with which he suppresses two animals an ox and a deer or a serow. His lower body up to his knees is clothed in a bear skin, he is enveloped in flames, his right arms and hands brandish each a sword, his left tridents. The central heads are dark blue, his three right heads yellowish, and his three left heads pinkish. He suppresses the [1]Dtěr [2]La, [1]Ddv [1]Dsä, [2]Ts'u [1]Yu, and [3]Ts'ü [1]Zä demons. This banner is only used at the [2]Hăr–[2]la–[1]llü [3]k'ö and [3]Dto [3]k'ö or [3]Dto [1]na [3]k'ö ceremonies. The upper row represents deities but their names are not known, to left and right are [2]Ngaw, and the other figures resembling him, in the last row are his underlings, but their names are not known. For detailed account about [1]Hä–[2]yi–[1]gkü–[3]k'u and his origin *see* note 114.

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PLATE XXXV

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PLATE XXXV. – Complete Array for the ^{3}Dto ^{1}na ^{3}k'ö Ceremony.

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PLATE XXXV. – The Complete Array for the ^{3}Dto ^{1}na ^{3}k'ö ceremony.
The six trees (*Ketteleria Davidiana*) belong to the ^{1}Dto and ^{1}Ndo demons, these trees are cut down towards the end of the ceremony on the fifth day, when they are also set fire to and the demons evicted and killed. The main ^{3}K'o–^{1}byus are those of the four regional demon kings, *see* Plate XXIII, nos. 20 to 23 inclusive; the ^{3}K'o–^{1}byu on the extreme left is that of the ^{1}Ndo demons no. 19 of the same Plate; other ^{3}K'o–^{1}byu are of the five regional element demons of nine each. On lower left margin a piece of turf with ^{2}mbĕr–^{1}dtv. The large figure on the right is the nine-headed demon who controls and leads the ^{1}Dto and ^{1}Ndo demons he is called ^{2}Sso–^{1}na–^{2}ngv–^{2}gu and ^{2}Sso–^{1}nun–^{2}ngv–^{2}gu, this figure is taken out and burned on a meadow, which ends the ceremony.

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PLATE XXXVI

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PLATE XXXVI. – The monster ^{2}Sso–^{1}na–^{2}ngv–^{2}gu.

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PLATE XXXVI. - The demon monster ^{2}Sso–^{1}na–^{2}ngv–^{2}gu.
^{2}Sso–^{1}na–^{2}ngv–^{2}gu controls and leads the ^{1}Dto and ^{1}Ndo demons, he has nine different heads, but only two arms; one of the ten officiating ^{2}dto–^{1}mbas stands beside him with sword and ^{2}Ds–^{1}lĕr. *See* Plate XXXVII.

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PLATE XXXVII

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PLATE XXXVII. – Close-up View of the nine heads of the demon ^{2}Sso-^{1}na-^{2}ngv-^{2}gu.

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PLATE XXXVII. – Close–up view of the nine heads of ^{2}Sso–^{1}na–^{2}ngv–^{2}gu.
Like ^{1}Dtěr–^{2}dta–^{2}ngv–^{2}gu who is the enemy of ^{1}Hä–^{2}yi–^{1}gkü–^{3}k'u, ^{2}Sso–^{1}na–^{2}ngv–^{2}gu has the following heads: the three central ones: a ghost head, a donkey and a horse head, the three right heads: a Serow, pig and a bear head, on the left a stag, a crow and a dog head; this is as he is described in the ^{2}dto–^{1}mba books, here the top central head is that of a rabit, and the upper left that of a ghost instead of a stag.

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PLATE XXXVIII

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PLATE XXXVIII. – ^{2}Sso–^{1}na–^{2}ngv–^{2}gu ^{3}Nv or the Funeral of ^{2}Sso–^{1}na–^{2}ngv–^{2}gu

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PLATE XXXVIII. – ^{2}Sso–^{1}na–^{2}ngv–^{2}gu ^{3}Nv or the Funeral of ^{2}Sso–^{1}na–^{2}ngv–^{2}gu. The demon monster has been taken out on to a meadow where the ^{2}Dto–^{1}mbas dance around him with sword, prior to his being set on fire.

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PLATE XXXIX

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PLATE XXXIX. – ^{2}Muàn-^{3}mi-^{2}bpa-^{2}lo.

The Tibetan rMa-chhen-spom-ra, for detailed description *see* Explanation of Plate.

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PLATE XXXIX. – ^{2}Muàn–^{3}mi–^{2}bpa–^{2}lo the Tibetan rMa–chhen–spom–ra.
He is the mountain god of the Amnye Machhen Range west of the Yellow River and Ra–gya Gomba in the province of Ch'ing–hai or Koko Nor. He is figured as riding a white horse, he is holding a set of ^{2}Dto–^{1}mba books in one hand, and a flag in the other; according to the ^{2}Dto–^{1}mba books a Garuḍa sits on the palm of his hand, and he is also thus figured on Tibetan paintings. The top row represents the five element gods; the dancing figures to both left and right are the nine ^{1}P'ĕr–^{2}zo or the makers of the Heavens. In the last row are from left to right: the Nāgarāja ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i in Manasarowar Lake, next ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i's daughter, the wife of ^{1}Muàn–^{3}mi–^{2}bpa–^{2}lo, then ^{2}Bpa–^{2}wu–(^{2}wua–)^{1}ts'o–^{1}bpö a giant leading a tiger on a chain, and last ^{2}K'ö–^{1}shĕr–^{2}llü–^{1}ma with bow. For further detail *see* note 116.

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PLATE XL

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PLATE XL. – [1]Lĕr–[2]gyu–[3]gkyi–[2]gyu.
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PLATE XL. – [1]Lĕr–[2]gyu–[3]gkyi–[2]gyu.

[1]Lĕr–[2]gyu–[3]gkyi–[2]gyu who leads a host of [2]Bä–[1]d'a is able to suppress the [1]Dtĕr demons. He wears a long garment and tiger skin scarf and hat crowned by the peculiar trident–like iron [1]Bä worn by all the [2]Bä–[1]d'a, *q. v.*, on the hat are also two feathers of the black vulture [1]Khyu–[3]gu–[3]gko–[1]na. In his right he wields the [2]P'ö–[2]bö or ghost dagger, in the left a [2]Ds–[1]lĕr, with one foot he treads on an infidel. He is surrounded by nine of the thirteen [2]Bä–[1]d'a. In the two corners at the very top of the painting are two goats, ra in Tibetan, the [1]Na–[2]khi transcribe the word ra, [1]lĕr; he was nurtured by she–goats hence his name [1]Lĕr. In the center top are the dragon, Garuḍa and the lion. In the last row are two [2]dto–[1]mbas the first with hand–drum and [2]Ds–[1]lĕr, the second arrayed like [1]Lĕr–[2]gyu–[3]gkyi–[1]gyu, then a pot in which infidels are being boiled in hell, it is the [2]Nyi–[2]wùa [3]Dso–[2]bbŭ–[1]na. The kneeling figure represents [2]La–[3]wu–[2]la–[1]ssaw–[2]zo then the bat, both messengers sent to the gods. For further details regarding the origin etc., of [1]Lĕr–[2]gyu–[3]gkyi–[2]gyu *see* note 117.

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PLATE XLI. – ^{2}T'u-^{3}ch'i ^{2}Yu-^{1}ma, the equivalent of the Bon Wer-ma.
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PLATES XLI. – ^{2}T'u–^{2}ch'i ^{2}Yu–^{1}ma.

He is the first of the 360 ^{2}Yu–^{1}ma the Tibetan Wer–ma. His body is white, he has three eyes, in his right he wields a sword, and in his left a trident, he tramples on two ^{1}Ddv demons; like all ^{2}Yu–^{1}ma and ^{2}Dtĕr–^{1}gko their companions, he is winged, his loin is girded with a tiger skin; his mouth is wide open showing his fangs, his place of dwellling is composed of flames, from behind his head rises a dragon. Above him in the center are the ^{1}Mbĕr–^{2}t'khyu–^{2}ssi–^{2}sso, or the Garuḍa, dragon and lion, to the left of the dragon is his mother ^{1}Mi–^{3}dsho–^{2}hoa–^{2}mun and to the right of the lion his father ^{1}Ssaw–^{2}yi–^{2}wùa–^{2}de. Under his right wing and arm is ^{1}Yü–^{1}p'ĕr ^{1}ha–^{2}gkv–^{1}dzu or the white monkey with the golden head, he holds a ^{1}Ddv demon's head; on the left below the monkey is a ^{2}dto–^{1}mba, and on the right is ^{2}Ggŏ–^{1}wu–^{1}la–^{2}ddo the blacksmith who forges the weapons of the ^{2}Yu–^{1}ma. The dancing figures below his lotus throne are from left to right: ^{4}Dta–^{2}la–^{1}mi–^{2}mbu *see* Plate XXV, ^{3}Gko–^{2}gkv–^{1}dzu ^{2}Yu–^{1}ma or the hawk–headed ^{2}Yu–^{1}ma, ^{1}Mbĕr–^{2}gkv–^{1}dzu ^{2}Yu–^{1}ma or the Yak–headed ^{2}Yu–^{1}ma, also called ^{2}K'o–^{1}dzu ^{2}Yu–^{1}ma or born with horns, ^{2}T'u–^{2}ch'i–^{2}Yu–^{1}ma, and ^{3}Bbĕr–^{1}dzu ^{2}Yu–^{1}ma or born with stripes ^{2}Yu–^{1}ma. The last row shows the gate to the realm of ^{2}T'u–^{2}ch'i ^{2}Yu–^{1}ma guarded by the tiger on the left, and the white yak on the right. Next to the last ^{2}Yu–^{1}ma and above the yak is a stand with weapons, a trident, sword and arrow. For a detailed account as to his origin etc., *see* note 123.

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PLATE XLII

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PLATE XLII. – A Tiger-riding ^{2}Yu-^{1}ma.
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PLATE XLII. – The ^{2}La–^{1}ndz'a ^{2}Yu–^{1}ma or Tiger–riding ^{2}Yu–^{1}ma.

The Tiger–riding ^{2}Yu–^{1}ma is similar to ^{2}T'u–^{2}ch'i ^{2}Yu–^{1}ma his body is white but striped, he brandishes the same weapons, he is winged as are all ^{2}Yu–^{1}ma, his loin and legs to his knees are draped in a leopard skin, from his head emanate flames, but he wears a crown of jewels; his necklace is a large snake, his jaws are wide open showing his fangs, his mount is a tiger, while that of ^{2}T'u–^{2}ch'i ^{2}Yu–^{1}ma is a stag according to the ^{2}Dto–^{1}mba books. The two figures above him sitting Buddha–wise are, to the left in the meditative pose ^{2}Hä–^{1}ddü ^{2}Ō–^{1}p'ĕr, and to the right ^{1}Ssaw–^{2}yi–^{2}wùa–^{2}de. The row of ^{2}Yu–^{1}ma on the left are from top down: ^{2}T'u–^{2}ch'i ^{2}Yu–^{1}ma, ^{3}Ts'u–^{2}ssi ^{2}gkv–^{1}dzu ^{2}Yu–^{1}ma or the Makara–headed ^{2}Yu–^{1}ma, the ^{2}Ghügh–^{2}gkv–^{1}dzu or ox–headed ^{2}Yu–^{1}ma, on the right are a tiger–headed or ^{2}La–^{2}gkv–^{1}dzu ^{2}Yu–^{1}ma, a ^{2}Ndshi–^{2}gkv–^{1}dzu or leopard–headed ^{2}Yu–^{1}ma, and a ^{2}Lä–^{1}gka–^{2}gkv–^{1}dzu or crow–headed ^{2}Yu–^{1}ma. The names of the two figures beside the throne are not known, but they are not ^{2}Yu–^{1}ma. In the last row the ^{2}Dto–^{1}mba on the left is ^{3}Ch'ou–^{3}shu–^{1}gkyi–^{2}mbĕr as he holds the ^{2}Bpö–^{1}mba in one hand and the ^{2}Ds–^{1}lĕr in the other. A tiger and white yak guard the closed doors of his realm. The last figure on the right is ^{2}Ggŏ–^{1}wu–^{1}la–^{2}ddo.

For detailed account as to the origin etc., *see* note 123.

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PLATE XLIII

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PLATE XLIII. – [1]P'ĕr-[2]sso-[3]mùe̲n-[1]shi [2]Yu-[1]ma.
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PLATE XLIII. – ¹P'ĕr–²sso–³mùe̲n–¹shi ²Yu–¹ma.

This ²Yu–¹ma is different from any of the others, he has more the appearance of ²K'aw–²zhĕr who has also four red faces, but the bow and arrow which he is in the attitude of shooting off identify the latter. ¹P'ĕr–²sso–³mùe̲n–¹shi ²Yu–¹ma is identified by his four red–faced heads and his attributes which are an axe and a white disk, the former is called ¹Shu–¹p'ĕr–²mbe–³t'a, and the latter ¹Mi–²lv–²gko–²zo or mirror. His dress is conventional. he has no flames as background only his hair appear like flames. Above him are the white lion on the left and the dragon on the right. Below him are on the right the bat, and on the left the female Garuḍa his mount. *See* ¹Bpö–¹p'a–³gko ¹shu. For an account of the ²Yu–¹ma's origin *see* note 128. This is a very rare banner, and the only one my ²Dto–¹mba and I have ever come across.

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PLATE XLIV

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PLATE XLIV. – ^{2}Dso-^{2}t'u-^{2}ggŏ-^{1}szŭ ^{2}Yu-^{1}ma.
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PLATE XLIV. – ^{2}Dso–^{2}t'u–^{2}ggŏ–^{1}szŭ ^{2}Yu–^{1}ma.

This particular ^{2}Yu–^{1}ma is considered a minor one, he controls the ^{3}Ch'ou ^{1}na ^{1}gv ceremony, during which he is beseeched to suppress and kill the ^{3}Ch'ou ^{1}ts'u, ^{2}Ndshi ^{1}ts'u, and ^{2}Mi ^{1}ts'u demons. He is enveloped in flames and smoke, his body is blue, he has a flaming headdress, he wears a snake as necklace, and a tiger skin girds his loin and upper part of his legs; in his right he wields a sword, and in his left a ^{1}ndaw or ^{1}Na–^{2}khi sickle which is coarsely serrated like a saw. His mount is the ^{2}Ngaw–^{1}bpa–^{1}na which originated from an egg in Manasarowar Lake like he himself. The ^{2}Ngaw–^{1}bpa–^{1}na tramples on an old man. Above him are on the left ^{2}Hä–^{1}ddü ^{2}Ō–^{1}p'ĕr, and on the right ^{1}Ssaw–^{2}yi–^{2}wùa–^{2}de, between them is ^{1}Ha–^{2}yi–^{2}boa–^{1}daw ^{1}ndzĕr or the Wish–granting tree. On the left are two ^{2}Yu–^{1}ma, the first is ^{2}T'u–^{2}ch'i ^{2}Yu–^{1}ma, the second ^{3}Ts'u–^{2}ssi ^{2}gkv–^{1}dzu ^{2}Yu–^{1}ma or the Makara–headed ^{2}Yu–^{1}ma, not ^{1}Ō–^{1}har–^{2}mùan–^{2}ndshĕr or dragon–headed ^{2}Yu–^{1}ma for he lacks the dragon's horns. On the right are also two ^{2}Yu–^{1}ma the upper is the ^{2}Ghügh–^{2}gkv–^{1}dzu or Ox–headed ^{2}Yu–^{1}ma and below him the ^{2}La–^{2}gkv–^{1}dzu ^{2}Yu–^{1}ma or tiger–headed ^{2}Yu–^{1}ma. The two mounted figures are apparently his underlings and not ^{4}Dta–^{2}la–^{1}mi–^{2}mbu manifestations.

In the last row the ^{2}Dto–^{1}mbas represent ^{3}Ch'ou–^{3}shu ^{2}Bpö–^{1}mbö, ^{3}Ch'ou–^{1}gv ^{2}Bpö–^{1}mbö and ^{3}Ch'ou–^{1}bpö ^{2}Bpö–^{1}mbö. To the right of the entrance to his realm are the bat and ^{2}La–^{3}wu–^{2}la–^{1}ssaw–^{2}zo both are messengers who are despatched to invite ^{2}Dso–^{2}t'u–^{2}ggŏ–^{1}szŭ ^{2}Yu–^{1}ma.

For detailed description as to his origin etc., *see* note 129.

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PLATE XLV

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PLATE XLV. – ^{2}Na–^{2}t'o–^{2}ssä or $^{1}\bar{O}$–^{2}mä–^{1}hä the ^{1}Na–^{2}khi God of Wealth.
For detailed description *see* Explanation of Plate.

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PLATE XLV. – ^{2}Na–^{3}t'o–^{2}ssä the ^{1}Na–^{2}khi God of Wealth.

^{2}Na–^{2}t'o–^{2}ssä is the Tibetan rNam–thos–sras of whom it is a pictorial copy but a rather crude one. The ^{1}Na–^{2}khi name of the god of wealth is ^{1}Ō–^{2}mä–^{1}hä. He is surrounded by the five ^{2}Khyü–^{2}zhĕr ^{2}Bpö–^{1}mbö. On the top are: on the left ^{3}Ssä–^{2}zhi–^{1}ma–^{3}ngu he rides the dragon and is the southern one, center ^{2}Sso–^{1}yu–^{3}dzī–^{2}gv he rides the Garuḍa and is the central one, the third is ^{3}Na–^{2}ssä–^{1}ch'ung–^{3}lu he rides an elephant and is the western ^{2}Bpö–^{1}mbö. Below left is ^{1}K'o–^{3}ts'ä–^{2}ts'ä–^{2}mbu he rides a tiger and is the eastern ^{2}Bpö–^{1}mbö, on the right is ^{2}Gv–^{3}ssä–^{2}k'o–^{2}mba he rides a porcupine and is the northern ^{2}Bpö–^{1}mbö. On the left upper middle is a ^{2}Bpö–^{1}mba with a lotus flower, and opposite on the right a ^{2}Dto–^{1}mba with arrow and ^{2}Ds–^{1}lĕr. In the center below is a plate with offerings. *See* note 154.

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PLATE XLVI

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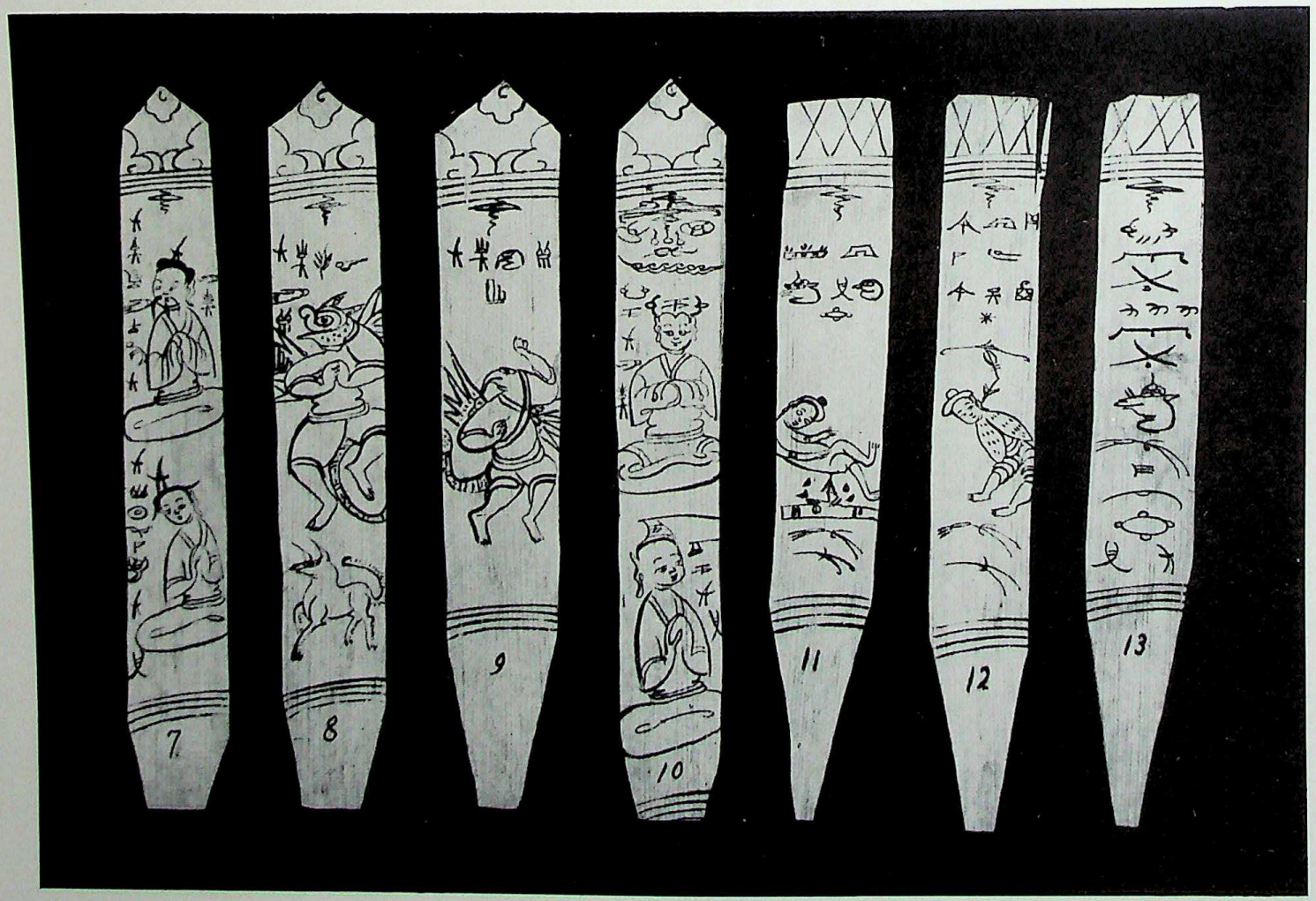

PLATE XLVI. – The [1]Dtĕr demons and their [3]K'o-[1]byu.

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PLATE XLVI. – ³K'o–¹byu of ¹Dtĕr demons.

The first four ³K'o–¹byu represent demons who cause people to die by accident etc., as they must be propitiated their ³K'o–¹byu are pointed at the apex like those of other spirits, Nāgas, etc. The last three are ³K'o–¹byu who represent humans who have become demons, their ³K'o–¹byu are truncate at the apex. ³K'o–¹byu no. 7 represents, the father and mother of the ¹Dtĕr demons, the upper ²Haw–¹la–³ch'i–³mbbŭ the father, the lower ¹Mi–³ma–¹yu–²gko–¹ngyu the mother. No. 8 depicts the ¹Dtĕr ¹ts'u ²Khi–¹shi ²La–²gkv–¹dzu or the tiger–headed ¹Dtĕr demon of the dead (²khi–¹shi = man dead). No. 9 depicts the former's companion, ¹Dtĕr ¹ts'u ²khi–¹shi ³gko–²gkv–¹dzu or the hawk–headed ¹Dtĕr demon of the dead. No. 10 represents the main parents of the ¹Dtĕr demons, namely ²Erh–¹p'ĕr ¹Dtĕr ²ä–¹ssi (father), and ¹Shu–¹p'ĕr ¹Dter ¹ä–²mä (mother). No. 11 the terrestrial ¹Dtĕr ¹ts'u or ¹Dtĕr demon, who causes people to be killed by terrestrial explosions, or earthquakes, he is called ¹Ts'o–²mä–²gv–¹ddü, he also represents all those so killed. No. 12 is the companion of no. 11, but he is the celestial or sky ¹Dtĕr demon ²Mun̲–²zo–²gyu–¹dtv who causes people to be killed by lightning, and who is equal to all those so killed. No. 13 is given to all those who committed suicide or, as it is colloquially called ²gkaw–¹la, to have gone ²gkaw–¹la = to roam to wander, such as lovers who have gone up the mountain to die, and hence whose breath had not been taken = ³ssaw ²muàn̲ ¹ddü, as the symbols read on the ³K'o–¹byu; *see* note 810. These ³K'o–¹byu are used at the ¹Dtĕr–²la–¹llü ³k'ö ceremony. *See* also note 781.

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PLATE XLVII

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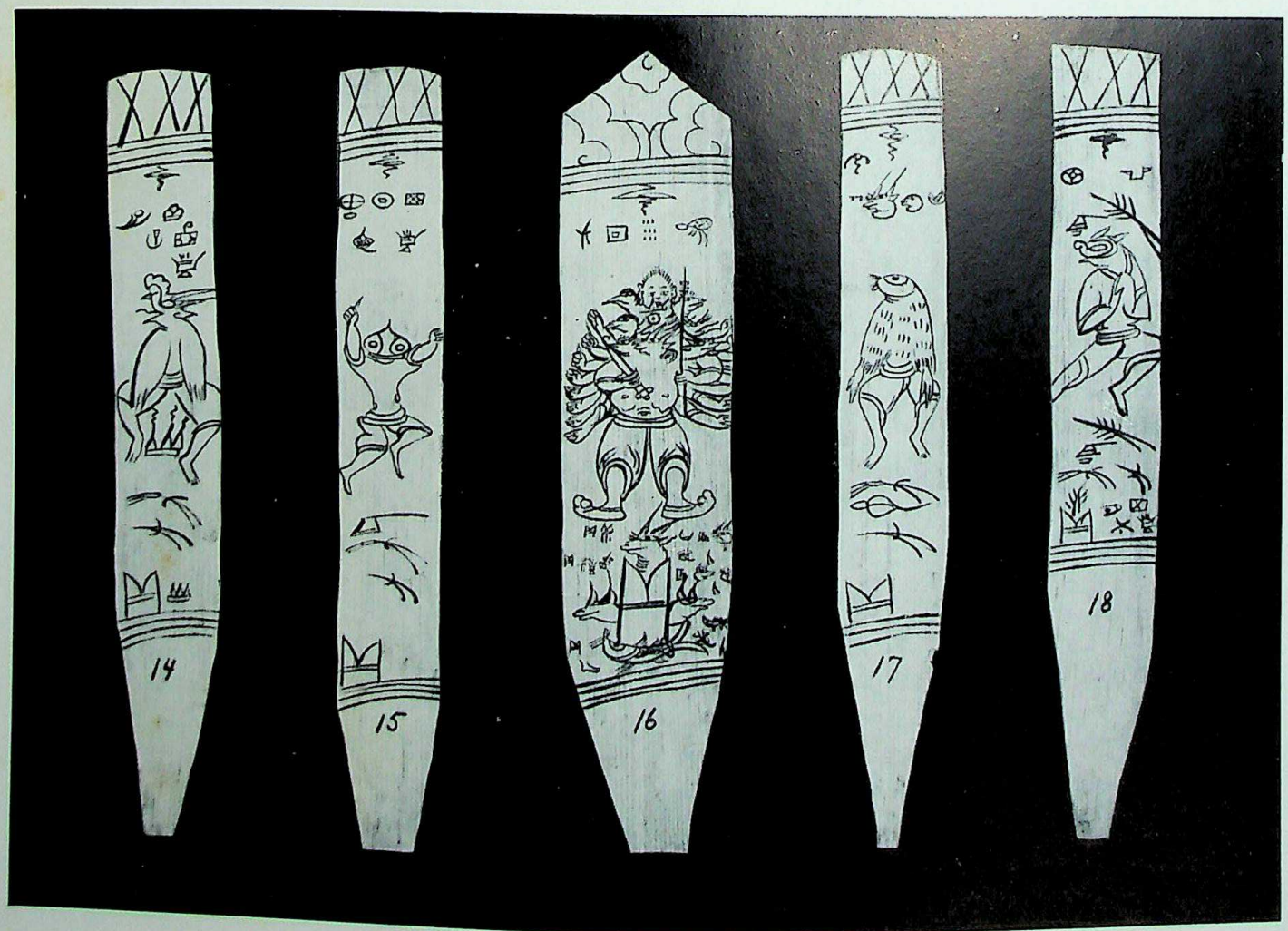

PLATE XLVII. – The five regional [1]Dtĕr demons.

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PLATE XLVII. – The five regional [1]Dtĕr demons.

These [3]K'o–[1]byu like the foregoing are used at the [1]Dtĕr–[2]la–[1]llü [3]k'ö ceremony. [3]K'o–[1]byu no. 14 represents the southern [1]Dtĕr demon his name is [1]Lv–[2]ndshwuà–[2]gyu–[3]wu, he rides on fire and causes people to be hilled by fire. No. 15 is [1]Ma–[2]de–[2]bpa–[3]wu he is the western [1]Dtĕr demon who is reponsible for people being killed by metal (weapons). No. 16 is the great [1]Dtĕr demon [1]Dtĕr–[2]dta–[2]ngv–[2]gu he has nine heads and eighteen arms, and is the enemy of [1]Hä–[2]yi–[1]gkü–[3]k'u, below is a picture of the house he dwells in. No. 17 is called [2]Nyi–[2]ssä–[2]gv–[3]k'o he is the water element [1]Dtĕr demon, and causes people to be killed by drowning. No. 18 is the eastern wood element [1]Dtĕr demon [2]K'aw–[2]ts'ä–[1]la–[3]wu who causes people to be killed by wood as by falling trees. The two first and two last have animal heads, as a dragon head, a frog head, a fish head and a tiger head. However these heads of animals or rather the phonetic value of their names are employed in the name of the [1]Dtĕr demons, as [1]Lv= dragon, [2]Bpa = frog, [2]Nyi=fish, [2]La=tiger, if it were intended to convey that they possessed such heads the words [2]gkv–[1]dzu = head born with, plus the name of the animal would be added, as this is not the case it must be understood that the different animal heads act as phonetics only. *See* note 781.

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PLATE XLVIII

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PLATE XLVIII. – ²K'aw–²zhĕr ¹mi–³gyu.
For detailed description *see* Explanation of Plate.

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PLATE XLVIII. – ²K'aw–²zhĕr ¹mi–³gyu.

²K'aw–²zhĕr is one of the stern or frightful deities who controls the spirits or demons of suicide. This scroll is mainly used at the ²Hăr–²la–¹llü ³k'ö ceremony. He is dressed in armor, dwells in flames, has four heads which are pink with frightful expressions showing his fangs; he is in the act of shooting off an arrow at the demons of suicide the ²Ts'u ¹ts'u ¹Yu ¹ts'u *q. v.* He leads a black and a white dog, they can be seen on the painting, the white one below and the black one to the right of him. On the left side lurks a tiger. On the top of the painting are from left to right the dragon, the Garuḍa, and the lion. Below the dragon is ²Hä–¹ddü ²Ō–¹p'ĕr, and below the lion ¹Ssaw–²yi–²wùa–²de. Below the main figure are two of his underlings, they wear armor and ride horses, the first is ²K'aw–²zhĕr ²nyi or ²nyü–¹d'a ²zo, and the second ²Bpa–²wùa–²nyi or ²nyü–¹d'a–²zo, the latter is armed with an axe with which he destroys, cuts down the tree of the ¹Zä demons on which all the winged ¹Zä demons roost, as well as the birds who feed on the corpses of those who committed suicide in the forest as by hanging. A black crow is between them who feeds on the flesh of the dead. Last row: in the center are offerings, to the left is a tiger and to the right a yak they are the guards to his realm. *See* note 168.

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PLATE XLIX

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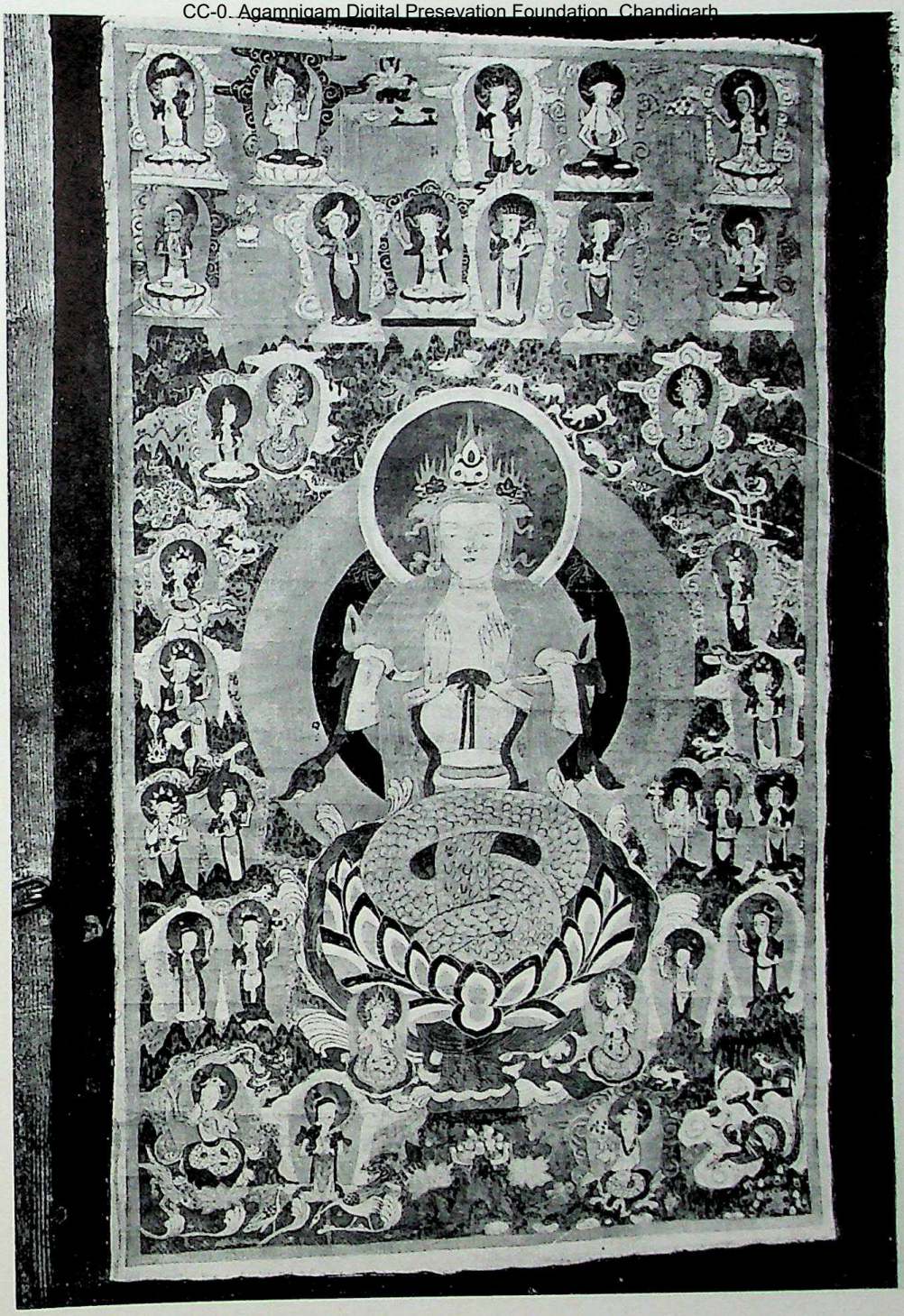

PLATE XLIX. – The Nāgarāja ^{2}Dso-^{1}na-^{1}lo-^{3}ch'i.
The Tibetan kLui-rgyal-po gTsug-na-rin-chhen or Ratnachūḍa.
For detailed description *see* Explanation of Plate.

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PLATE XLIX. – The Nāgarāja ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i or Ratnacbūḍa.

At the performance of ^{2}Ssu ^{1}gv or ^{2}Ssu ^{1}ddü ^{1}gv this, and a picture of the five regional Garuḍas are the only paintings or scrolls used. ^{2}Dso–^{1}na–^{1}lo–^{3}ch'i can be seen rising from a lotus from Manasarowar Lake, his face is yellow, and his hands are held at breast hight. His head is crowned with a diadem of jewels or ^{1}non–^{2}bü to both sides of which, and in the center snake heads are visible. In the broad margin of the circular halo back of him are arranged the eight glorious emblems, but only faintly visible. All around him are mountains on which many different animals disport themselves. Around his halo are visible: yak, a dragon, stag, rabit, squirl, fish, and many birds, also tigers and leopards, bears, oxen, frogs, etc., all of which are the property of the Nāgas. The two upper rows of female figures represent ^{2}La–^{2}mun–^{3}mi or goddesses, also the standing figures, and one riding an elephant, they are surrounded in part by conchs, jewels, ^{2}bpö–^{1}mbas, snakes and frogs. Two upper and four lower figures represent therianthropic Nāgas, their lower bodies being the coils of snakes rising from lotuses. At the very bottom of the picture are cranes, an otter, fish, dragon, conch and lotuses.

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PLATE L

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PLATE L. – The ²Khi ³nv Funerary caves of ²Nv–²gkyi–¹¹a–²k'o.

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PLATE L. – The ²Khi ³nv Funerary caves of ²Nv–²gkyi–¹ʻa–²k'o.

These funerary caves also known as ²Nv–²gkyi–²k'o–¹ndv are situated north of Li–chiang on the way to ²Gyi–¹p'ĕr–³k'a or the white water valley, a glacier stream which descends from the Li–chiang Snow range. In these caves used to be deposited the pine branches called ²Nv which took the place of departed relatives during the performance of the ²Khi ³nv ceremony; after the ceremony they were brought here and guarded by a special caretaker. This custom has been discontinued since decades. The caves are in the northern end of a lime-stone ravine called ¹ʻA–¹lo, the trees are *Pinus yünnanensis*, and oaks, *Quercus semicarpifolia;* in the distance ²Boa–¹shi ²Nv–²lv, the Chinese Yü–lung Shan, the highest peak is visible in the center of the picture, it is known as Shan–tzu–tou 扇子陡, height over 19,000 feet.

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PLATE LI

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PLATE LI. – ^{3}Shi–^{2}lo ^{2}ne–^{2}k'o, a cave in which ^{2}Dto–^{1}mba ^{3}Shi–^{2}lo lived.
For explanation of Plate *see* note 747, ^{2}Ssu ^{1}gv.

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PLATE LI. – ²Dto–¹mba ³Shi–²lo's cave or grotto ²Shi–²lo ²ne–²k'o.

This sacred cave is situated in Chung–tien Hsien, five days north of Li–chiang outside the Yangtze loop, in the subdistrict of ²Bbĕr–²ddĕr the Chinese Pei–ti, on the slopes of a high mountain facing the villages of ²Bbĕr–²ddĕr, and hidden in pine forest which covers the mountain side. The cave is at 9,600 feet elevation and is believed to have been inhabited by an incarnation of gShen–rab(s)–mi–bo. It is a famous place of pilgrimage and every ²Dto–¹mba aspires at least once in his life to visit this cave. My ²dto–¹mba who accompanied me to this cave is chanting the book ³Shi–²lo ²t'u–³bbŭe, or the origin of ³Shi–²lo.

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PLATE LII

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PLATE LII. – Main altar at the ^{2}Hăr-^{2}la-^{1}llü ^{3}k'ö Ceremony.

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PLATE LII. – Main altar at the ²Hăr–²la–¹llü ³k'ö Ceremony.

The ²Hăr–²la–¹llü ³k'ö ceremony is performed for the propitiation of suicides who, after their death, become wind and cloud demons capable of inflicting vengeance on their relatives unless propitiated and escorted to the realm of their ancestors.

The first row of wooden slats are called ²tkhi–¹ndo there are eighteen of them, and they separate the gods from the demons, they are stuck in turf, each pair with a flag and incense stick. The next row is composed of thirteen ³K'o–¹byu depicting ¹Yu–²vu queens, and demons who entice people to commit suicide. Above the ³K'o–¹byu is the third row composed of seven ¹Na–²khi girls, the first known to have committed suicide. The two tall trees are known as ²La–¹llü ¹ndzĕr, the one to the left is a poplar, it is given to the demons of lovers who in the past have committed suicide, the tree to the right is a pine, and is given to the demon of suicide for whom the ceremony is performed. The trees are decorated with flags, paper money, yellow perforated paper which takes the place of money, and ¹Na–²k'wai for the demons to repose on, they are equivalent to the Tibetan mDos. In the center is a smaller undecorated pine tree which is the tree of the ¹Zä demons and is called ¹Zä–¹ndzĕr. The ¹Zä are winged demons who roost on the tree, they are the vultures etc., who prey on those who have committed suicide. At the end of the ceremony the tree is cut down and set on fire. To the right on the ground is a stag made of willow twigs (*Salix myrtillacea*) this stag is loaded with food, ²Hö–²lü–¹mbbŭ, and also the illness etc., which it is believed the demons have inflicted on the family, it is taken out toward the end of the ceremony.

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PLATE LIII

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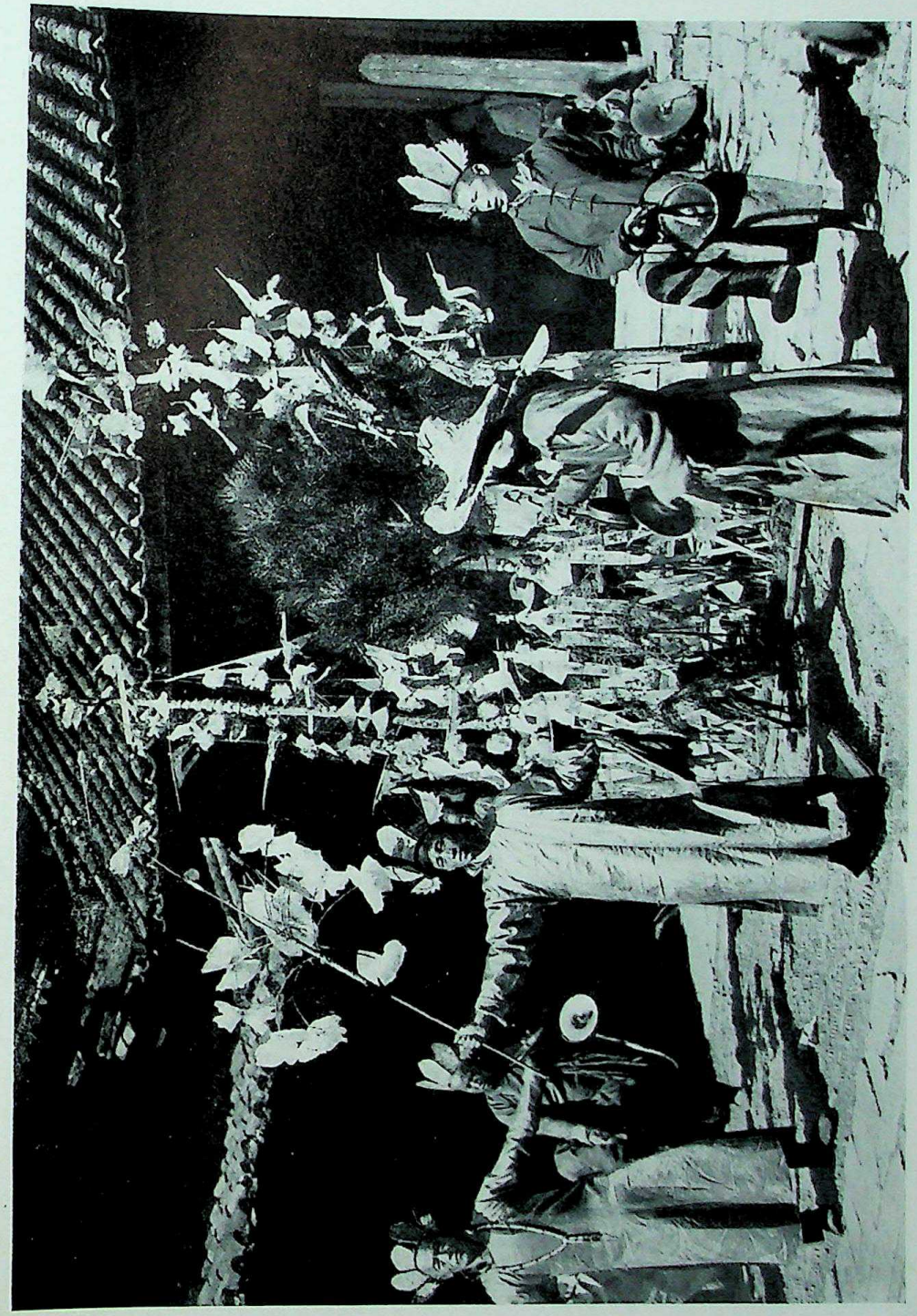

PLATE LIII. – Scene from the ^{2}Hăr–^{2}la–^{1}lüi ^{3}k'ö Ceremony.

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PLATE LIII. – Scene from the ²Hăr–²la–¹llü ³k'ö ceremony.

²Dto–¹mbas are here seen dancing with gongs, swords, ²Ds–¹lĕr and paper flowers around the altar, propitiating the demons of suicide. Towards the end the dance becomes violent when they fight sham battles with the demons, destroy the ¹Zä ¹ndzĕr, brandish burning torches, and cut down and burn the center tree.

The ²dto–¹mba with the large straw hat wears a ¹Bä, an irregularly forked, trident–like structure on the top of it similar to those worn by Tibetan Bön priests; *see* also Plate XL.

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PLATE LIV

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PLATE LIV. – ^{1}Na-^{2}khi Banner used at ^{2}Har-^{2}la-^{1}llü ^{3}k'ö and ^{3}Dto ^{1}na ^{3}k'ö Ceremonies.

For detailed description *see* Explanation of Plate.

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PLATE LIV. – ¹Na–²khi Painted Scroll used at the ²Hăr–²la–¹llü–³k'ö Ceremony. This scroll is hung up in the improvised chanting room or chapel. The top row represents the dragon, Garuḍa and lion. The three deities seated Buddha fashion are from left to right: ¹Chwua–³shi ²Hä–¹ddü, ¹Yi–³shi ²Hä–¹ddü and ¹Mi–³ngyü ²Hä–¹ddü, *see* note 136.

The row below the three deities depict ¹Hä–²yü–¹gkü–³k'u, *see* Plate XXXIV, ²Dto–¹mba ³Shi–²lo, and ²Yu–¹ma ³Gko–²gkv–¹dzu or the hawk–headed ²Yu–¹ma. The row before last, the ²Dto–¹mba ²Muàn–¹bpö–²dzĭ–¹szŭ who dances with peacock feather and ²Ds–¹lĕr, then ²T'u–²ch'i ²Yu–¹ma and ²K'aw–²zhĕr with bow and arrow. The last row shows a tiger left, and a white yak right, guarding the gate to the realm of the gods.

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PLATE LV

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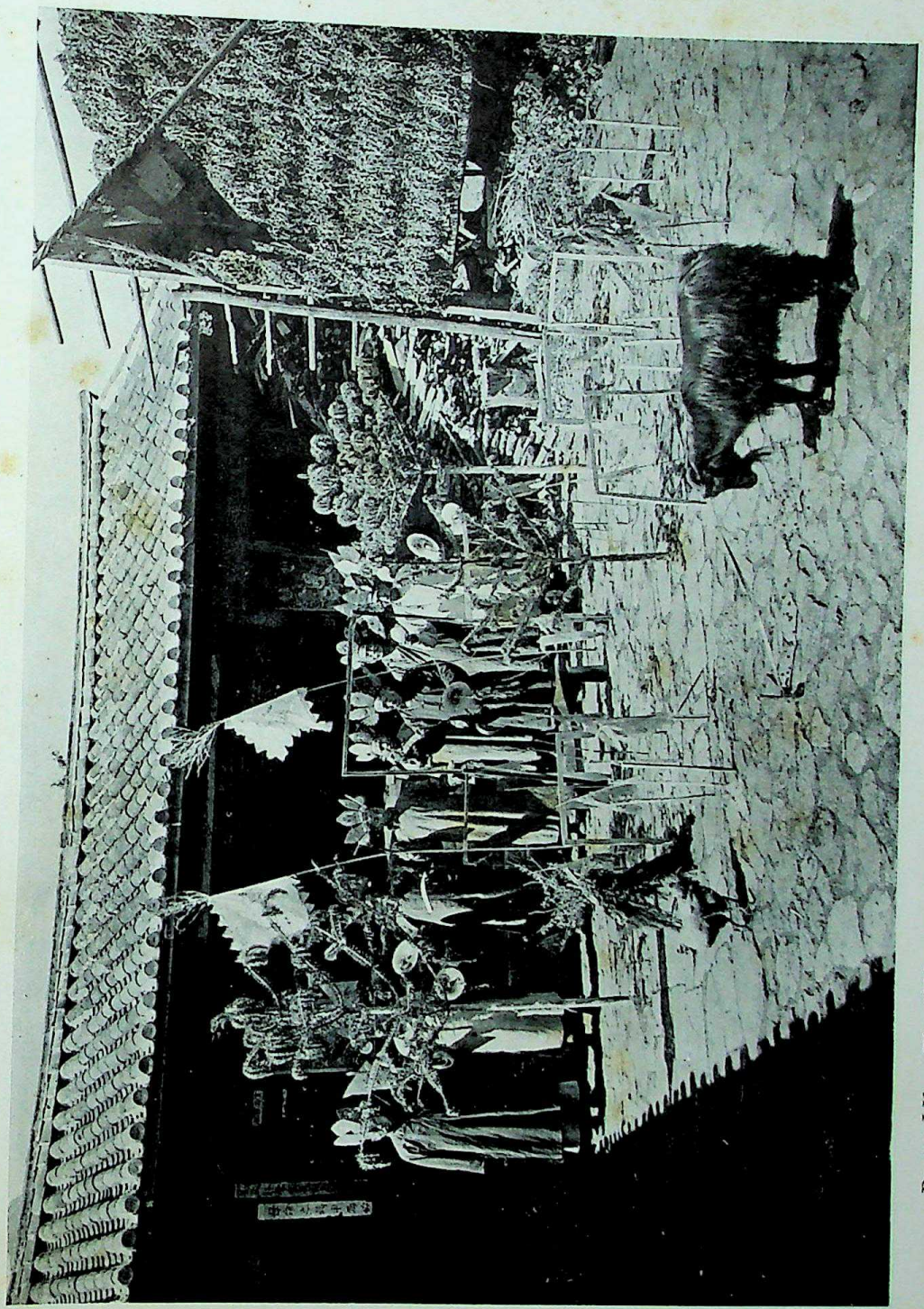

PLATE LV. - The ³Ch'ou ¹gv or ³Ch'ou ¹na ¹gv Ceremony. For description *see* Explanation of Plate.

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PLATE LV. – Scene from the ^{3}Ch'ou ^{1}na ^{1}gv Ceremony.

^{3}Ch'ou ^{1}gv or ^{3}Ch'ou ^{1}na ^{1}gv is performed in the evening prior to ^{2}Ssu ^{1}gv or ^{2}Ssu ^{1}ddü ^{1}gv. The trees (in the absence of firs or Abies, *Ketteleria Davidiana* trees have been substituted) are called ^{3}Ch'ou ^{1}ndzĕr or the trees of the ^{3}Ch'ou demons. Arranged around the center of the court are the ^{3}Ch'ou gates, each with its flag and ^{2}Wan–^{2}tkhye–^{1}yi–^{1}lä *q. v.* A goat and a chicken, later sacrificed to the ^{3}Ch'ou demons are tied up. To both sides are the willow twig ^{2}Ngaw–^{1}bpa–^{1}na who carry the ^{2}Sso–shwua which are lighted when the place for the ceremony of ^{2}Ssu ^{1}gv is purified.

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PLATE LVI

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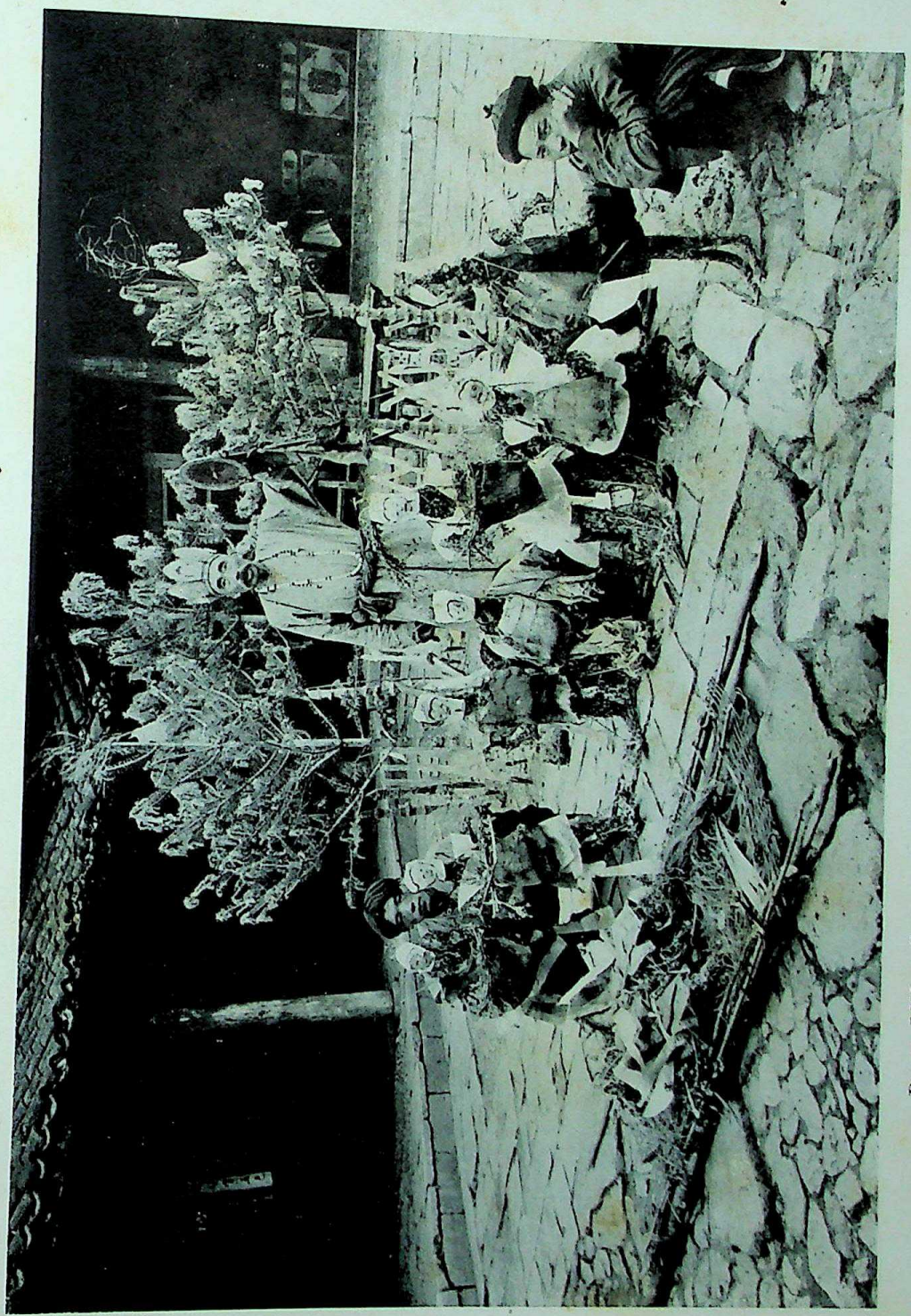

PLATE LVI. – Scene from the ^{3}Dto ^{1}na ^{3}k'ö Ceremony, the escorting of the ^{3}Dto.

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PLATE LVI. – Scene from the ^{3}Dto ^{1}na ^{3}k'ö Ceremony, the escorting of the ^{3}Dto. The ^{3}Dto are equivalent to the Bon lTo who are substitutes for ill persons or who take upon themselves calamities which would otherwise afflict a community. In ancient days slaves were used. In later times the ^{3}Dto representing human figures made out of either the ^{1}Mun, a species of Rhododendron or of willow twigs (*Salix myrtillacea*) as seen here in this picture. They are very primitive representations with a piece of paper showing human features doing duty for a head. They have been assembled here and are about to be escorted out. They have been loaded with food, presents and ^{2}Hö–^{2}lü–^{1}mbbŭ suspended from their necks in bags made of the fibrous leaf bases of the fan palm (*Trachycarpus Fortunei*) the ^{1}Na–^{2}khi ^{2}Gkyi–^{1}ts'ä ^{1}ndzĕr. The ^{2}Dto–^{1}mbas insist that in ancient days, when they chanted the book ^{3}Dto ^{2}ssu = leading out the ^{3}Dto, the latter by the power of the Dhāraṇīs became alive and walked off on their own accord. With the food and presents given them they also carry off all the illness or impending calamity, thus freeing the person or community whose substitutes they become.

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PLATE LVII

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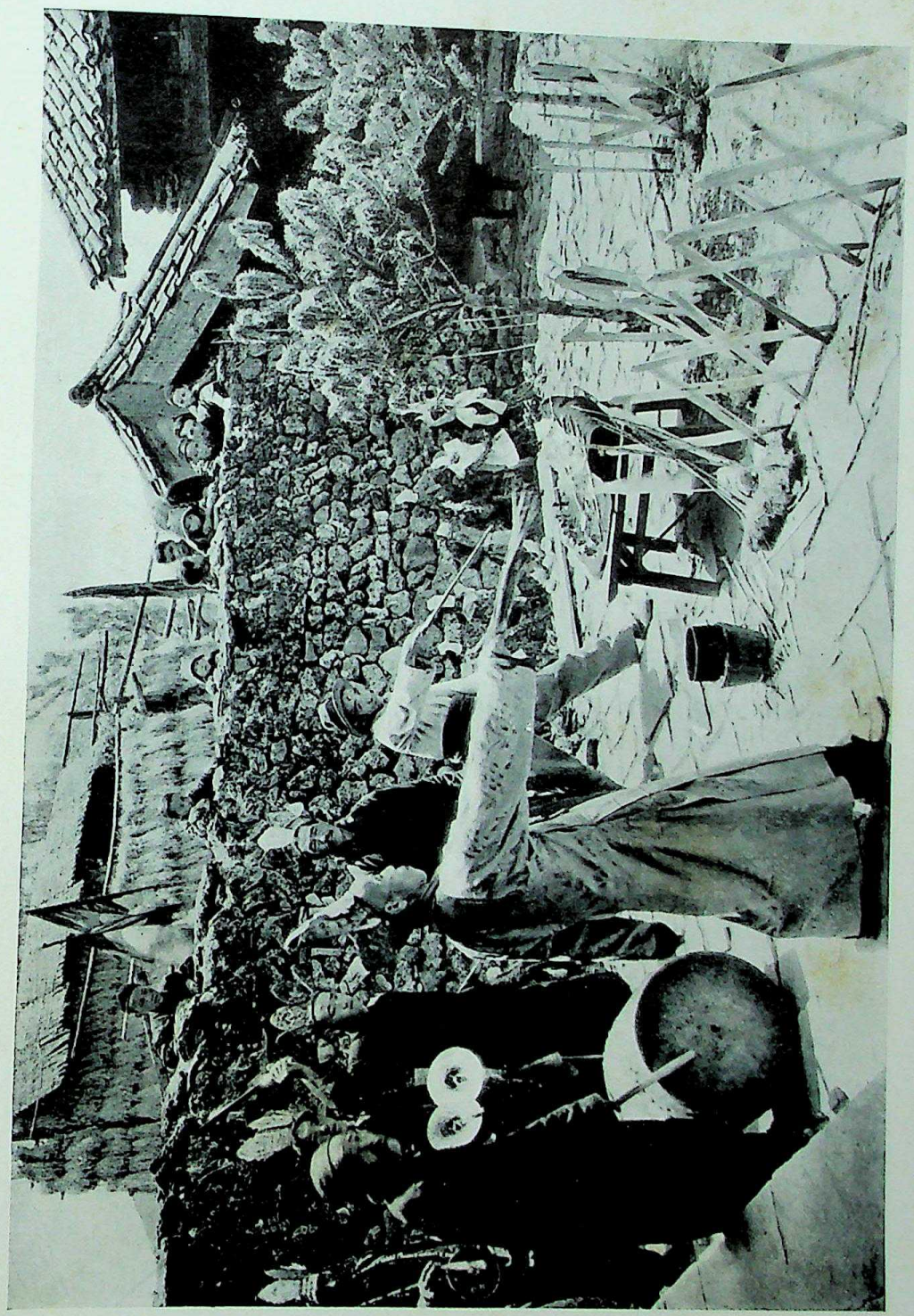

PLATE LVII. – Scene from the ^{3}Dto ^{1}na ^{3}k'ö Ceremony, banishing the demons of quarrel and slander.

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PLATE LVII. – Scene from the ^{3}Dto ^{1}na ^{3}k'ö Ceremony, banishing the demons of quarrel and slander.

A ^{2}Dto–^{1}mba can be seen here with outstretched arm holding the ^{2}Ngaw–^{1}bpa a bundle of twigs composed of one pair of two to six different kinds of trees. The ^{2}Ngyi ^{1}ts'u and ^{2}Ō ^{1}ts'u, demons of quarrel and slander are coerced to enter the ^{2}Ngaw–^{1}bpa, after which the top of the ^{2}Ngaw–^{1}bpa is first burned and then chopped off, this indicates the decapitating of the demons. After that the ^{2}Ngaw–^{1}bpa is thrown out of the house on the road, if the top part of the ^{2}Ngaw–^{1}bpa points back towards the gate, then it is believed that the demons are still in the house, and that part of the ceremony has to be repeated. Leaning against the stone wall in the background are the ^{3}Dto or substitutes. In the foreground are the eighten ^{2}T'khi–^{1}ndo which separate the demons from the gods.

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PLATE LVIII

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PLATE LVIII. – A [1]Na–[2]khi Banner depicting [2]Ssaṇ–[2]ddo (Sa–tham) the protector of the [2]Llü–[2]bu (58).

For detailed description *see* Explanation of Plate.

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PLATE LVIII. – A ¹Na–²khi banner representing ²Ssan–²ddo or ²Ssa–²ddo.

The top row of figures represents from left to right:

²Mùan–³llü–¹ddu–²ndzï (*see* note 10).

²Dto–¹mba ³Shi–²lo (gShen–rab(s)–mi–bo) note 11.

Ch'eng–huang the Chinese tutelary god of the city 城隍.

Center row of figures represents from to right:

²Nv–²lv–¹p'ĕr ³Shi–¹zhi, she is the mountain goddess of ²Nv–²lv–¹p'ĕr and probably also ²Nv–²lv–¹na, she rides a stag, *see* note 183.

²Ssan–²ddo or ²Ssa–²ddo, the Tibetan Sa–tham, he is very sinisized and sits on a lotus throne, *see* note 137.

He is the patron saint of the ²Llü–¹bu.

²Ndaw–¹lä–²wùa–¹ssaw–³mi is one of the female wind demons, she rides a mule; she leads the soldiers (demons) of the clouds and wind, the ¹Ddv and ¹Dsä demons (note 39) and the ²Ts'u demons of suicide by hanging (note 810). *See* The Romance of ²K'a–²mä–¹gyu–³mi–²gkyi in *B.E.F.E-O.*, t. XXXIX, 1939, fasc. 1, pp. 13–19.

Third row of figures represents from left to right:

¹P'ĕr–²ndzï–²ssaw–²mä a goddess who lives in the 18th heaven, she dispensed the ³Dso–²la books of divination to the ¹Na–²khi; *see* the *ms.* ²Bpö–¹p'a–³gko–¹shu of the ³Ch'ou ¹na ¹gv ceremony of this book where she is described, etc. ²T'u–²ch'i ²Yu–¹ma (*see* note 123); he is the protector of the ²Llü–¹bu.

Probably the Shamaness Chiang–tzu–ya 姜子牙 of which the ²Llü–¹bu are followers, she rides a white horse, *see* note 58. The ²Llü–¹bu call her Dja–ma which is not a ¹Na–²khi word.

The last three smaller figures at the bottom are from left to right:

A ²Llü–¹bu with red turban, dancing, *see* note 58, Plate 27.

The following two are demons who distribute or spread diseases, there are in all five, here are figured a chicken–headed and a tiger–headed called in ¹Na–²khi ¹'A ²gkv–¹dzu and ¹La–²gkv–¹dzu respectively. Three other not figured here are ²Lä–¹gka ²gkv–¹dzu or crow–headed, ²T'o–²lä ²gkv–¹dzu or rabbit–headed, and ²Zhwua ²gkv–¹dzu or horse–headed demons.

This banner is used at various ceremonies, but especially when the ²Llü–¹bu perform in the evening and when they call the spirits of the dead.

It is now in the posession of the National Geographic Society of Washington, D.C., where it is on exhibition.

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ERRATA

Page VIII: line 29, instead of ^{3}Shi–^{2}lo (kills his demon, read: ^{3}Shi–^{2}lo kills (his demon
» IX: line 4, instead of ^{2}Dso–^{2}t'u–^{2}ggŏ–^{1}sza, read: ^{2}Dso–^{2}t'u–^{2}ggŏ–^{1}szŭ
» IX: line 6, instead of for, read far
» XI: fourth line from bottom read ^{3}nv instead of ^{2}nv
» 386: line 14, instead of ^{2}Bbu ^{1}lä read ^{2}Bbŭ–^{1}lä
» 390: line 11 from bottom, instead of of. read of,
» 390: last line from bottom, instead of gTsug–rin–chhen read: gTsug–na–rin–chhen
» 396: first line, instead of ^{2}dzu read: ^{2}dzŭ
» 396: 2nd paragraph, third line, instead of asually read: usually
» 402: line 7, instead of plaee read: place
» 403: line 5, instead of ^{1}niu ^{2}gyu ^{1}wu read: ^{1}niu ^{2}gyi ^{1}wu
» 405: line 17, instead of reasons reasons read: reasons
» 408: 2nd paragraph, first line, instead of iead read: read
» 409: 3d paragraph, 2nd line, instead of isr ead read: is read
» 413: line 15 from bottom, instead of goddes, read: goddess
» 415: 2nd paragraph, 2nd line, instead of represent read: represents
» 419: line two, instead of iow read: row
» 422: line 14, instead of represent read: represents
» 426: line 17, instead of ^{1}yu ^{2}ddü–^{2}mä read: ^{1}yu ^{2}ddu–^{2}mä
» 453: line 6, instead of shat read: that; line 9, instead of permisted read: permitted; line 14, instead of is, read: it
» 454: line 6 from bottom of 2nd paragraph, instead of porpose read: purpose
» 464: last line, instead of have, read: has
» 466: line 11, instead of none read: nine
» 467: 3d line from bottom, instead of ehaman read: shaman
» 469: line 21, instead of *verniciflus* read: *vernicifluo*
» 471: 1st line, last paragraph, instead of *verniciflus* read: *vernicifluo*
» 472: line 3 from bottom of page instead of paople read: people
» 475: line 8 from bottom of page instead of Amnyi read: Amnye
» 482: line 17, instead of limes– read: lime–
» 482: line 18, instead of tone read: stone
» 488: line 9 from bottom of page, omit third period
» 532: line 7 from bottom of page, instead of ^{1}Sssu read: ^{1}Ssu
» 539: line 9 from bottom of page, instead of, if this, read: when this
» 556: last line, instead of, Whent his, read: When this
» 584: line 5, instead of mountaine read: mountains
» 590: line 8, instead of *verniciflus* read: *vernicifluo*
» 601: lines 11 and 16, instead of chappel read: chapel
» 609: line 16 from bottom of page, instead of ^{1}Na–^{2}kwai read ^{1}Na–^{2}k'wai
» 652: in Note 955, line 4 instead of chil– read: child–

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Page 652: in Note 955, line 5 instead of dless read: less
» 656: 3d line from bottom of page, instead of, could ot, read: could not
» 674: in Note 972, instead of ^{2}Mùan^{-3}llü$^{-1}$ddü$^{-2}$ndzĭ read: ^{2}Mùan^{-3}llü$^{-1}$ddu^{-2}ndzĭ
» 674: in Note 974, line 8, instead of familly read: family
» 712: line 4 from bottom of page, instead of the the people read: the people
» 755: last line, instead of there two, read: these two
» 761: line 12 from bottom of page, instead of yake read: yak
» 773: note 1017, line 6 from bottom of page, instead of 皆 read: 階.
» 794: line 13, instead of daughter of god, read: daughter of a god
Plate XXXI, Explanation of Plate: line 11 instead fo other- read: others, and line 12, instead of neis, read nei-
» XLVII, Explanation of Plate: line 4, instead of hilled read: killed
» LVIII, Explanation of Plate: line 6, instead of, *from to right*, read: *from left to*

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